

**A Holistic Programme for the
Revitalisation of the Old Town of Tripoli**

Thesis Submitted for the Degree of

Doctor of Philosophy

In

Architecture

By

Ali Mohammed Ehtaiba

Heriot-Watt University
Edinburgh College of Art
Faculty of Environmental Studies
Department of Architecture

Edinburgh

United Kingdom

2007

This copy of the thesis has been supplied on condition that anyone who consults it is understood to recognise that the copyright rests with its author and that no quotation from the thesis and no information derived from it may be published without the prior written consent of the author or the University (as may be appropriate).

Edinburgh College of Art Library

eca

RESEARCH

Abstract of Thesis Form

Surname	Forename(s)					Matriculation Number
EHTAIBA	ALI					93E04405
Postgraduate Study (tick)	PhD	<input checked="" type="checkbox"/>	MPhil	<input type="checkbox"/>	MSc	<input type="checkbox"/>
Thesis Title						
<p style="text-align: center;">A holistic programme for the revitalisation of the Old Town of Tripoli</p>						
<p>Signature: _____ Date: 14 May 2007</p>						

Abstract

The research is concerned with the decline and the deterioration of the Old Town of Tripoli and its heritage. Its 47 hectares of its traditional urban fabric is considered to be one of the oldest continuously inhabited cities in Libya. However, the Old Town of Tripoli has experienced destruction and a loss of its physical and social infrastructure, as well as in its economic conditions, as a result of neglect and a lack of awareness of the importance of this heritage. In addition to the lack of infrastructure, other contributing factors are: a poor physical environment, high density, social disintegration, the departure of the original residents and their replacement by local and international migrants, and the disappearance of traditional activities and the tourism market.

The thesis aims to understand and determine the existing physical, social and economic situation of the Old Town of Tripoli by studying, surveying and analysing the historical urban fabric of the town and its inhabitants. This analysis will help to determine the reasons for the problems of deterioration and change in the Old Town of Tripoli. Revitalising the historical urban fabric is a very important process consisting of different aspects such as the physical, social and economic conditions. The purpose of the thesis is to present a suitable revitalisation programme for the re-development of the Old Town.

This research, therefore, has adopted broad methods to achieve the aims and objectives in producing a revitalisation programme. The methodology that is suggested to deal with the problems facing the Old Town, and the solutions for it comes from different literature reviews and case studies. The methodology was approached both deductively and inductively. The deductive part consists of a literature review. The inductive part consists of a survey and interviews with residents of the Old Town of Tripoli and a questionnaire, followed by the implementation, application and the conclusion.

To achieve these aims and objectives, the thesis is divided into four parts. The first part consists of three chapters; the first chapter covers the importance of Tripoli City and its

location. The fact Tripoli is the capital of Libya provides it with a special economic and administrative importance. The second chapter includes the historical development of the Old Town in three stages: its early history, colonial history and modern history. The third chapter of the study addresses the urban structure of the Old Town and its importance as an historical core and as a main part of the commercial centre of Tripoli. In addition, this chapter presents an idea of the conditions of the physical fabric of the Old Town. The second part of the study contains three chapters. The fourth chapter addresses four case studies selected from North Africa and the Middle East. These include the historical city of Jeddah, Tunis, Fez, and Aleppo. The main purpose was to investigate and learn from the problems facing these cities. Chapters Five and Six give a clear idea about the main problems facing the Old Town of Tripoli, resulting from the field survey, interviews and observations. The poor physical condition and the economic situation of the Old Town's residents, also the fact that most of the occupants of these historic buildings are poor rural and international migrant workers who cannot afford to live in the new suburbs and to maintain these properties, causes the neglect and lack of maintenance of the traditional houses, which, in turn, leads to the deterioration of these historic properties and to the loss of social interaction. The third part of this study proposes ideas to solve the problems which were addressed in the second part. Part three contains three chapters. Chapter Seven addresses all that should be done to improve the physical, social and economic conditions of the Old Town and to attract the original people to return. Chapter Eight addresses two case studies of the city of Tunis and the city of Fez. The purpose was to learn from their experiences how they have implemented and managed their problems and to apply any learning from the Tunis and Fez studies to improving the Old Town of Tripoli. Chapter Nine deals with a comprehensive revitalisation programme. Part four consists of two chapters. Chapter Ten deals with the implementation and application of the revitalisation programme. Chapter Eleven presents the conclusion and recommendations of the whole thesis.

Notes

- 1 The Abstract of your thesis which is for Library use should be **PRINTED ON TO THIS FORM.**
- 2 Three copies of the thesis, each with a copy of the Abstract (on this form or on plain A4 paper) bound in to precede the thesis, must be lodged with the Secretary to the Postgraduate Committee, together with a completed Submission of Thesis form.
- 3 The Abstract should not normally exceed 200 words and should set forth the main argument and conclusions of the thesis. The abstract must be typed and written in English.

DECLARATION

This thesis is my original work and has been composed solely by myself.

Ali Ehtaiba

ACKNOWLEDGMENTS

Praise and thanks to Allah who gave me all his blessings to complete this work.

I would like to express my sincere appreciation to all those who assisted me in my endeavours at Edinburgh College of Art, over the crucial time of the thesis research and writing. I wish to thank my first supervisor Dr Faozi Ujam, the MPhil/PhD co-ordinator, for his valuable views and constructive criticism. The seminars and open forums he organised have been the intellectual source and inspiration for this thesis.

I would also like to thank Professor Brian Edwards for his continuous guidance and support in helping me to complete this work.

I wish to acknowledge the generous support and encouragement given by all my work colleagues in Libya.

Special thanks go to Anne Boyle for her editing and improving the language of this thesis and to Daniel de Jongh for his reading and commenting on some chapters.

I would like to thank all my friends and colleagues at Edinburgh College of Art for helping and supporting me.

Throughout my study, I received good support and assistance from a number of people in Edinburgh and during my field study in Libya, Morocco and Tunis. My thanks must go to the people who, in one way or another, directly or indirectly, helped me to achieve this goal. Although it is not possible to mention them individually, I would like to express my deepest sense of gratitude to them all.

My deepest appreciation to my wife for her support, and to my sons Abdulaziz and Abdulrhman and my daughter Eman for helping me in their own way.

Finally, to my mother for her patience, moral support and continuous prayers.

DEDICATION

To my mother

To my memory of my father

To my wife

To my sweet children

To my brothers and sisters and their children

Table of Contents

DECLARATION	II
ACKNOWLEDGMENTS.....	III
DEDICATION	IV
Table of Contents	V
List of Figures	XI
List of Tables.....	XIX
Introduction	1
Reason for the research	2
Statement of the problem	3
The aim of the research	5
The research questions	6
Research objectives	6
Research structure	7
Organisation of the research.....	8
Research limitations	10
Methodology of the research.....	10
PART ONE: CONTEXTUAL REVIEW	16
Chapter One: Libya, General Background	19
1.1 Introduction	19
1.2 Libya.....	19
1.2.1 Location.....	19
1.2.2 Physical geography	20
1.2.3 Population.....	20
1.2.4 Urbanization	23
1.2.5 Economic development.....	24
1.3 Tripoli city.....	25
1.3.1 Location.....	25
1.3.2 Climate	27
1.3.3 Social conditions	29
1.3.4 Population growth	32
1.4 Conclusion.....	34
Chapter Two: Historical Background of Tripoli City	36
2.1 Introduction	36

2.2	Early history	36
2.3	Colonial history	43
2.4	Modern history (Tripoli after Independence)	48
2.5	Conclusion.....	50
Chapter Three: The Old Town of Tripoli.....		52
3.1	Introduction	52
3.2	Location.....	52
3.3	The inhabitants	53
3.4	Formal concept of the Old Town	53
3.4.1	Town.....	53
3.4.2	Neighbourhood.....	54
3.4.3	House.....	55
3.4.4	The composition of the traditional Muslim town.....	55
3.5	Urban structure of the Old Town of Tripoli	56
3.6	The urban elements of the Old Town.....	57
3.6.1	The Residential Unit: the house	57
3.6.2	The Residential Quarters	65
3.6.3	The Streets.....	86
3.6.4	The Suq (market).....	90
3.6.5	Wall and Gates	94
3.6.6	The Jami (Mosque).....	94
3.6.7	Madrasas (Schools)	100
3.6.8	Hammams (Public Baths).....	102
3.6.9	The Funduqs (Hotels).....	103
3.6.10	Urban Spaces.....	104
3.7	The recent history of conservation of the Old Town.....	105
3.8	Conclusion.....	109
PART TWO: REASONS FOR THE DECLINE OF OLD CITIES.....		111
Chapter Four: Problems Facing the Cities in Major Developing Countries		114
4.1	Introduction	114
4.2	Physical causes	115
4.2.1	Natural	115
4.2.2	Man-made causes	118
4.3	Social causes	126

4.3.1	Migration	126
4.3.2	Obsolescence	129
4.3.3	Neglect	130
4.3.4	Political causes	130
4.4	Economic causes	130
4.4.1	The impact of economic and technological changes.....	130
4.4.2	Tourism	132
4.5	Example of North African and Middle Eastern Countries:.....	136
4.5.1	Introduction	136
4.5.2	General characteristics of historical cities in North Africa and the Middle East 136	
4.5.3	The old city of Jeddah	138
4.5.4	The old city of Fez	146
4.5.5	The old city of Tunis	153
4.5.6	The old city of Aleppo	159
4.6	Conclusion.....	167
Chapter Five: Users' Questionnaire		169
5.1	Introduction	169
5.2	The survey sample.....	169
5.3	Questionnaire design	170
5.4	Fieldwork process	171
5.5	Questionnaire responses	173
5.6	Houses Condition	175
5.7	Employment and income.....	191
5.8	Tenure and ownership	196
5.9	Neighbourhood facilities	210
5.10	Demographic and social information	221
5.11	Participation	225
5.12	Satisfaction	229
5.13	Demographic schedule	235
5.14	Conclusion.....	237
Chapter Six: The Problems of the Old Town of Tripoli as Observed by the Author....		240
6.1	Introduction	240
6.2	The physical impact on the Old Town	241

6.2.1	Lack of development control.....	244
6.2.2	Neglect and lack of attention.....	244
6.3	The social impact on the Old Town	247
6.3.1	Migration from the countryside to the Old Town of Tripoli.....	248
6.3.2	Migration from the Old Town to the modern outskirts.....	248
6.3.3	International migrants to Tripoli	249
6.3.4	Problems of inheritance.....	250
6.3.5	The political factors: colonisation	251
6.4	The economic impact on the Old Town	251
6.5	Administration of the Old Town	253
6.6	Technical problems	254
6.7	Policy and legislation	255
6.8	Conclusion.....	256
PART THREE: THE OLD TOWN AND ITS REVITALISATION PROGRAMME		258
Chapter Seven: The Open-Ended Questionnaire		261
7.1	Introduction	261
7.2	The analysis of the responses	261
7.3	Summary	322
7.3.1	Physical aspects.....	323
7.3.2	Social aspects	324
7.3.3	Economic aspects	325
7.4	Conclusion.....	326
Chapter Eight: The Revitalisation of some Cities of North Africa		328
8.1	Introduction	328
8.2	The City of Fez.....	328
8.2.1	Reasons for choosing Fez as a case study	329
8.2.2	Description	331
8.2.3	Preservation.....	333
8.2.4	Summary of actions in Fez.....	337
8.3	The city of Tunis	339
8.3.1	Reasons for choosing Tunis as a Case Study	339
8.3.2	Description	339
8.3.3	Preservation.....	341
8.3.4	Summary of actions in Tunis	352

8.4	Showing solutions	355
8.5	Conclusion.....	357
Chapter Nine: Revitalisation Programme.....		360
9.1	Introduction	360
9.2	Significance and meaning of revitalisation	362
9.2.1	Why is revitalisation needed?	364
9.2.2	General revitalisation policy	365
9.2.3	Revitalisation process.....	367
9.3	Programme	367
9.3.1	Conservation.....	370
9.3.2	Restoration	377
9.3.3	Rehabilitation	381
9.3.4	Regeneration.....	386
9.3.5	Re-use.....	390
9.3.6	Renewal, Redevelopment and Reconstruction.....	393
9.4	Programme characteristic.....	401
9.4.1	Holistic or comprehensive revitalisation.....	401
9.4.2	Sustainability.....	402
9.4.3	Full Authorisation of the programme.....	405
9.4.4	Conclusion.....	406
PART FOUR: IMPLEMENTATION, APPLICATION AND CONCLUSION		408
Chapter Ten: Implementation and Application.....		411
10.1	Introduction	411
10.2	Implementation.....	411
10.2.1	Pilot project	411
10.2.2	Condition of the pilot project	413
10.2.3	Pilot Project and the Revitalisation Programme	417
10.2.4	Environmental considerations	419
10.2.5	Legislation or laws	426
10.2.6	Management	426
10.2.7	Funds and support	426
10.2.8	Maintenance	427
10.3	Application	427
10.3.1	First type of applications	428

10.3.2 Second type of applications.....	434
10-4 Conclusion	443
Chapter Eleven: Conclusion and Recommendations	445
11.1 Conclusion.....	445
11.2 Recommendations	469
11.3 Original contribution	472
11.4 Further research.....	473
Bibliography.....	475
APPENDIXES	494
Appendix A: English version of the questionnaire	495
Appendix B: English version of the questionnaire.....	508
Appendix A: Arabic version of the questionnaire.....	514
Appendix B: Arabic version of the questionnaire.....	526

List of Figures

Figure 0-1: Shows the main problems of the Old Town	5
Figure 0-1: A diagram showing the need for holistic revitalisation.....	6
Figure 1-1: Map of Libya showing the location of Tripoli province	19
Figure 1-2: The location of Tripoli province	26
Figure 1-3: Master plan of the city of Tripoli (2005).....	26
Figure 1-4: Shows the streets running from the green square.....	27
Figure 2-1: Caravan trade routes across the desert	38
Figure 2-2: The Marcus Aurelius Triumphal Arch	39
Figure 2-3: Tripoli during Roman times	40
Figure 2-4: Tripoli in 1920.....	42
Figure 2-5: Tripoli at the end of the Italian Occupation	44
Figure 2-6: The Italian city wall.....	45
Figure 2-7: The castle and its surrounding area under Ottoman rule, 1910. The city walls are still intact.....	45
Figure 2-8: The castle area in the late 1920s. The dotted lines prefigure the changes to the square carried out in the 1930s.....	45
Figure 2-9: Piazza Castello in the 1930s (Green Square)	47
Figure 2-10: Tripoli in the 1930s	47
Figure 2-11: The 2000 master plan of Tripoli.....	50
Figure 2-12: The new development in the centre of Tripoli	50
Figure 3-1: Location of the Old Town within Tripoli	52
Figure 3-2: Schematic diagram of a barrier	53
Figure 3-3: Schematic diagram of an Old Town.....	54
Figure 3-4: Schematic diagram of a traditional Muslim neighbourhood	54
Figure 3-5: Schematic diagram of a courtyard house	55
Figure 3-6: The composition of the traditional Muslim town.....	55

Figure 3-7: A street in the Old Town	56
Figure 3-8: A street in modern Tripoli	56
Figure 3-9: A typical courtyard house.....	59
Figure 3-10: Growth.....	59
Figure 3-11: House entrances.....	60
Figure 3-12: Courtyard of the Gurgi house in the Old Town of Tripoli	61
Figure 3-13: The location and size of the external windows	62
Figure 3-14: The <i>mushrabia</i>	62
Figure 3-15: The thickness of the wall.....	63
Figure 3-16: Shows the flying buttresses	64
Figure 3-17: Ground floor of Ahmed Gurgi house	64
Figure 3-18: First floor of Ahmed Gurgi house	64
Figure 3-19: Map of the Old Town showing the six quarters	67
Figure 3-20: Map of the Old Town showing the 11 areas.....	68
Figure 3-21: Map of the Old Town showing the Bab el-Bahar Quarter	69
Figure 3-22: Map of the Old Town showing the Cuscet Saffar Quarter.....	72
Figure 3-23: Map of the Old Town shows the Homat Garean Quarter.....	74
Figure 3-24: Map of the Old Town showing el-Baladia Quarter.....	77
Figure 3-25: Map of the Old Town showing el-Harah el-Kaberh Quarter	80
Figure 3-26: Map of the Old Town showing el-Harah el-Sagerh Quarter	82
Figure 3-27: Residential cells.....	87
Figure 3-28: Shows the arches between the walls.....	88
Figure 3-29: Benches built beside the walls for sitting.....	91
Figure 3-30: The courtyard suq	91
Figure 3-31: Shopping street	92
Figure 3-32: Type of Old Town suqs	92
Figure 3-33: Shows an Old Town wall	94

Figure 3-34: The minaret identifying the location of the mosque.....	95
Figure 3-35: Differently shaped minarets in the Old Town	96
Figure 3-36: Domes covering one of the mosques in the Old Town	96
Figure 3-37: Map of the Old Town pinpointing its mosques	98
Figure 3-38: Al-Naqah Mosque	99
Figure 3-39: Ahmad Pasha Al-Qarahmanli Mosque.....	100
Figure 3-40: Marian School	100
Figure 3-41: Otman Pasha School.....	101
Figure 3-42: Location of the Otman Pasha School	101
Figure 3-43: Shows the main door of the public bath	102
Figure 3-44: Shows the ground floor of the funduq	103
Figure 3-45: View of the funduq	104
Figure 3-46: Shows rehabilitation of the British Consulate's building.....	106
Figure 3-47: Shows rehabilitation of the French Consulate's building	106
Figure 3-48: Shows the rehabilitation of the Turkish prison	107
Figure 3-49: Shows the Jewish school before and after rehabilitation.....	107
Figure 3-50: Rehabilitation of Santa Maria church.....	108
Figure 3-51: Repair of Bank De Roma	108
Figure 3-52: Rehabilitation of the historical house.....	109
Figure 3-53: Rehabilitation of the historical house	109
Figure 4-1: Location of historical North African and Middle Eastern cities	115
Figure 4-2: Boreholes, frass and adults of the common furniture beetle	117
Figure 4-3: Segregated urban fabric of the old and new city of Fez	120
Figure 4-4: Shows the Khulafa Street cutting the existing condition of the historic fabric of Rusafa area.....	122
Figure 4-5: Aerial view of Kuwait showing a public parks and major hotels in the foreground.	123

Figure 4-6: Safat Square, Kuwait, demonstrating the “advent of the car”	124
Figure 4-7: Shows the shanty towns that mushroomed on the outskirts of the city.....	128
Figure 4-8: Shows the location of the city of Jeddah	138
Figure 4-9: Shows the modern buildings in Jeddah	141
Figure 4-10: Shows the growth of the city of Jeddah.....	141
Figure 4-11: Shows old and new Jeddah.....	142
Figure 4-12: Shows the location of the city of Fez	146
Figure 4-13: Diagram showing the basic land use structure of Fez around 1900	148
Figure 4-14: Shows temporary support to buildings.....	148
Figure 4-15: Shows the clearing of buildings materials by a horse because the streets are so narrow	149
Figure 4-16: River filled by refuse	149
Figure 4-17: Shows the location of the city of Tunis.....	153
Figure 4-18: New buildings outside the old city	155
Figure 4-19: Shows the wall of the old city of Tunis replaced by a ring road	155
Figure 4-20: Shows the location of the city of Aleppo	159
Figure 4-21: Aerial view of Aleppo old city	159
Figure 4-22: Shows Aleppo citadel.....	160
Figure 4-23: Area north of the Umayyad Mosque 1945	163
Figure 4-24: Area north of the Umayyad Mosque 1980	163
Figure 4-25: Plan of the central area of Aleppo around 1980, showing the urban extensions around the old city.....	163
Figure 4-26: Master plan scheme for Aleppo by Andre Gutting (1954), proposing two Highways cutting through the historic fabric	164
Figure 4-27: The master plan by Banshoya (1974).....	164
Figure 5-1: Shows the distribution of the questionnaire samples in the Old Town	170
Figure 5-2: Shows the distribution of 9 samples in one area	170

Figure 5-3: One room used as a house	178
Figure 5-4: Shows a modern house	178
Figure 5-5: Serious cracks in the wall	181
Figure 5-6: Building falling down and the area is used as a rubbish dump	182
Figure 5-7: House used as a storage area	184
Figure 5-8: Shows the physical damage.....	207
Figure 5-9: Children playing close to rubbish collection area	211
Figure 5-10: Vehicles in the Old Town.....	214
Figure 5-11: Rubbish collection area.	217
Figure 6-1: Disharmony between old and new	242
Figure 6-2: Shows the new material in some buildings	243
Figure 6-3: New developments surrounding the Old Town.....	243
Figure 6-4: Migrant workers using the building roof as a place for living and working	245
Figure 6-5: The Old Town walls used by migrant workers as a place for cooking and sleeping.....	246
Figure 6-6: Shows the population of Tripoli city	247
Figure 6-7: Migrants in the Old Town	250
Figure 6-8: The rehabilitation of some old commercial buildings in the Old Town	252
Figure 6-9: Shows the new material used in restoration work	254
Figure 7-1: Old covered suq.....	272
Figure 7-2: Old open suq.....	272
Figure 7-3: The old covered suq's roof lights	273
Figure 7-4: Migration to Tripoli.....	276
Figure 7-5: Movement in the city of Tripoli	277
Figure 7-6: People gathering in the mosque after praying.	281
Figure 7-7: New buildings with different styles and materials	284

Figure 7-8: Traditional street adequate to permit passage of laden donkeys' carts.	286
Figure 7-9: Highway around the Old Town separating it from the sea.....	287
Figure 7-10: The castle.....	290
Figure 7-11: The Triumphal Arch of Marcus Aurelius.....	291
Figure 7-12: Shows the charch.....	291
Figure 7-13: Shows some activities that take place in the street.....	296
Figure 7-14: The Old Town	298
Figure 7-15: The aesthetic value in door handing and walls in the Old Town	299
Figure 7-16: Handicrafts	304
Figure 7-17: Physical deterioration	316
Figure 7-18: Vehicles outside the Old Town	321
Figure 7-19: Vehicles inside the Old Town	321
Figure 7-20: Vehicles in front of the main gate of the Old Town.....	322
Figure 8-1: Aerial view of the old city of Fez.....	328
Figure 8-2: The traditional city centre around the Qairawiyin Mosque.....	332
Figure 8-3: Plan of the city of Fez.....	333
Figure 8-4: Qairawiyin Mosque	333
Figure 8-5: Old man working on textiles in Fez	334
Figure 8-6: Decorative work in Fez	334
Figure 8-7: Funduq Nejjarine	335
Figure 8-8: Leather dying in Fez (protecting the industry for local crafts).....	335
Figure 8-9: Brassware in Fez	335
Figure 8-10: View of rehabilitated buildings	339
Figure 8-11: Aerial view of the old city showing the Hafsia Quarter	340
Figure 8-12: The Hafsia Quarter 1930	341
Figure 8-13: The Hafsia Quarter 1969	341
Figure 8-14: Phase I & II of Hafsia project.....	344

Figure 8-15: Street view	344
Figure 8-16: Interior of suq	345
Figure 8-17: View of suq	345
Figure 8-18: Small size of fire engine used in old city streets	352
Figure 9-1: Shows the external colours.....	379
Figure 9-2: Shows the modern building with existing one	398
Figure 9-3: Shows the three dimensions of the Old Town's sustainability	403
Figure 10-1: Shows the location of El-Harah El-Kaberh quarter.....	412
Figure 10-2: Aerial view of Zone 5.....	414
Figure 10-3: Shows the historical buildings and the deteriorated buildings	415
Figure 10-4: Shows the existing situation of Zone 5	416
Figure 10-5: Applying the revitalisation component in Zone 5	418
Figure 10-6: Space around the water tank.....	420
Figure 10-7: Space between Santa Marry, Turkish prison and bank of Roma	420
Figure 10-8: Shows the location and the view of Mahmud mosque.....	428
Figure 10-9: Shows the location and the view of Marcus Aurelius Triumphal Arch ...	429
Figure 10-10: Shows the location and the view of historical house.....	430
Figure 10-11: Shows the location and the view of small shops	431
Figure 10-12: Shows the location and the view of British consulate.....	432
Figure 10-13: Shows the location and the view of new development.....	433
Figure 10-14: Shows the area of Sida Salm Mosque	434
Figure 10-15: Shows part of the area before rehabilitation.....	434
Figure 10-16: Shows the area after rehabilitation	435
Figure 10-17: location of Marcus Aurelius Arch	436
Figure 10-18: Shows the existing area of Marcus Aurelius	437
Figure 10-19: Shows the analysis of Marcus Aurelius area.....	438
Figure 10-20: Shows the proposal for Marcus Aurelius area.....	441

Figure 10-21: Shows the Marcus Aurelius Arch before development.....442

Figure 10-22: Shows the Marcus Aurelius Arch after development.....442

Figure 10-23: Shows some restoration work of Marcus Aurelius area.....442

List of Tables

Table 1-1: Shows the population of Libya	22
Table 1-2: The annual temperature and humidity of the city of Tripoli	28
Table 1-3: The population of the city of Tripoli	33
Table 3-1: House condition in Bab el-Bahar Quarter	71
Table 3-2: House condition in the Cuscet Saffar quarter	73
Table 3-3: House condition in Homat Garian quarter.....	75
Table 3-4: House condition in el Baladia quarter	78
Table 3-5: House condition in el-Harah el-Kaberh quarter.....	81
Table 3-6: House condition in El-Harah el-Sagerh quarter.....	83
Table 3-7: Showing all the housing condition of the quarters in the Old Town.....	84
Table 3-8: Showing the total houses in each quarter	86
Table 4-1: Social, cultural and economic impacts of tourism (Source: France, 1997) .	134
Table 4-2: Shows the major positive and negative impacts of tourism	136
Table 4-3: Show the population growth in Jeddah.....	139
Table 4-4: Showing the problems facing the old city of Jeddah.....	145
Table 4-5: Shows population growth in Fez	146
Table 4-6: Shows the problems facing the old city of Fez.....	152
Table 4-7: Showing the problems facing the old city of Tunis.....	158
Table 4-8: Shows the population of Aleppo.....	162
Table 4-9: Showing the problems facing the old city of Aleppo	166
Table 4-10: Shows the similarity of problems to that faced by Tripoli	167
Table 5-1: Distribution of the respondents by age	173
Table 5-2: Distribution of the respondents by gender.....	175
Table 5-3: Distribution of the date of house construction.....	176
Table 5-4: House type.	177

Table 5-5: Number of houses provided with hot water.....	178
Table 5-6: Shows the distribution of the dwelling's area.....	180
Table 5-7: Distribution of the house condition.	181
Table 5-8: Use of the houses.	183
Table 5-9: Number of the rooms in the dwellings.	184
Table 5-10: Adequate/inadequate property size.....	186
Table 5-11: Shared/unshared courtyard	187
Table 5-12: Number of families sharing one courtyard.	188
Table 5-13: Shows the relationship between the residents.	188
Table 5-14: Number of people in the dwelling.	189
Table 5-15: Monthly household income.	191
Table 5-16: Shows the distribution of monthly rent.	192
Table 5-17: Shows the distribution of the respondents' occupation.	193
Table 5-18: Location of the workplace.	195
Table 5-19: Shows if the households would like to own the courtyard.	196
Table 5-20: House ownership status.	197
Table 5-21: Shows the type of tenure.....	198
Table 5-22: Residents' contributions to improving their houses.	200
Table 5-23: Relationship between the owner and the tenants.	201
Table 5-24: Improvements of rented houses by the owner.	202
Table 5-25: Shows the tenants who were asked to vacate the house by the owner.	203
Table 5-26: Relationship between the residents.....	203
Table 5-27: Changes in living conditions in the last 5 years.	204
Table 5-28: Shows how much the owners are paying for repairs annually.	205
Table 5-29: How often does the landlord repair the dwelling.....	206
Table 5-30: Length of residence in the Old Town.	208
Table 5-31: Place of living before coming to this neighbourhood.....	209

Table 5-32: Shows the Old Town services.....	210
Table 5-33: Number of households, which own a car.....	212
Table 5-34: Distance between the car parking place and the house.....	213
Table 5-35: Shows the noise outside the house.....	214
Table 5-36: Air quality outside the house	215
Table 5-37: Satisfaction with municipality cleaning Old Town.	216
Table 5-38: Satisfaction with PAOOT restoring the Old Town.....	218
Table 5-39: Satisfaction with PAOOT maintaining the streets of the Old Town.	218
Table 5-40: Shows the modification to the houses.....	219
Table 5-41: Whether householder obtained permission to modify the house.	220
Table 5-42: Householders' nationality.....	221
Table 5-43: Marital status of the respondents.	223
Table 5-44: Shows the number of relatives living in the Old Town.	224
Table 5-45: Shows who have undertaken voluntary work in the Old Town.....	225
Table 5-46: Shows the residents who participate in cleaning and preserving their neighbourhood.....	226
Table 5-47: Level of hypothetical participation in hours per week.	227
Table 5-48: Satisfaction with the neighbourhood	230
Table 5-49: Residents who would like to move out if they got the opportunity.....	232
Table 5-50: Residents who prefer living in a flat instead of a house in the Old Town.	234
Table 5-51: Shows the residents applying for another house.....	235
Table 5-52: Shows the distribution of the families' members by age.....	235
Table 5-53: Shows the distribution of the family members by gender	236
Table 6-1: Showing the problems facing the Old Town of Tripoli.....	257
Table 7-1: Age of the respondents	262
Table 7-2: Occupation of the respondents.....	262
Table 7-3: Gender of the respondents	263

Table 7-4: Birth place of the respondents	263
Table 7-5: Place of living of the respondents in Tripoli	264
Table 7-6: Length of stay of the respondents	264
Table 7-7: Area respondents prefer	265
Table 7-8: Relation between the areas and the reasons.....	267
Table 7-9: Shows the answers of the respondents.....	268
Table 7-10: Why people like or dislike living in the Old Town and the reasons...	269
Table 7-11: The things respondents most like in the Old Town	270
Table 7-12: Reasons for things the respondents liked in the Old Town	271
Table 7-13: Things the respondents don't like in the Old Town	274
Table 7-14: Reasons for things the respondents disliked in the Old Town.....	275
Table 7-15: Main features in the Old Town	279
Table 7-16: Relation between the features people prefer in the Old Town	280
Table 7-17: Recent occurrences in the Old Town disliked by respondents	282
Table 7-18: Relation between things that happened and why people dislike it	283
Table 7-19: Shows the buildings people prefer in the Old Town	288
Table 7-20: Reasons for the buildings people prefer in the Old Town	289
Table 7-21: Important social customs, which used to be part of the Old Town	292
Table 7-22: Reasons for the loss of social customs in the Old Town	293
Table 7-23: Important values of the Old Town that are important.	297
Table 7-24: Ideas to improve the Old Town	300
Table 7-25: Ideas to improve the Old Town and the reasons.....	301
Table 7-26: Reasons why people would or would not like to live in the Old Town after revitalisation.....	306
Table 7-27: Economic activities, which would improve the Old Town's condition. ...	307
Table 7-28: Reasons why certain economic activities would improve the Old Town's condition.....	308

Table 7-29: Changes people would like to see.....	312
Table 7-30: Reasons for changes you would like to make to protect the Old Town	313
Table 7-31: Shows the reasons behind the decline of the Old Town	314
Table 7-32: Ways people would participate in improving the quality of life in the Old Town.....	317
Table 7-33: Respondents methods to improve the Old Town's existing situation	318
Table 7-34: Priorities that should be tackled first	319
Table 7-35: Reasons for the priorities mentioned	320
Table 7-36: Shows the physical aspects that respondents mentioned in the questionnaire.	323
Table 7-37: Shows the social aspects that emerged from the questionnaire	325
Table 7-38: Shows the economic aspects that emerged from the questionnaire.....	326
Table 8-1: Historic review of the conservation process of the old city of Fez.....	330
Table 8-2: Summary of actions in Fez	339
Table 8-3: Summary of actions in Tunis.....	354
Table 8-4: Showing solutions.....	357
Table 9-1: Shows the revitalisation programme.....	369
Table 10-1: Houses' condition in El-Harah El-Kaberh quarter Zone 5	414

Introduction

The preservation and rehabilitation of historical cities has become a priority concern of many national governments and international organisations. Like many capitals in the developing world, Tripoli has grown massively in a very short time and must come to grips with the major changes that such urban growth brings to a city. Since the second half of the last century, Tripoli has been transformed in terms of social mix and physical appearance, even among its older districts, through intra-urban population movements as well as waves of rural and international migrants. The subdivision of the traditional housing stock into low-rent one and two-room dwellings with shared sanitary facilities has resulted in the progressive deterioration of the Old Town of Tripoli through a lack of maintenance and overcrowding.

The walled 47.5 hectare Old Town of Tripoli on the North African coast displays many features typical of Islamic towns. Its urban fabric, as well as its important monuments, expresses many of the characteristics of city culture that developed in the Islamic world. Like many other Islamic towns, the history of Tripoli is complex and like many other cities, its Old Town has often been rebuilt. The celebrated triumphal arch erected by Marcus Aurelius in 163 AD attests to its early conquest by the Romans. Thereafter, many different dynasties ruled over the city after the coming of the Arabs and the introduction of the Islamic religion in the 7th century. Governance included periods of European domination, the Knights of St. John the Baptist in the 14th century, the Spanish in the sixteenth and the Italians in the twentieth centuries. Most of the buildings that may now be seen in the Old Town date from the period of the Ottomans, who governed Libya between the sixteenth and twentieth centuries, including the brilliant Qarahmanli dynasty.

In medieval time, the gateways of the walls surrounding the Roman city, were strengthened to ensure greater security. The walls which are still visible (having been partially destroyed by the Italians) were probably built over the remains of ancient fortifications. They enclose the town roughly in a triangle, the long side of which runs beside the sea, extending out into the water to create a sheltered harbour. A comparison between a 17th-century view of the city and the present town indicates how much of the essential scheme has been preserved. Today, of course, the elaborate fortifications necessitated by cannon warfare have been removed, though the steep battered walls remain. At one corner of the city is the Qasr, or castle, to which each successive rule

added or modified a portion. Within the castle precinct is a miniature city, with narrow lanes and inter-connecting courtyards, presenting a fascinating example of truly eclectic buildings in which are juxtaposed Roman columns, Byzantine capitals, fourteenth century crenulated walls, tile panels from the Turkish period, and fanciful Italian additions. Raised gardens with swaying palm trees and inscribed fountains add to the picturesque effect. The castle functioned, until recently, as the focus of power, guarding both the city and the sea.

Tripoli is particularly rich in such foundations and has many mosques, which were lavishly built. The Khruba Mosque (16th century), the Durgut Mosque (16th century), the an-Naqah Mosque (17th century), the Ahmad Pasha al-Qarahmanli Mosque (18th century) and the Gurgi Mosque (19th century). Some mosques have *madrasah* (schools) and hammams (public baths).

As the city of Tripoli developed and expanded in the second half of the twentieth century, most of the original inhabitants left the Old Town and most of the existing buildings, a vital component of the Old Town built environment, are now in a dilapidated condition.

Seeing the Old Town today, it is hard to imagine the huge difference between the once beautiful urban structure and its forms like the castle, mosques, houses, suqs, paths, streets, and how they look now: poorly maintained, collapsing, deserted, with ruins, and vacant areas. It is hard to conceive of the wild disparity between the once thriving social and cultural life with its sense of neighbourhood, social interaction, and safety and how it looks now, unsafe, rife with crime and declining neighbourhood quality. The Old Town was the economic heart of Tripoli with job and business opportunities. However, it has since fallen from this position and been abandoned to migrant workers from other countries.

The focus of this research is to look at this dying Old Town and explore the feasible measures to revitalise it.

Reason for the research

Tripoli is the capital of Libya. It is an important administrative, educational, industrial and commercial centre. It is a city of great cultural importance.

The special importance of the Old Town results from its being an historic town consisting of special buildings built in a traditional architectural style and construction methods that are no longer in use. Some of its buildings have been registered with UNESCO and the International Council of Museums (ICOM), such as the Jamahiriya Museum. This building is situated in the Assaray al-Hamra (the castle) and is one of the most important historic structures of Tripoli, built in the Ottoman era. These are knitted together by a unique, complex urban pattern, which is well preserved but which is experiencing many problems, stemming mainly from the city's expansion and modernisation.

The research explores an approach to revitalising the Old Town, which seeks to avoid the total destruction of its historic core. The research also looks at and focuses on the ways in which the fabric of the city may be adapted to meet modern needs, while retaining its strong cultural identity.

This study also endeavours to investigate the extent to which the provision of service infrastructure is an obstacle to the revitalisation of the Old Town, for example, the problem of car access to, and parking in, the Old Town is investigated. The study also proposes the use of tourism as a tool to achieve the goal of rehabilitation of the Old Town.

The study proposes a complete programme for the Old Town's rehabilitation. The findings of this research are intended to assist professionals within the local authority and beyond, who wish to rescue the Old Town of Tripoli from its current state of decay and return it to a state of social, cultural and architectural splendour.

Statement of the problem

The Old Town of Tripoli is suffering from many physical, social and economic problems. The present oil revenues have been both a benefit and a curse to it. Since the late 1950s, such revenues have led to the creation of new cities influenced by modern design concepts. Tripoli has experienced rapid growth under the name of 'modernisation'. Such modernisation as was applied to most North African and Middle Eastern cities from the middle of the last century, has been totally mishandled and has created problems, for example, the social fabric of many cities has been destroyed as a result of development. In Tripoli, new urban and residential developments have

attracted new businesses and activities, and many people were drawn to these new centres of wealth generation. The richer residents left the Old Town first and it became an enclave mainly for poor families, local migrants and emigrants. With the decline of the traditional economy, craft-related industries also began to disappear from it. The Old Town lost its identity as well as its historic heritage. The historic centre gradually deteriorated through neglect and poor maintenance. In the Old Town, the houses are still deteriorating and their residents are being forced to abandon them. Most of the collapsed buildings are located in the north-west area of the Old Town. Many of the buildings need to be repaired and the urban fabric is now isolated and surrounded by the major streets and high-rise buildings of the new city of Tripoli.

Social disintegration is a significant factor in the problems facing the Old Town of Tripoli. After the establishment of the African Union in 1999, a wave of African migrants came and settled in Libya, particularly in the Old Town of Tripoli. They arrived without skills and often settled in the neglected and poorly maintained areas. More importantly, they did not share the same cultural values as the local inhabitants. Another serious problem is that the Old Town's infrastructure could not cope with the additional pressure created by the influx of migrants.

Other problems are related to the new law of housing ownership, introduced in 1978, which permits only one dwelling unit per each Libyan family, and this unit may not be rented. As a result of this law, the new government-run agency of the Old Town was set up to take over and control the properties of landlords owning more than one house. Most of these houses are rented by this agency to non-Libyans who are mainly bachelors disinclined to maintain buildings and properties. A further problem was created by trading law, which closed all the shops from 1978–1990 to allow the government to build new multi-storey supermarkets throughout the country. The outcome was that traditional economic activities moved to other areas and residents also moved away. People have now stopped going to Tripoli's Old Town shops or to the suq from the aforementioned period and this has prompted a general decline in the socio-economic and cultural activities of the Old Town.

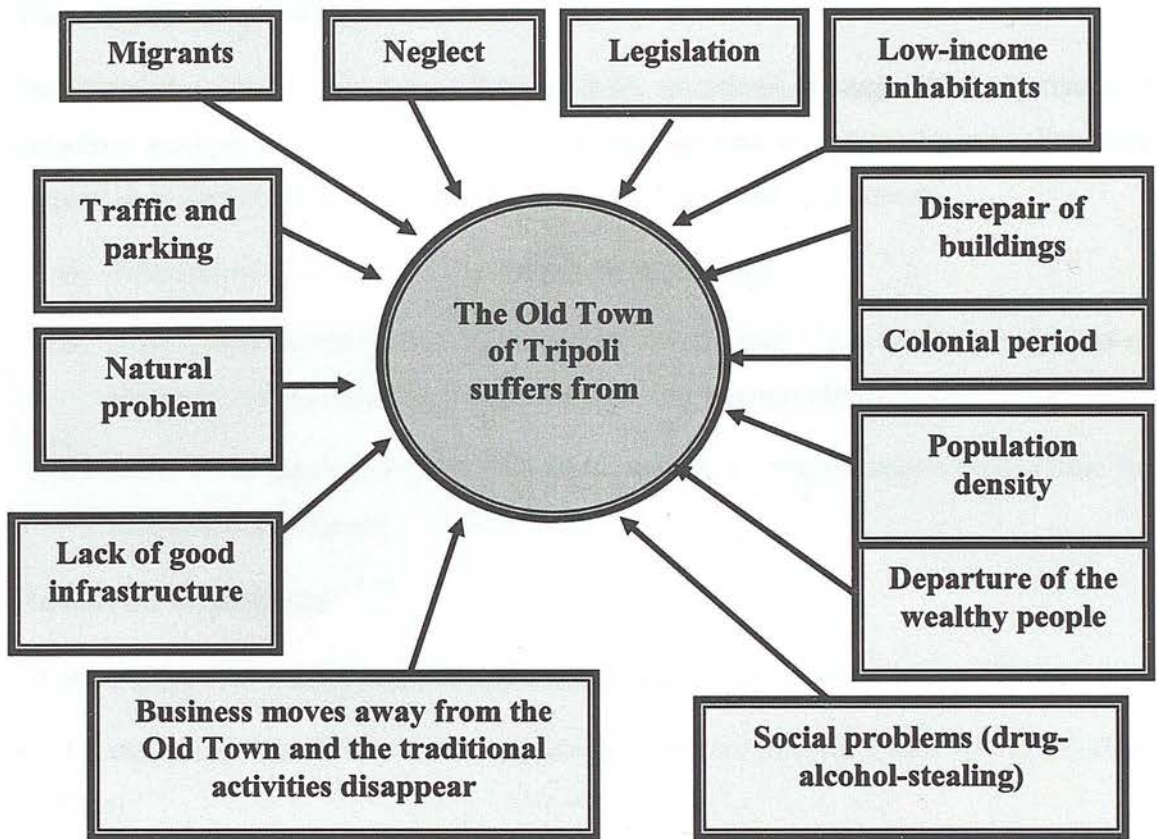


Figure 0-1: Shows the main problems of the Old Town

Source: The author

The author is aware that the Old Town of Tripoli shares these overall problems with a number of other historic cities of the Arab world, although the exact make-up of causes and outcomes is unique to each case. With this in mind, the research also looked into the experiences of Jeddah, Tunis, Fez and Aleppo, to study the decline of their historic centres and to assess the initiatives that have been undertaken to address the problem.

The aim of the research

The research aims to understand the existing situation and to produce a comprehensive revitalisation programme for the physical, social and economic fabric of the Old Town of Tripoli.

In order to achieve the main aim (revitalisation of the Old Town of Tripoli), the research intends to answer the following questions.

The research questions

The research will answer the following main questions through its deductive and inductive methodology, which is organised and applied to many chapters (literature review, case studies, survey, questionnaire, observation and interviews).

- A. Why should the Old Town of Tripoli be revitalised?
- B. How should the Old Town of Tripoli be revitalised? What are the key factors or elements, which might lead to successful Old Town revitalisation?
- C. What is the mechanism that will best produce a comprehensive programme for revitalisation actions?

Research objectives

To answer the above questions, the author presents the three objectives as follows:

- To explain and study the historical development of the Old Town of Tripoli (Part One).
- To explore and understand the problems that are facing the Old Town of Tripoli and to compare these with cities which are similar to the Old Town (as in Part Two).
- To establish and apply a comprehensive revitalisation programme (Part Three).

The holistic programme stems from seeing and considering all the varies aspects related to the Old Town such as the physical, social and economic factors that are interrelated a which are a part of the programme, therefore cannot be addressed as separate entities.

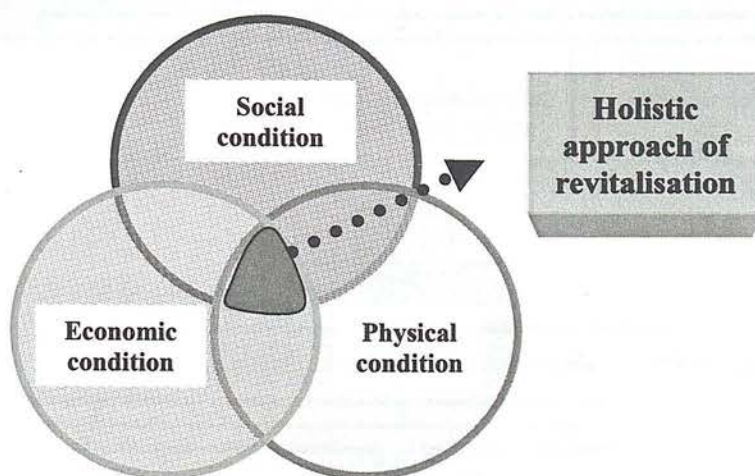
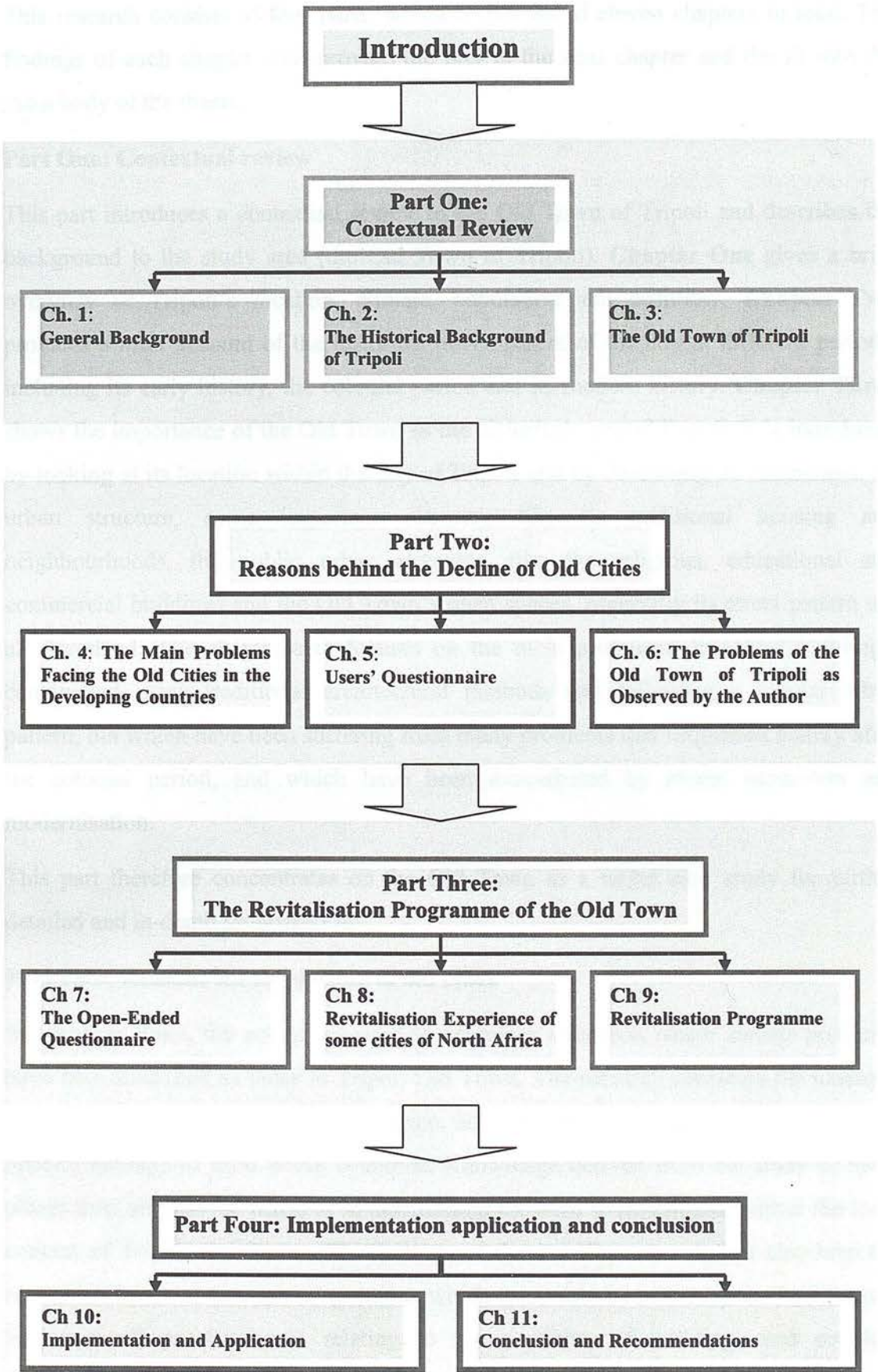


Figure 0-1: A diagram showing the need for holistic revitalisation

Source: The author

Research structure



Organisation of the research

This research consists of four parts, which comprises of eleven chapters in total. The findings of each chapter will provide the link to the next chapter and the fit into the main body of the thesis.

Part One: Contextual review

This part introduces a contextual review of the Old Town of Tripoli and describes the background to the study area (the Old Town of Tripoli). **Chapter One** gives a brief overview of Tripoli's location, climate, population and economy. **Chapter Two** provides a brief account of the historical development of the city at different periods, including its early history, the colonial period and its modern history. **Chapter Three** shows the importance of the Old Town as the historical core of Tripoli. It is introduced by looking at its location within the city of Tripoli and by describing its inhabitants. Its urban structure, some important elements like its traditional housing and neighbourhoods, the public urban elements, like the religious, educational and commercial buildings and the Old Town's open spaces, especially its street pattern are all described. The chapter also focuses on the most prominent historical buildings, constructed using traditional architectural methods and following a unique urban pattern, but which have been suffering from many problems that originated mainly after the colonial period, and which have been exacerbated by recent expansion and modernisation.

This part therefore concentrates on the Old Town as a target case study for further detailed and in-depth investigation.

Part Two: Reasons for the decline of old cities

In **Chapter Four**, the author intended to examine situations where similar problems have been identified as those in Tripoli Old Town. The research considers the example of the cities of Jeddah, Fez, Tunis, Aleppo, and refers to many other cities with similar historic heritage of third world countries. Knowledge derived from the study of these places then informs the research in determining the need to investigate further the local context of Tripoli Old Town. The findings of these earlier case studies also help the researcher to frame the type of questions which need to be addressed in the research, in terms of specific issues relating to the condition of buildings and people's perceptions, and in terms of general physical, social and economic factors. These

identified problems were used to underpin the author's questionnaire design and the more detailed identification of problems specific to Tripoli's Old Town.

In **Chapter Five**, the problems of the Old Town are reviewed in some detail, based on the insights that have been realised from the previous chapter. This chapter reports on the survey questionnaires, focusing on people living in the Old Town. The main objective of the survey is to supply the data necessary to consolidate and support the basic argument of the study, whether revitalisation, rehabilitation, urban renewal or all of them could achieve a possible means to redevelopment. It seeks to elicit the physical, social and economic conditions, as well as the inhabitants' attitudes to municipal and other agency services, and their opinions about participation in community development.

Chapter Six focuses on the researcher's observations and on further discussions with local inhabitants, which contribute additional information to understanding issues that did not emerge from the questionnaires.

In conclusion, Part Two addresses the physical, social and economic factors as common issues in other cities of North Africa and the Middle East. This, then, has led the researcher to view the successful revitalisation of the Old Town of Tripoli as dependent on adopting a holistic approach to solve the emergent issue of the previous part.

Part Three: The revitalisation programme of the Old Town

Part Three addresses revitalisation as a holistic approach which must take into consideration the context of Tripoli today. The focus of this part is to consolidate and support the main argument that emerges in the course of the research, which is that revitalisation requires a holistic approach that can provide an understanding of the impact of urban development or modernisation on the physical, social and economic fabric of the Old Town.

Chapter Seven covers a second questionnaire that focuses on professional people involved in the Old Town of Tripoli. People who were surveyed include consulting officers, municipality employees, those involved in the Project of Administration and Organisation of the Old Town (PAOOT), and staff from the Faculty of Architecture of el-Fateh University.

In **Chapter Eight**, the author focuses on exploring two case studies in North African cities, namely Fez and Tunis. The aim is to learn from other countries, which have solved similar issues that have appeared in the Old Town of Tripoli.

Chapter Nine deals with a comprehensive revitalisation programme.

Part Four: Implementation, application and conclusion

Part Four consists of two chapters.

Chapter Ten, which deals with the implementation and application of the revitalisation programme.

Chapter Eleven, which brings together the many findings and approaches that emerged over the preceding three parts. This is distilled into recommendations that are applicable to the Old Town of Tripoli and beyond.

Research limitations

Each research endeavour must contend with certain exceptions. In this research, there are some limitations. The most important of these limitations may be summarised briefly as follows:

- The time limitations of the author
- The difficulties arising from the relative lack of literature dealing with the Old Town of Tripoli
- The limitation of the personal finance, which was the main factor
- Difficulties also arose about obtaining maps and reports from the PAOOT.
- The information about the case studies which were mostly written in French.

Methodology of the research

The methodology of this research demonstrates the way in which the revitalisation process takes place in historical cities, particularly those in the Islamic heritage.

This methodology sheds light on the different actions and operations of the revitalisation process in order to deal with the problems of the Old Town of Tripoli, which represent the case study area that the research aims to resolve. In order to apply the various actions and operations of the revitalisation process, architects and planners

should take into account this process, according to its different aspects and dimensions. The research therefore, subdivides these actions into three dimensions, namely, physical, social and economic. However, the methodology aims to apply the revitalisation process to the case study examples of the Old Town of Tripoli from the point of view of the above-mentioned three dimensions.

The methodology is developed in this research to achieve the objectives of revitalising the Old Town of Tripoli. It is based upon a physical and social survey as well as comprising four case studies on Islamic cities.

As the author will discuss later, the principal focus of this research is on historical cities, particularly the Old Town of Tripoli. The research methodology consists of comparative case studies, a big field study, field visits, a questionnaire, observation and interviews. In order to gain preliminary insights into methods most appropriate for this research.

- In the comparative case studies, the researcher made observations, collected and reviewed reports, papers and other literature, and visits were made to see experts in the field of cities' revitalisation in North Africa (Tunis and Fez) in an attempt to gain insights into their experiences of old cities revitalisation.
- An intensive library and websites' investigation was undertaken, the purpose of which was to provide details about past research of the old cities' revitalisation to get a better understanding. These comparative case studies brought together ideas applicable to the Old Town of Tripoli.
- In the big case study of the Old Town of Tripoli, the researcher used a questionnaire and conducted interviews, which was the most effective method of collecting a maximum amount of information from people within a short time. From this method, the researcher was able to identify the actual and existing physical, social and economic problems of the Old Town. In addition, the researcher found many valuable discussion opportunities in some of the corner shops and coffee shops where the local residents usually got together to socialise.
- From the social interviews, the researcher was able to develop a better picture of the residents and to obtain representative information about their experiences, needs, views and their intentions regarding future residency.
- The field study attempted to achieve a clear understanding and a detailed collection of information, which was up to date in terms of the current physical, social

and economic conditions in the Old Town. This information included characteristics of structures such as their physical form, types of materials, methods of building construction as well as their design and the Old Town surroundings.

- The observations were needed to identify any changes in the appearance of the buildings and their surrounding areas.

The methodology was approached both deductively and inductively. These two approaches are dependent on and enhance each other in Part Two and Part Three of the research in order to describe the example of the case study of Tripoli.

The deductive approach covers the literature review, which is related to the case study area of the research by mentioning the revitalisation process, with all its actions and operations, of the comparative examples of the other Islamic cities. These provide similar examples to Tripoli by focusing on the three main dimensions of the research (physical, social and economic) and other relevant issues.

The inductive approach covers the big case study of the Old Town of Tripoli by questionnaire in order to understand the actual and current problems facing the Old Town. In addition the open-ended questionnaire in order to know the available solutions to solve the Old Town problems.

Part One begins by familiarising the reader with the context of Libya in general as well as providing an historical view of the city of Tripoli and the Old Town in particular.

Task	Parts	Chapters		
Background	Part One Contextual review	Chapter One (Deductive) Libya general background	Chapter Two (Deductive) Historical background of Tripoli	Chapter Three (Deductive) The Old Town of Tripoli

Figure 0-3: Shows the organisation of Part One

This research takes both deductive and inductive approaches. These approaches are used in Part Two and Part Three in order to provide mutual feedback.

Part two of the research (Reasons behind the decline of the old cities) relies on shedding light on the problems of the Old Town of Tripoli. The researcher uses the deductive approach in Chapter Four (The main problems facing the old cities in the developing countries) in order to show the criteria that led to finding out about these problems. The research, however, applies the inductive approach in Chapter Five (Users' questionnaire of the Old Town of Tripoli) and Chapter Six (The problems of the Old Town as observed by the author) to show the way to find out these problems from an empirical perspective by using the questionnaire and the author's observations and interviews.

Part Two consists of three chapters; Chapter Four contains general literature about the problems facing historical cities and the specific comparative case studies of Jeddah, Fez, Tunis and Aleppo. This chapter tries to find out the problems that are facing North African and Middle Eastern historical cities in order to gain all relevant feedback knowledge. It also attempts to identify some of the major present problems, which historical cities face. The case studies are vital to this research and they enable the researcher to understand the different aspects of the problems facing the Old Town of Tripoli. The comparative approach brings together ideas in order to be able to identify the problems in the Old Town of Tripoli not only from the researcher's expert point of view but also based on substantive evidence from the literature and case studies. The inductive (empirical study) in Part Two largely draws on the questionnaire that was designed according to the feedback of (Chapter Four). The house users' questionnaire survey or field study (Chapter Five) attempts to achieve a clear understanding and detailed collection of up to date data of the current physical, social and economic conditions of the Old Town of Tripoli. Additionally, the questionnaire survey is supported by the observation of the researcher about the Old Town and surrounding areas (Chapter Six). This also covers all items, which are not included in the questionnaire survey and which are taken from the meeting and discussions with the local people. In this way, the researcher is able to develop a comprehensive picture of the Old Town residents' needs and views.

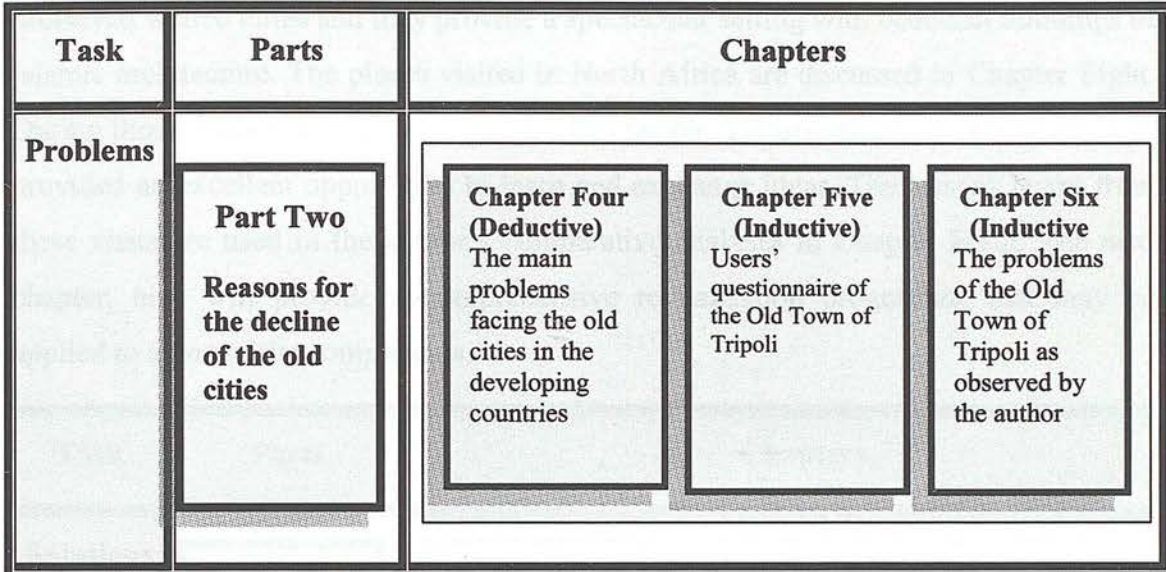


Figure 0-4: Shows the organisation of Part Two

At this stage, the researcher forms an obvious view about the problems, which are facing the Old Town, and he is qualified to start the process of producing solutions to the problems that the Old Town of Tripoli is experiencing.

In Part Three, the researcher goes back to the questionnaire, case studies and literature, however, this time not in order to know about the problems but to know what kind of solutions, projects and answers people have introduced or adapted to deal with the problems that are somehow similar to the problems that the researcher already had observed.

Part Three (The Old Town and its revitalisation programme) aims to put together the solutions and ideas needed to resolve the problems of the Old Town of Tripoli. The author in this particular part uses the inductive approach for Chapter Seven (The open-ended questionnaire) in order to know the available solutions and hence how to apply them later on. The research uses the deductive approach in Chapter Eight (Revitalisation experience in the other countries) and in Chapter Nine (Revitalisation programme), to enhance the applications by finding out these solutions from the empirical study.

In Part Three, the approach of the research methodology, the inductive (empirical) is concerned with gaining knowledge and experience about how to revitalise the Old Town of Tripoli (Chapter Seven). The inductive (empirical) approach of Part Three is applied to the other two chapters, namely, Chapter Eight (Revitalisation experience in other countries) in order to gain insights into their experiences of revitalisation programmes and in Chapter Nine (revitalisation programme).

The case studies for solutions (Fez and Tunis) were chosen because they contain well-preserved walled cities and they provide a spectacular setting with beautiful buildings of Islamic architecture. The places visited in North Africa are discussed in Chapter Eight. During these studies, the author consulted key people and organisations. These contacts provided an excellent opportunity to learn and exchange ideas. The lessons learnt from these visits are used in the author's comparative analyses in Chapter Eight. The next chapter, nine will provide a comprehensive revitalisation programme that may be applied to some of the components.

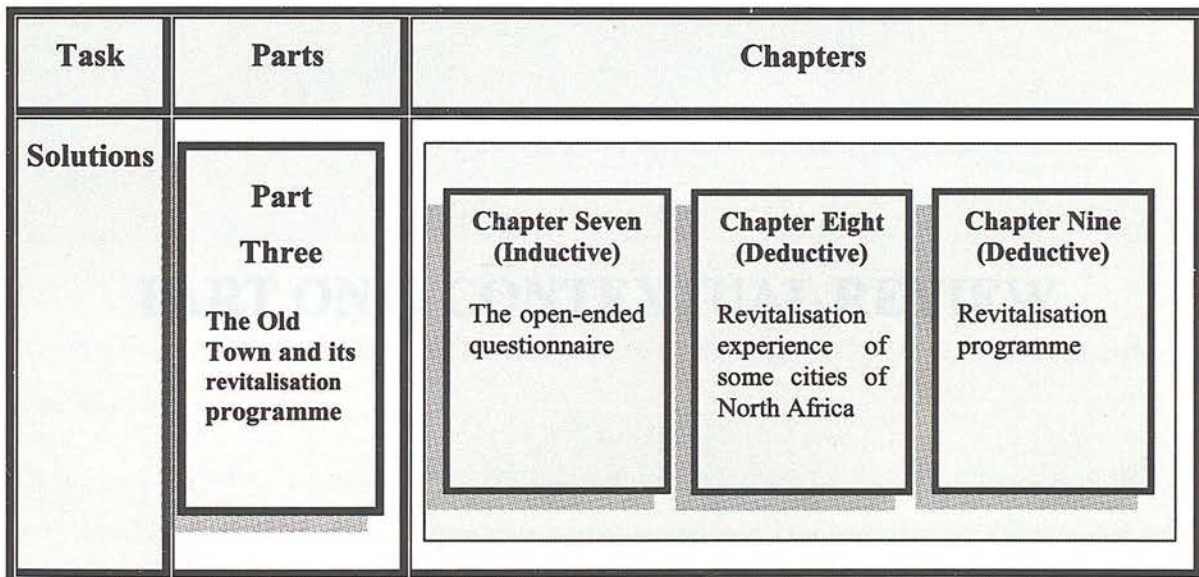


Figure 0-5: Shows the organisation of Part Three

Part Four is concerned with the implementation and application of the revitalisation programme within the target case study area, the Old Town of Tripoli.

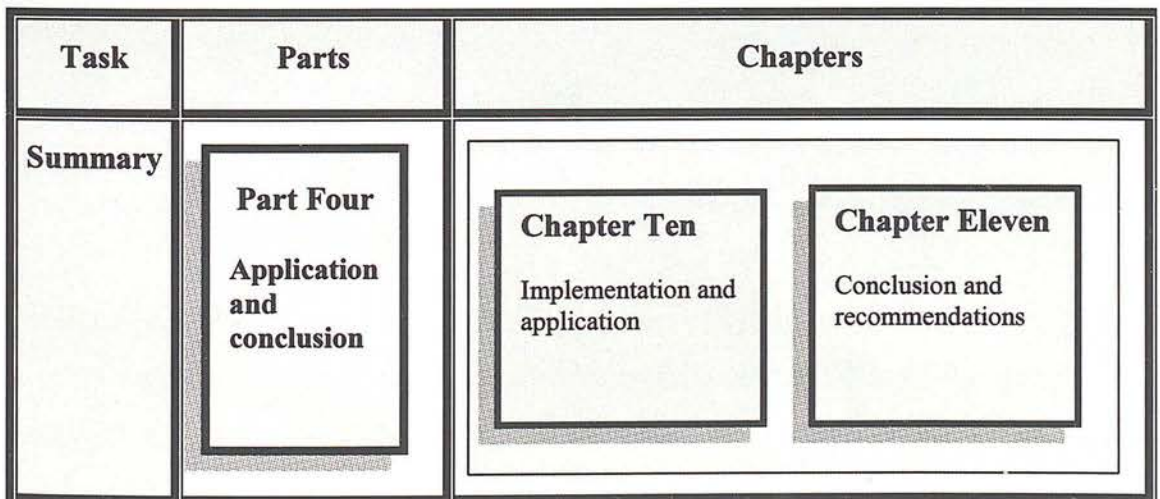


Figure 0-5: Shows the organisation of Part Four

Part	Chapter	Page
Part One	Chapter One	1
Part Two	Chapter Two	10
Part Three	Chapter Three	20
Part Four	Chapter Four	30
Part Five	Chapter Five	40
Part Six	Chapter Six	50
Part Seven	Chapter Seven	60
Part Eight	Chapter Eight	70
Part Nine	Chapter Nine	80
Part Ten	Chapter Ten	90

PART ONE: CONTEXTUAL REVIEW

The first part of the book is a contextual review of the field of research. This part is designed to provide a broad overview of the field and to identify the key issues and debates. The second part of the book is a critical review of the literature. This part is designed to provide a more detailed analysis of the research and to identify the strengths and weaknesses of the existing literature. The third part of the book is a synthesis of the research. This part is designed to provide a summary of the findings and to identify the implications for practice.

The first part of the book is a contextual review of the field of research. This part is designed to provide a broad overview of the field and to identify the key issues and debates. The second part of the book is a critical review of the literature. This part is designed to provide a more detailed analysis of the research and to identify the strengths and weaknesses of the existing literature. The third part of the book is a synthesis of the research. This part is designed to provide a summary of the findings and to identify the implications for practice.

Chapter One: Libya, General Background

1.1 Introduction

Chapter One provides a general overview of Libya and its general Topography in terms of location, types of geographical features, population, urbanization, infrastructure, economic and economic development. However, the objective of this chapter is to give a brief idea about Libya and its location, the location of Tripoli is urban fabric.

1.2 Libya

1.2.1 Location

Libya is a large nation with a vast population, located in North Africa. It covers mostly of huge areas of desert, which is a desert for the Mediterranean Sea to the north, in the east by Egypt and Sudan, and to the south by Chad and Niger. It is bordered by Libya borders with Egypt and Sudan, and to the south by Chad and Niger. It is bordered by Libya borders with Egypt and Sudan, and to the south by Chad and Niger.

Chapter One:

General Background



Chapter One: Libya, General Background

1.1 Introduction

Chapter One begins by providing a contextual overview of Libya and its capital Tripoli, in terms of location, physical geography, population, urbanisation, labour force, tourism and economic development. However, the objective of this chapter to give a brief idea about Libya and to outline the evolution of Tripoli is urban fabric.

1.2 Libya

1.2.1 Location

Libya is a large nation with a small population, situated in North Africa. It consists mostly of huge areas of desert. Libya is bounded by the Mediterranean Sea in the north, in the east by Egypt and Sudan, and to the south Niger, Chad and Sudan. From the west, Libya borders with Algeria and Tunisia. Libya covers 1,757, 000 square kilometres. The country is characterised by 33 provinces (see Figure 1-1).

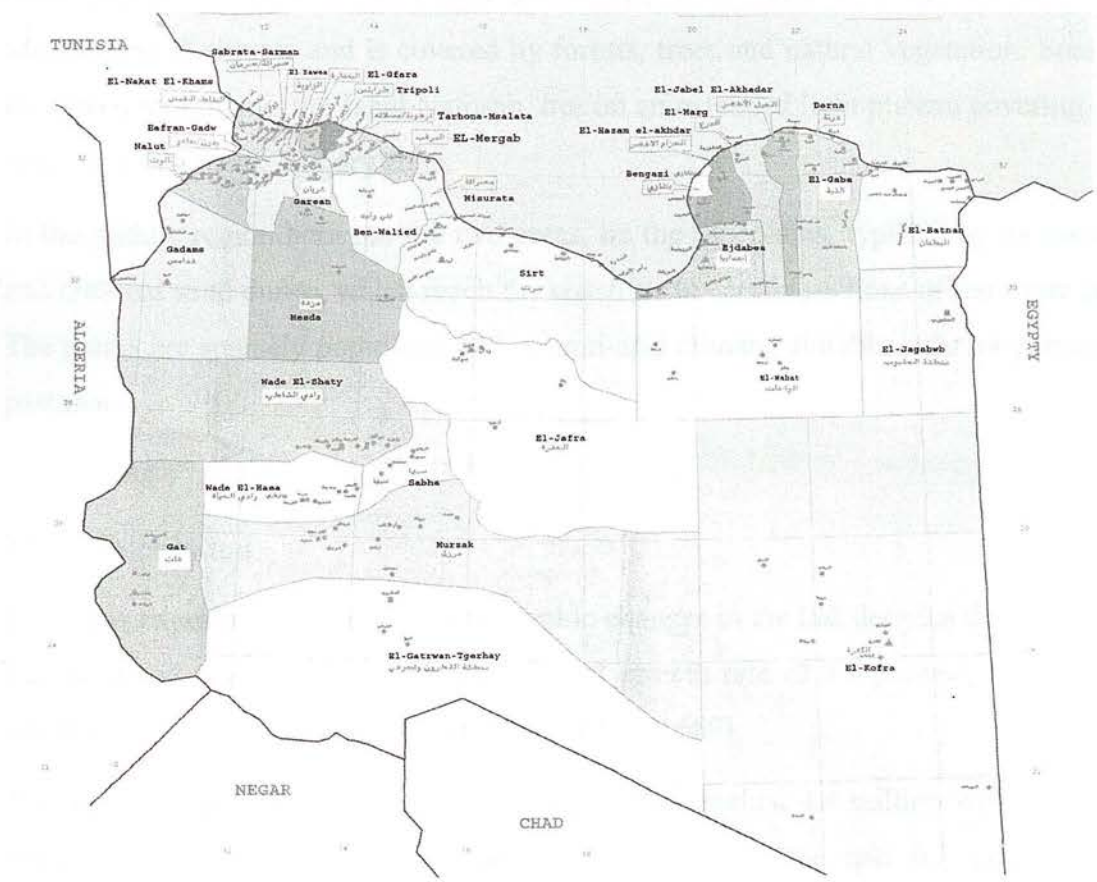


Figure 1-1: Map of Libya showing the location of Tripoli province

Source: Municipality of Tripoli

1.2.2 Physical geography

Geographically, the country can be divided into sub-regions:

In the western region, the terrain, characterised by a narrow coastal plain, extends from three to seven miles deep. This strip is the most populated zone in the country with the largest urban core (Tripoli), and its pleasant climate, relative rainfall, and with the most favoured physical environment for productivity and living conditions. In the western region (Tripolitania) back of the coastal strip, the land rises in a series of plains extending for about 100 km until the mountain of Jabal-Nafasah. The Gafara plain gets a reasonable rainfall suitable for semi-arid crops and grazing. Beyond the mountains of Nafosah, extends a relatively flat plateau Al-Hamadah al Hamra (Red desert), about 700m above sea level, and extending about 80 km before the huge areas of the desert.

In the eastern region (Cirinica) outside the plain of Benghazi, the coastal zone between Benghazi and Darna is very narrow and in some parts, it almost does not exist. At the back of the narrow coastal strip is Jabal Al akdar (the Green Mountains), which rises in some places to about 900 metres above sea level. The area is typical of the Mediterranean climate and is covered by forests, trees and natural vegetation. South of the Green mountains, the Jabal Nafosah, lies on an extended light plateau covering over 160 miles of a rocky and dry zone.

In the middle region between the two areas, lie the Sirt plains, typified by its marches and crescent sand dunes, which reach the coastline in certain sections of the shore zone. The plains are sparsely populated with a semi-arid climate, suitable only for permanent pastures.

1.2.3 Population

Libya has experienced dramatic demographic changes in the last decades the population has increased rapidly with an average annual growth rate of 3.8 percent, to double in less than 20 years. (1954 to 576,351; 1984 to 1,611,689).

According to the 1995 census, the total population reached 4.4 million with an annual growth of 2.8 percent (2.5 percent from natural increase and 0.3 percent from immigration). Although the country is characterised by the fast growth of population, the rapid increase is almost matched by the balance of extra and intra-regional migration resulting from the deterioration of the sub-regional economic structure.

Libya generally suffers from under-population, with an outstanding feature being its distribution of its population and a marked coastal concentration. Increasing temperature and the scarcity of rainfall and water resources make the coastal plains (Gafara and Benghazi), the most favoured physical environment for productivity and living conditions.

The population concentration can be identified in northern Libya as 92.4%, particularly in the coastal strips of the Gafara plain and the Benghazi plain, which contained over 62 percent of the total population in 1995. The Jebal El Akhdar and Jebel Nafosa sported about 24 percent, while the rest of the country's land accounted for only 14 percent.

The population grew from 1973-1995, and it was marked by a disparity between urban and rural areas. While the large towns grew rapidly, with an average of 7.8 percent annually, the population of the small towns and rural areas, even along the coast has declined. Places that had rapidly gained population, as the 1973, 1984, 1995 censuses showed, were Tobruk, Derna, Beida, Benghazi, Sirt, Misurata, Tripoli, Zawia, and Ziwara. These cities have been the main focus of commercial construction, industrial, and governmental activities. Thus, the cluster of industrial activity, the availability of jobs, and generous government spending in urban centres, has led to out-migration from rural areas to the major cities especially Tripoli and Benghazi.

The high rural-urban migration that characterises the Libyan population is usually the result of disparities in income and economic opportunities. This situation developed when manufacturing and tertiary activities occurred in only urban areas, and petroleum is the only mainstay of the country's economy overall.

In the last four decades, Libya has set incomes and standards of living to high levels as an oil exporting country. However, despite its dramatic economic changes, there are few indications that the rate of indigenous population growth will slow.

Migratory movements to Libya will continue due to the state policy of open-boundaries, and the fact that the job market is set to grow for non-nationalists in the near future.

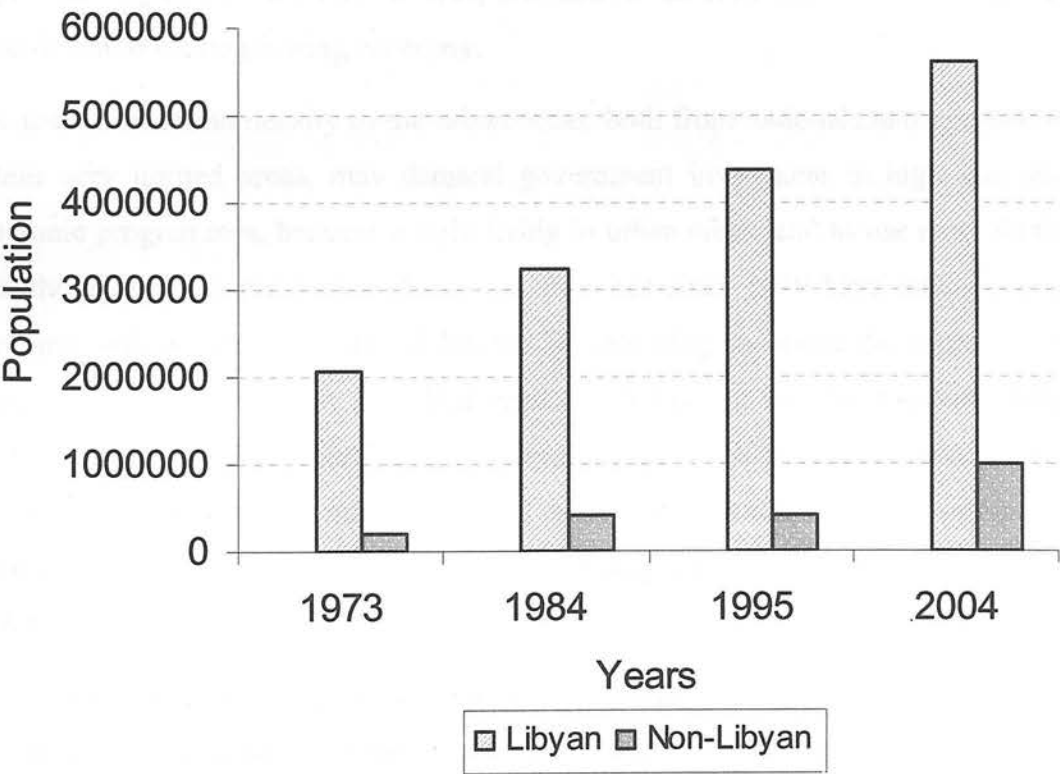
These changes will create wide differentials in demographic characteristics, which are unlikely to disappear in the near future.

Population distribution, according to the censuses 1973-2004

Years	Libyan			Non-Libyan			Total
	Male	Female	Total	Male	Female	Total	
1973	109 919	99 4453	2052372	133934	62931	196865	2,249,237
1984	1651562	1579497	3231059	302195	109322	411517	3,642,576
1995	2231079	2158660	4389739	270677	138644	409326	4,799,065
2004			5631585			1000000	6,631,585

Table 1-1: Shows the population of Libya

Source: Compiled by the author



1.2.4 Urbanization

Nearly 97.5 percent of the Libyan population lives in limited urban centres along the coast, and the country is conceded as being one of the most rapidly growing urban regions in North Africa (Saphia, 2002).

Cities such as Tripoli, Benghazi, Zawia, and Misurata are growing fast in terms of urban population, with an annual growth rate of more than 8 percent, compared to the country as a whole.

According to the 1995 Census, the population of small towns and rural areas has declined, to feed a pool of potential rural-urban migrations. With the country already embarked on a policy of industrialization and modernization, dependent on oil revenue, people had little desire to participate in many sectors of a modern economy. Thus, the country found itself relying on foreign labour to meet a substantial proportion of its manpower needs (Saphia, 2002).

Although the national population experienced rapid increases, because of high birth rates, reduced mortality rates, and to some extent naturalization, the non-national population, especially in the urban area, increased at an even faster rate, because of the great demands of the growing economy.

The great population density in the urban areas, both from nationals and non-nationals within very limited areas, may demand government investment in high cost socio-economic programmes, because people living in urban areas tend to use more facilities than those living in rural areas. However, the cities since 1970 have intensified their economic reliance on non-national labour. By choosing to invest the capital derived from oil to generate a highly industrial economy, Libya has increased its total demand for labour by more than other cities can supply. These needs therefore have increased the number of workers migrating from rural areas or non-national workers who come to work in Libya under contract or via inflows of migration across the borders (Saphia, 2002).

The case of the fast urban growth of the coastal belt presents major complex problems, such as a growing demand for fresh water, food supplies, pressures on sewage systems, the creation of a hazardous waste, and water contamination.

1.2.5 Economic development

In the 1960s and early 1970s, the Libyan economy lost its place in several traditional sectors, namely agriculture, trade, and trading industries. The 1981-85 national plan launched several development schemes to restore basic infrastructural services, including roads, electricity, housing, sewage, and water facilities.

The development plans aimed to enlarge the productive sectors, especially industry and agriculture, to achieve self-sufficiency and to restore economic growth and increase productivity in basic goods to supply local markets and to enable the country to compete regionally and globally.

The plans have maintained its aim of establishing a sound infrastructure by 1980, where reliable roads have been constructed, and electricity and water are being provided to most users in urban areas. However, during the first stage of the economic development plans' implementation, neither the environment, nor tourism was given enough attention. The major changes have caused different types of environmental degradation especially in water and air pollution. Nevertheless, numerous projects concerned with the environmental infrastructure have been undertaken, including hazardous solid waste and sanitation plants even in some ports direct sewage and industrial effluent have been discharged into the sea and solid waste has been dumped on the shore line creating more environmental problems and these may increase from industrial and petroleum facilities along the coast, especially in the gulf of Sirt and the coast west of Tripoli, where a big complex has been established (Saphia, 2002).

The environmental policies implemented by the Libyan government, mainly focused on the urgent issues in the urban areas, namely solid waste and industrial air quality pollution, but little has been achieved in environmental education and public awareness.

This direct increased fiscal rate from oil revenue has created great investment in the productive sectors, more than was expected, and most of the capital flow has been placed in heavy industries and agricultural projects. The rapid growth of the government budget has been spent on socio-construction projects.

The agricultural sector has suffered greatly from several constraints, namely, the scarcity of water resources, and urban encroachment on the agricultural land, which has taken up about 7 percent of the most favourable agricultural land in the Gafara, Benghazi plains. Traditionally, agriculture employed more than 57 percent of the total

Libyan workforce in the 1980s, but during the huge development plans, many young people left the agricultural land and were displaced in urban centres.

Agricultural development, where higher proportion of irrigated land (over 15% yearly) has been lost to major cities spreading in the Gafara plain such as Tripoli, Zawia, Misurata, and Khomas.

The development of agricultural irrigated land has been accompanied by excessive use of water resonate especially underground water, which contributes more than 85% of the Libyan water supplies.

Due to the climatic changes over the last 20 years, this has resulted in the collapse of the dry land farming, accompanied by poor maintenance of terraces.

The fishing industry is not an important factor in the Libyan economy, the sector employs less than 3000 people and the fish catch is one of the smallest in the Mediterranean.

However, the Libyan government plans since 1980 witnessed significant changes in the fishing industry, by using modern trawlers to exploit the Libyan shallow water, and by improving the fishing ports.

Canning factories were established in Zowarh, Al-Khomas, and Zonzur and several new cold storage facilities were built to enlarge refrigeration and service facilities, together with large investment into research and education.

In 1984, the ministry of education launched a major reform for a new educational system to develop human potential. The programme created 24 special secondary schools, with 40 fields of studies, which would lead to early job market entry or enrolment in higher education. However, due to some difficulties, the programme has been subsided since 1986 except the school of basic science (Saphia, 2002).

1.3 Tripoli City

1.3.1 Location

The city of Tripoli is located in the north west of Libya, bounded on the north by the Mediterranean Sea, from the east, and south by Tajura province and Gafara from the west and south (see Figure 1-2).

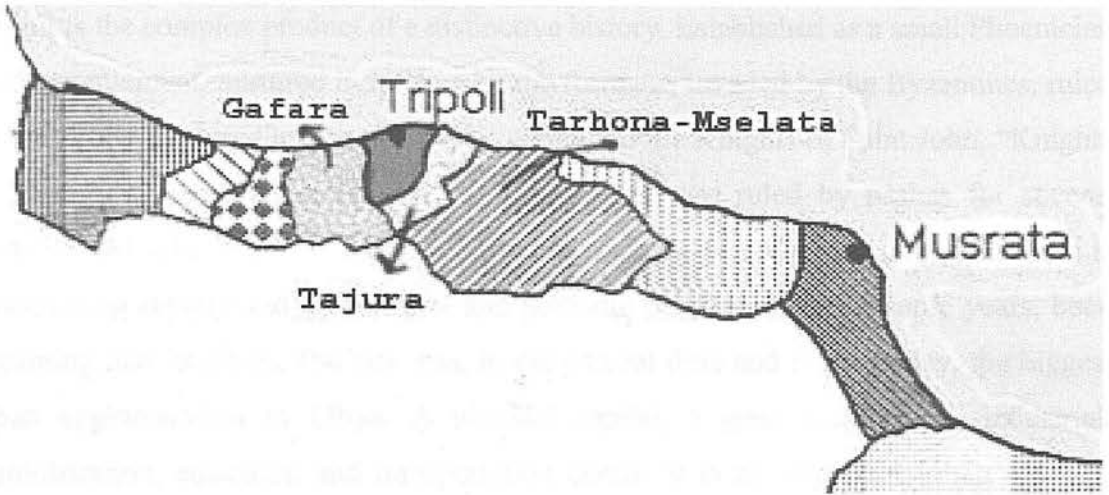


Figure 1-2: The location of Tripoli province

Source: Municipality of Tripoli

Tripoli is the largest city in the country. The Arabs call Tripoli *Trablus El-Gharb*, (Tripoli of the West), to distinguish it from the Tripoli in Lebanon (Tripoli of the East). For a long time, Tripoli has been the most important historical and economic centre of the whole country. In addition, Tripoli is considered the major urban centre and the main regulator of the Libyan economy. Tripoli city spreads 30 km from west to east, along the coast and about 8 km north to south (see Figure 1-3).



Figure 1-3: Master plan of the City of Tripoli (2005)

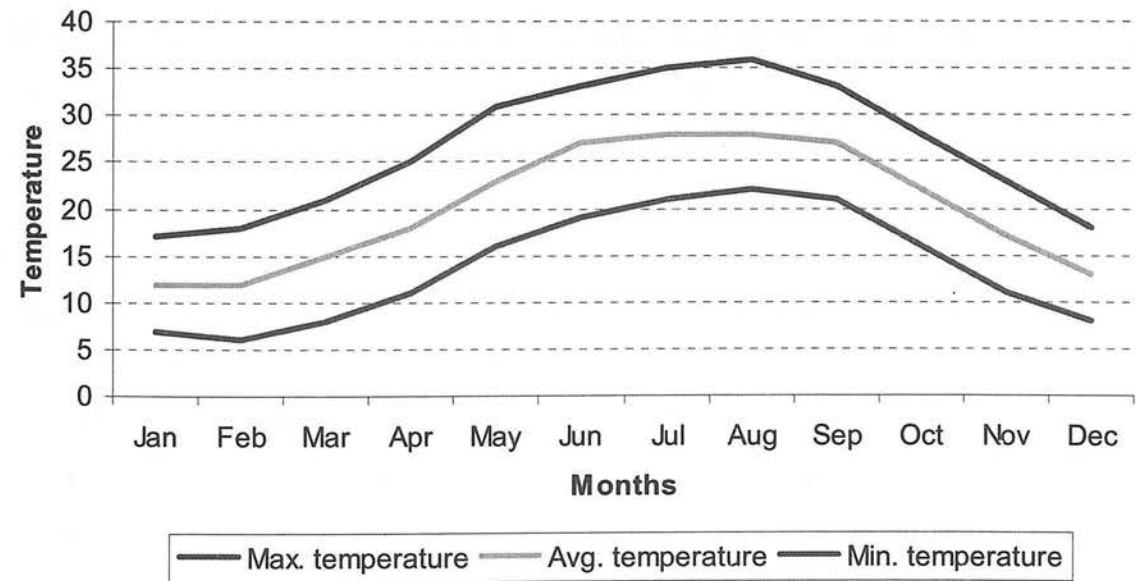
Source: Municipality of Tripoli

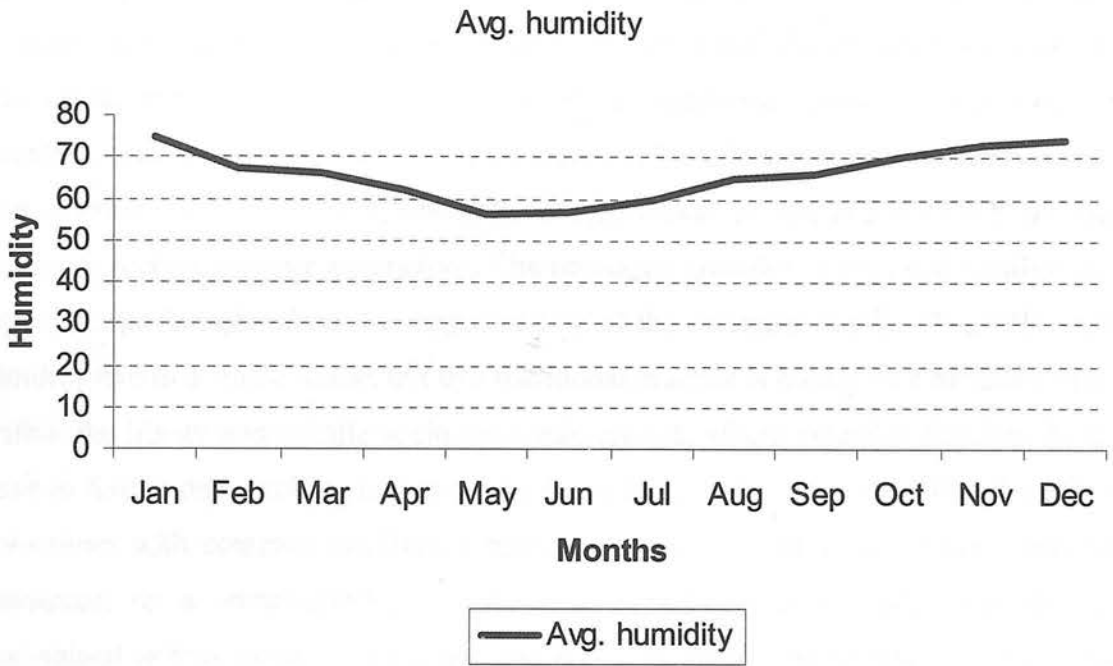
surrounding the city on the north, northeast, and north-west lowers the temperature, and is responsible for producing more rain than in surrounding areas. Among factors, which increases rain and modifies the temperature in Tripoli is the natural vegetation and the green belt of farms and gardens.

The annual temperature of Tripoli is about 19.5°C. The average summer temperature of the city is 28°C. The temperature during the winter season declines to about 12°C. The summer season is characterised by high humidity and high temperature, especially in August when it rises to 36°. Winter is the rainy season in Tripoli. The annual rainfall is about 361.05 mm. The relative humidity at Tripoli rises and reaches its peak in July, August, and September (see Table 1-2).

Months	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Max. temperature	17	18	21	25	31	33	35	36	33	28	23	18
Avg. temperature	12	12	15	18	23	27	28	28	27	22	17	13
Min. temperature	7	6	8	11	16	19	21	22	21	16	11	8
Avg. humidity	75	67	66	62	56	57	60	65	66	70	73	74

Table 1-2: The annual temperature and humidity of the city of Tripoli





1.3.3 Social conditions

The dominance of traditional Arabic/Islamic culture on Tripoli for centuries has influenced greatly Tripoli's people. In addition, the people have been influenced by Mediterranean culture and lifestyle. For many generations, Libyan people were severely oppressed by foreign domination and suffered extreme poverty. The rate of illiteracy was very high and political awareness was very low. So serious were conditions that the social, political and economic viability of Libya was in doubt when independence was granted in 1951 (Zarrugh, 1973).

Tripoli as the capital city of Libya is like any other Arabic capital city. Its society contains two main sectors. These two main social structures sectors are the traditional and modern.

1.3.3.1 Traditional social sector

The social life in Tripoli has been based on the traditional of the family, whether it is of the nuclear or extended type, where there is a strong sense of belonging and willingness to support. It is still quite common for grandparents, parents and their children to live together in the same dwelling unit. In many case, such households include relatives who need to be looked after. The degree of departure from this tradition has varied in strength among the different income groups. Generally, the family in this sector is usually more resistant to change than in the others. However, the influence of

modernisation, industrialisation and urban growth is so strong that socio-cultural mobility cannot be resisted even in extended families, especially at certain stages of the life cycle. Whereas, polygamous, extended or combined types of household are common, with no differentiation between different income groups; the changing values and customs of society as a whole have contributed to the abandonment of such traditions among younger generations. The economic growth of traditional families has, however, not brought about the expected line of the extended family. Generally, such families live in a single house, but this traditional practice is taking on a different shape within the higher and middle socio-economic groups, where extended families do not have to live in one dwelling unit but in multiple family accommodation (block of flats, sometimes with common facilities; a group of villas, in most cases, sharing common entrances; or a compound-type of dwelling). Many large extended families are maintained as long as the senior generation are alive, continuing to enjoy the traditional respect for the head of the household. In many other cases, the traditional extended families develop into nuclear families in different parts of the city, but maintain close contacts and strong loyalties to the senior generation, despite the fact that the nuclear families may follow different patterns, not only because of differences between age groups, but also because of the different attitudes and values they have adopted as a result of socio-cultural mobility. The "Family house" is usually the frequent meeting place for nuclear families, for instance, at weekends, social and religious events and casual gatherings (Najia 1980). Family and social obligations are very important and the sense of belonging to the family, kin and neighbourhood is fairly strong. The social structure and the strong bonds of family relationships significantly influence the type of house and the way the house is used by people of this sector. The family concept of privacy, social status, religious and social customs and entertainments are also essential considerations in the form of dwelling and its relative location. The strongest tradition is privacy, which is very strict among people of the traditional sector. Family social activities are conducted in the customary two spheres, of public and private and of men and women. The most effective consequences of this tradition are the seclusion of women and the attitude toward guests (Buchanan, 1975).

The traditional social structure is composed of people working in trade, traditional industry and crafts, and the religious establishment. The modern social structure is composed of people working in the public and private establishments, modern economy, ordinary labour in the modern service sector such as hotels, and in intellectual

jobs such as journalism. The (individual) personality of Tripoli's local population actually goes back and forth, between the old and modern aspects of social structure. Nowadays, the traditional social structures of the city continue to exist in the form of the family, the tribe, the mosque, the school, and the market (El-Hawat, 1994). Traditional Tripoli social organization was layered with concentric circles of loyalty and community solidarity. The primary units of belonging were the extended family or tribe. These family-based units were the centre of most people's lives. Reflecting the importance of the family in social life, marriage was seen within each tribe as more important for the family than the individual. While family loyalties remained primary in urban centres, close bonds of solidarity grew up around various quarters of old Tripoli. These quarters organized their own social services and appointed leaders who were able to represent the quarter in its dealing with the city authorities (El-Belazie, 2004).

1.3.3.2 Modern social sector

Within 20 years of independence, a number of profound changes combined to radically shift the centre of Libyan society. After the discovery of oil, an impoverished population suddenly became awash with money and an accompanying rise in expectations, which the old structure of society struggled to contain. The oil boom also spawned other changes that threatened the old social structure of Tripoli and Libya. These social transformations were rounded out with greater opportunities and resources for education and ensuring that young people increasingly married outside the tribe. When the revolutionary government took power, many of these changes became institutionalized. Pan-Arab nationalism became the ruling social ideology, and the tribe loyalties came under suspicion, being seen as obstacles to modernization and the forging of national identity. The value of the old social order was replaced by a campaign to trumpet the values of education and social progress based on competence (Telasiy 1974). The modern sector in general is more homogeneous and relatively well-off but not necessarily high in social rank terms. Most people categorised in this sector of the population are modern-oriented by their education, marriage or occupation. The adoption of modern customs and values inevitably was reflected in the patterns of family life. Social and family relationship and structure are modernised. The small family unit has replaced the large composite household and the importance of the family as an agency of social security has been abandoned by people within this sector. Privacy has less bearing on social and family life and hence it is less influential on house design

and layout. Women of this sector are not veiled and enjoy more freedom, education and economic independence. Consequently, they spend less time on domestic activities and traditional social obligations. Although privacy for the family as a whole is always claimed, visiting and social gathering are mixed and guests of either sex are entertained by the whole family in any convenient part of the house. The modern house is usually owned by well-off people is large enough to have a specified use for each of its component parts. The pattern of living and the way the house is used is reflected in the type of furniture, style of house and neighbourhood: flats or modern villas are typical and reflect an adaptation to the modern way of life these people have acquired. Ritual practices have no significance among people of this sector. Social and religious rites are considered as old fashioned and have no bearing whatsoever on the social status or respect of modern people as they do with their traditional counterparts. The modern sector is not very large, but it is expected to increase in size and in percentage terms of the total population of Tripoli (Najia 1980).

1.3.4 Population growth

The population of Tripoli increased from 30,000 in 1911 to 1,310,000 in 2000. The growth of the population is caused by the three main factors:

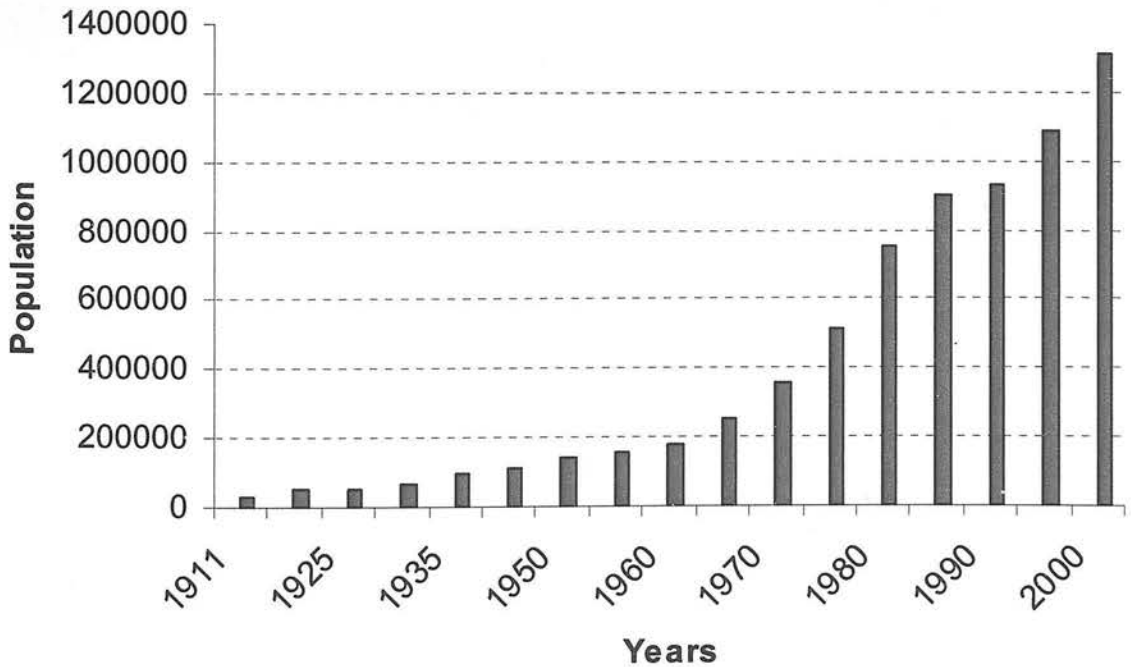
- The natural increase is one of the main reasons for the increase in Tripoli's population.
- Internal migration: there is no dependable internal migration data available for the city of Tripoli. However, one of the common features of developing countries is the increasing migration of people from rural to urban areas. For example, between 1964 and 1973, about 228,000 migrants moved to metropolitan Tripoli. The factors, which play an important role in attracting migration to the city, are job opportunities. Libyan industry is heavily concentrated in the city of Tripoli. Tripoli has always attracted people since the rule of Septimius Severus during the Roman era. It has also been a natural migration outlet for the western region (El Kabir, 1972). During the Italian rule, the rural urban migration was controlled by the authorities for political and economic reasons; the number of urban migrants per year was restricted (N. Said, 1975). The attraction of Tripoli has been less, in terms of urban social life than on economic grounds (Harrison, 1970). In addition, the city has attracted merchants and traders from different cities of Libya like Misallatah, Tarhunah, Misurath, Gharyan, Nalut, Zuwaraah, and from Baniwalid.

- International is migration the third reason for the increase in the population of Tripoli. Mukhtar (1997), believed the number of illegal migrants increased in the 1990s since the Libyan authority did not require a visa for the Arabs. The author also believes that the number of illegal migrants increased in the 1999s since the Libyan authority open the boundary with the African countries without requiring any documents and this encouraged them to come and settle in Libya. The concentration of those migrants in the city of Tripoli causes acute problems, such as overcrowding, pressure on the essential services (education and health facilities), a shortage of housing, traffic congestion, shortage of water, and social problems.

Years	Total Population	Years	Total Population	Years	Total Population
1911	30,000	1950	138,000	1980	750,000
1920	53,440	1955	155,910	1985	900,000
1925	55,000	1960	180,000	1990	930,000
1930	69,720	1965	255,000	1995	1,083,772
1935	95,000	1970	360,250	2000	1,310,000
1940	113,390	1975	511,000		

Table 1-3: The population of the city of Tripoli

Source: Compiled by the author



1.4 Conclusion

This chapter went some way to demonstrate the author intension in giving brief overview of the Libyan context for a background for the city of Tripoli. The first section, dealt with the general aspects. The discovery of oil has been and still remains the most dominant sector in the Libyan developing economy, especially the provision of vast funds on a scale never experienced before in the country for a long time which lead to a marked change in the socio-economic life. The petroleum revenues have touched every aspect of the Libyan population's life, and have resulted in extensive change in all economic functions, the population, and physical resources. The changes have transformed the state economy from a traditional one to reliance on a modern one. The physical expansion of economic growth has resulted in the loss of a great portion of important agricultural land and extraction of water resources.

The second section of this chapter has shown that the form and the character of the town's urban fabric have been much affected by the total process of changes in the society. Demographic growth has been an extremely important factor, but the extensive economic and social changes have been more influential. These changes include the rate and level of urbanisation, the scale and nature of social transition.

Chapter Two:

Historical Background of Tripoli City

Chapter Two: Historical Background of Tripoli City

2.1 Introduction

In this chapter, the intention is to examine briefly the historic profile that gave birth to the city, its development over the centuries and finally its transformation and decline. In addition, in order to understand the changes and the problems, which the historic town of Tripoli is suffering today, it is important to review its historical urban development process. Such a review is essential to discover the major external and internal forces that have influenced the Old Town's social, economic and physical environment.

According to Vedrine (1979), "It is necessary to re-examine the history of the city's development not out of mere intellectual curiosity, but also to rediscover the logic of the city". It is important to discuss the historical background of the city, which can be divided into three main periods. The early history period (before 1911), the colonial history period (1911–1951) and its modern history period (after 1951).

2.2 Early history

The oldest known name for the city of Tripoli is Oea. This name is Phoenician and was applied to a much wider area than the existing Old Town. Tripolitania is the name, which came into being in Roman times and referred to the three towns of Leptis Magna, Oea and Sabratha.

The Old Town of Tripoli on the North African coast displays many features typical of Islamic towns. Its urban fabric, as well as its important monuments, expresses many of the characteristics of a city culture, which was developed in the Islamic world. Like many other Islamic towns, the history of Tripoli is complex, extending back to pre-Islamic times with, for example, the celebrated triumphal arch erected by Marcus Aurelius, the hundreds of different marble and granite columns which are found in the mosques and street corners, are equally indicative of Roman classical influences as well as much recorded information about the city during the Roman period, gives us a picture of the city as it must have been when first conquered by the Muslims in 642/3.

The history of Libya, especially Tripoli, has been determined by many different nations: Phoenicians, Carthaginians, Romans, Muslims, Spanish, Ottomans and later on, the Italians. During this period, the city of Tripoli was affected both positively and negatively by waves of destruction, domination and development.

Libya was a key meeting place for commercial activities, since it is the point, which connects South Africa, Europe and the Middle East. From its earliest history, Libya flourished as a centre of trade. It has long been recognised as a crossroads of civilisations: the Phoenician and Islamic from the east, the Greek and Roman from the north (Hilland, 1976). According to Naji (1970), Phoenicians were one of the first maritime trading nations in history (El-Barghuti, 1972).

The Phoenician civilisation, which was based in Palestine and Lebanon, reigned supreme between the 12th and 7th centuries BC. The Phoenicians expanded their empire by settling along the western part of North Africa, from Tripoli in the east, to the Atlantic Ocean in the west.

The city of Tripoli was founded by the Phoenicians between the twelfth and seventh centuries BC. At that time, the name of the city was Uiat. It was located between two other major Phoenician cities situated along the same coast, Sabratah about forty-five kilometres west of Tripoli and Lepits about one hundred and twenty kilometres to the east (Shaiboub, 1979). During the Phoenician settlement of Libya, the native peoples shared their work and trade activities with the supremacists. The relationship between the Phoenicians and native people brought a mixture of the two cultures (Shaiboub, 1979 & Wright, 1969). In this period, the city of Tripoli was small, with a limited number of residential or commercial buildings. The Phoenicians and native Libyans lived together in peace in the city (Naji, 1970).

Under Phoenician control, Tripoli was an international port and the main market in the region. It was a meeting point for locals with traders from South, West and East Africa. Tripoli was one of the main meeting points for the caravan trade in North Africa, it was connected with other important cities, and oases in the coastal and desert zones (see Figure 2-1).

At this time, the city was known for the manufacture of pottery and the carving of ivory, both of which gave rise to economic growth. As Cachia (1975, p.55) describes, "For many years Tripoli had almost a monopoly of the caravan trade. The city is the Mediterranean Mecca for long lines of camels streaming in from depths of desert spaces, bringing ivory and gold dust, ostrich features and gums, wax and tanned leather, sometimes mats and henna, and using three or four months or longer for their deliberate progress."

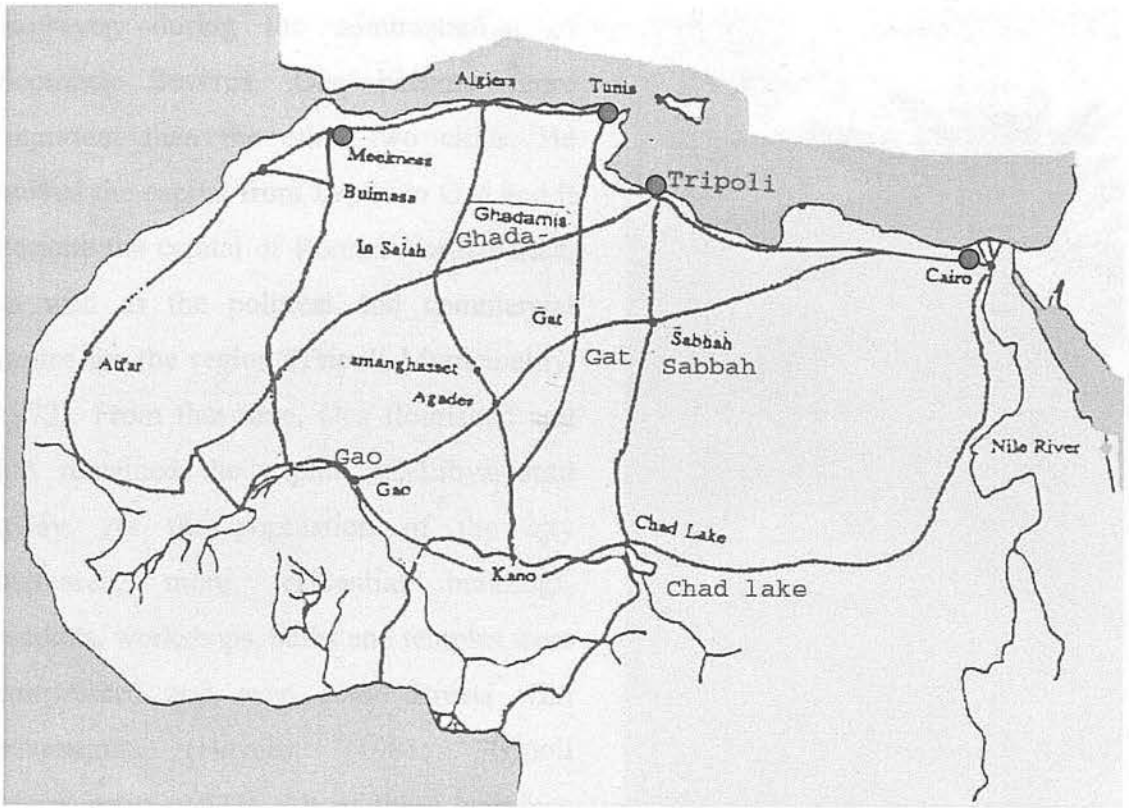


Figure 2-1: Caravan trade routes across the desert

In 202 BC, the Carthaginians took over Tripoli after the collapse of the Phoenician empire. From then, Tripoli was under tight control, especially in relation to trade, as Carthage did not give the local people commercial freedom and the city was heavily taxed (Haynes, 1981).

In 146 BC, the Romans conquered North Africa and took control of the city after they had destroyed Carthage, the capital of the Carthaginians. Tripoli welcomed the Roman occupation since it removed control from the Carthaginians. From this time, the city's name was changed to Oea. The Roman period was known as an era of development at all levels. There was economic improvement, more freedom and more protection in trade for the local people. Extensive urbanisation took place in the Tripolitania (Lepits, Sabratah and Oea) area (Naji, 1970; Haynes, 1981). Oea was redeveloped with Roman architectural planning forms. In the early stages of the Roman occupation of Tripolitania, more urbanisation and development occurred in Sabrath and Lepits than in Oea.

However, during the administration of Septimus Severus, Oea became more important than the other two cities. He moved the capital from Lepitis to Oea and it became the capital of Roman North Africa, as well as the political and commercial centre for the region (Tripoli Municipality, 1972). From that time, Oea flourished and has remained the capital of Libya until today. As the population of the city increased, more residential buildings, markets, workshops, baths and temples were constructed and even some streets with pavements (Haynes, 1981; Tripoli Municipality, 1972). All of these buildings have been demolished, except the Triumphal Arch of Marcus Aurelius, which is still standing (see Figure 2-2).

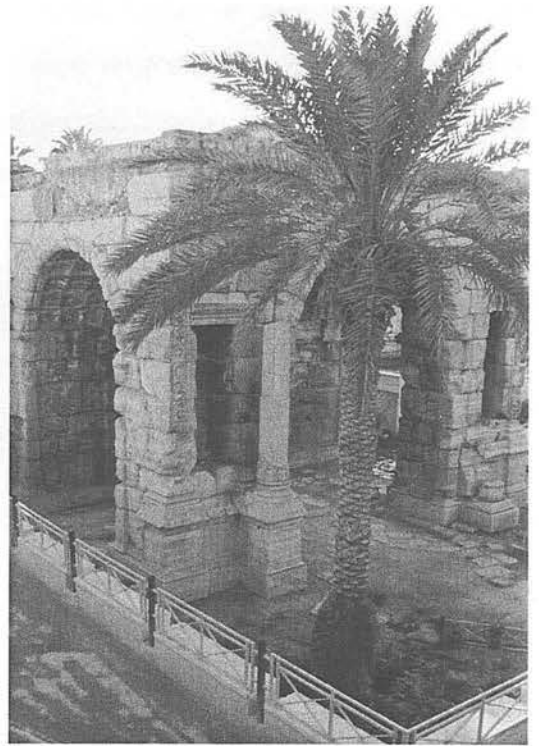


Figure 2-2: The Marcus Aurelius Triumphal Arch

Source: The author, 2003

Roman architecture and urban forms are well established in several sites along the Libyan coast such as Oea (Tripoli), Sabratha and Lepitis where native people and Romans worked together in building and planning their cities (Sjostrom, 1993). The Roman period in North Africa has been always recognised as a source of mutual influence and contact with the local people, rather than as a period of colonisation. The Romans influenced North Africa in technical, economic and architectural principles and forms (Word, 1969).

In the Roman period, Libya becomes a large, stable, highly urbanised area (Mackendrick, 1980). In this era, trade routes were opened on a regular basis with West and South Africa. The Roman architecture in North African cities, such as theatres, amphitheatres, temples, houses, baths and Christian basilicas can still be widely found and there are some traces of decorations and pavements for houses, public buildings and workshops. The organisation of Roman cities was a crucial factor in the formation of Libyan cities (Dunbabin, 1978).

The developments in agriculture and urbanisation that took place in the six centuries of Roman occupation were destroyed, especially in Oea city, by the Vandals who occupied

the country in 426 AD (Etlissi, 1985). After about a century of Vandal control of Oea city, local people with domination and established the Byzantine control in the whole region. In this second era of Roman domination, there were further improvements to the building of churches, renewal of the city walls, the castle and developments in agriculture. Tripoli flourished to become a major trading centre once again (Etlissi, 1985).

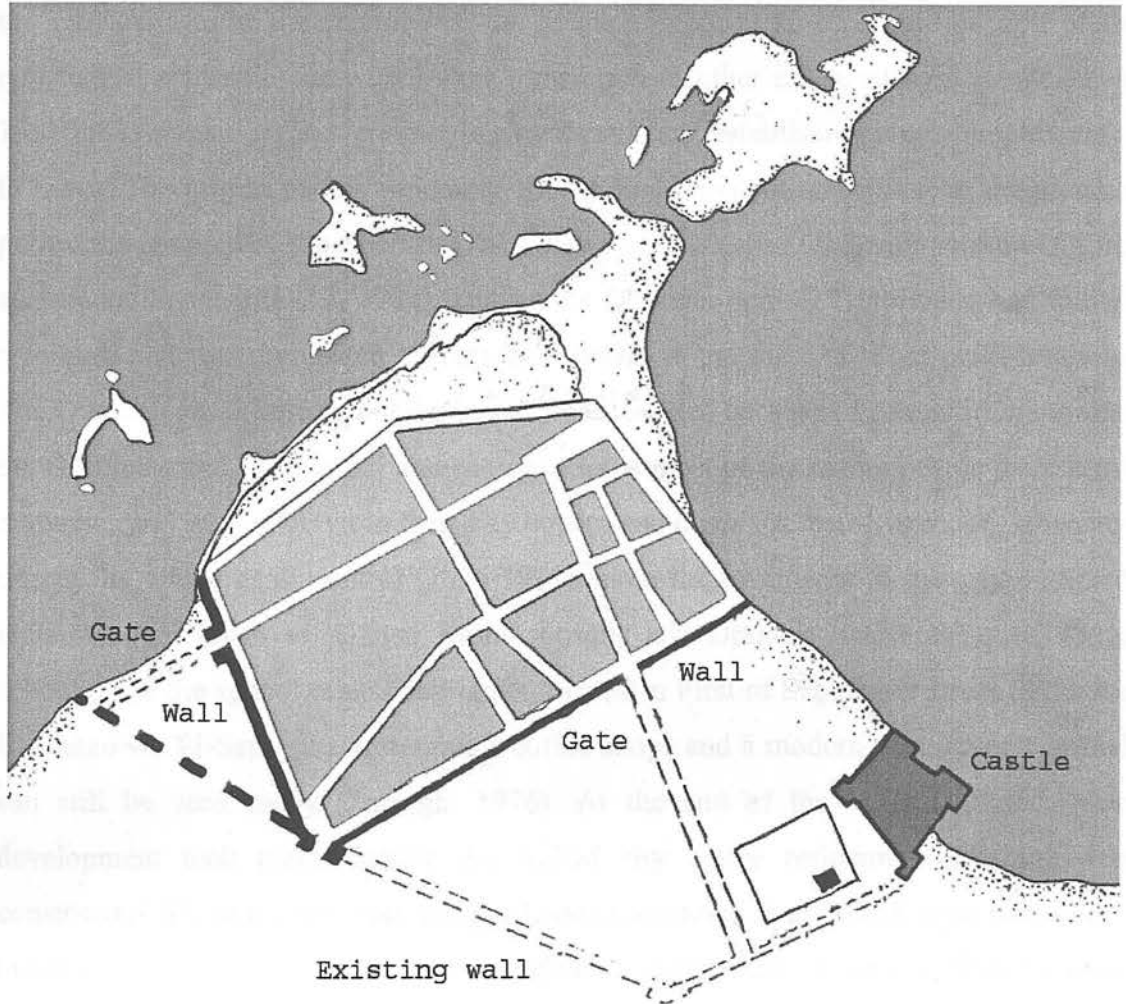


Figure 2-3: Tripoli during Roman times

In 22 AH/642 AD a new era was born. Islam came to Oea and it was occupied under the leadership of Omer Ibn Al-Ass. The second invasion, led by Ugha Ibn Nafi, was in AD 645-646. During the following eight centuries of Islamic occupation, many movements and urban developments occurred. A new religion, language, and new ways of life were introduced to the city. The attention it was given led to social improvements and the construction of new houses, mosques, public baths, shops and markets. The population also increased in this period from 5,000 in the eighth century to 10,000 in the sixteenth

century (Aswad, 1967). The population increased further in the twelfth century when a large number of tribes of Bani-Hilal and Bani-salim emigrated from Egypt to North Africa during the Fatimid rule (Kshedan, 1984).

In 1510 the Spanish occupied Tripoli. In this era, devastation spread in the city. Most of the better houses and public buildings were destroyed and native people were removed from their houses and from the city itself (Sjostrom, 1993). Because of the struggles of the Libyans against the conquerors, the Spanish imposed an economic boycott of the city so that all trading activities were transferred to other cities, such as Benghazi. In 1551 the Ottomans, who were moving westwards and establishing a new empire, came to Libya. The Libyan people welcomed the Ottoman occupation because of the pressure put on the country by the Spanish. They viewed the Muslim Ottomans as natural allies against the Spanish (Daza, 1982). During the Ottoman period, Tripolitania had limited resources and was dominated by regional powers in the form of tribal confederations. The Ottoman administration of the country was divided because of competition between the Ottomans and some tribal associations. Since most of the native people were semi-nomadic, they moved between their city houses and oases for their livelihood. However, during the Qharamanli control (1835-1911) some improvements to the city occurred, with mosques (such as Ahmed Basha mosque and Draguth Basha mosque), Koran schools, and the school of arts and crafts located in First of September street (Madraset El-Funun wa El-Sanayah), restaurants, coffee shops and a modern port, some of which can still be seen today (Zarrugh, 1976). At the end of the Turkish period, more development took place outside the walled city where residential buildings were constructed. These houses were designed and constructed in a Turkish style (two-storey buildings with a courtyard). These residential areas were located in four locations (Myzran, Bulkhiar, Dhara and Esreem) and furthermore, the El-kubza and El Tulata markets were created at this time (Kshedan, 1984).

In the long period of Ottoman occupation, the quality of urban life, the organisation of society and the built environment declined throughout the country, with some limited exceptions in Tripoli City (see Figures 2.4). Even here, little attention was paid to urban development in this era. However, during the rule of the Qharamanli family in the period of Turkish control, more houses, schools, mosques and hospitals were built in the city, though this ceased when the Qharamanli administration ended, leading to further urban neglect.

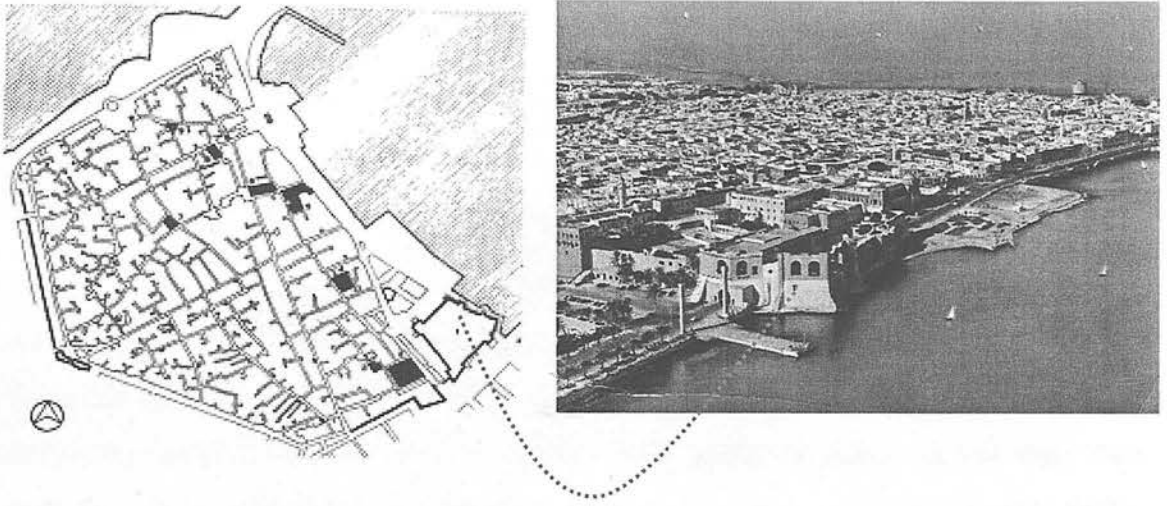


Figure 2-4: Tripoli in 1920

Throughout the Turkish period, the city was still a suitable place for traders and travellers to rest and exchange goods. For example, Muslims from Spain and North-west Africa took rest in Tripoli on their way to Mecca to perform the Hajj. Caravan trade journeys in the 19th century were the only means from Tripoli city to central and South Africa for the conveyance of European goods, such as English cotton, glass and mirrors, drugs, writing paper, as well as Tripoli silk brocade. These caravans returned to Tripoli with items such as worked leather, kola nuts, ivory, curried skin, gold dust, hides, coffee and tea (Cachia, 1975). This system of trade helped in the development of the built environment and increased the worldwide importance of Tripoli city, connecting it to other important cities such as Tunis, Cairo and Algiers.

This brief review of Tripoli's history before the twentieth century shows the ancient influences of Phoenician and Roman civilisations. These influences, however, gave way to the enduring influences of Islamic civilisation, which has dominated the city since the seventh century. It is from this Islamic background that the city entered the twentieth century.

2.3 Colonial history

Hillenbrand (1994) argues that because of political decline in the Islamic world, most medieval styles came to an end by 1700. From that time, external forces become an important factor in the development of the Islamic world.

In the 18th and 19th centuries, a new type of colonisation was introduced to the world, in the form of modern colonialism, which embodied capitalist ideology. The search for cheap raw materials and labour was the main goal of capitalist colonisation, which used any means, such as military force to achieve their goals and needs outside their own territory. These goals led to competition amongst European countries (Saoud, 1996). North Africa was one of the places occupied under modern colonisation. For example, the British occupation of Egypt and the French occupation of Tunisia and Algeria led to Italy to swiftly occupy Libya.

The Turkish regime collapsed in 1911 and Libya went under a new type of occupation by the Italian military forces. Italy subsequently brought the whole country under a single form of control and administration (Hahn, 1981). During this period, the Italians changed the character of Tripoli City even down to the street names.

According to (Wright, 1982) the Italian government planned to settle 100,000 Italian people by 1942 and a half-million by 1960. This plan was aimed to make Libya a part of Italy forever.

On November 11/ 1911, Italy began its occupation of Tripoli City and the whole of Libya. The influence of Italian principles and actions introduced new architectural and planning forms, which spread throughout the country. Under the Italians, Tripoli began to change from a crowded, walled town into a more extensive city. The presence of the Italians and other Europeans in Tripoli gave rise to the demand for a variety of goods and services. This led to the quick growth of several types of establishments. The Italians created new urban areas, such as the central business district located in the heart of the city. New residential and business areas with wide streets were developed. New architectural and urban forms were constructed around the Old Town of Tripoli (particularly in the south and east) such as houses, hotels, offices, banks, shops and light industry. A new means of transportation was also introduced, resulted in the widening of streets.

The most important stage in the development of the city during this era was the building of a new modern colonial city of an Italian design. It was characterised by wide streets, modern markets and multi-storey buildings (El Kaber, 1982).

During the Italian occupation of Tripoli city between 1911 to 1943, the built environment transformations can be categorised into three phases: the first was from 1911 to 1913, the second was from 1913 to 1929 and the third phase began in 1929 until the beginning of the Second World War. In the first period, most building activities were mainly in army camps and administrative offices. In the second period, the colonial powers started to develop a new city, which was separate from the Old Town (see Figure 2-5).

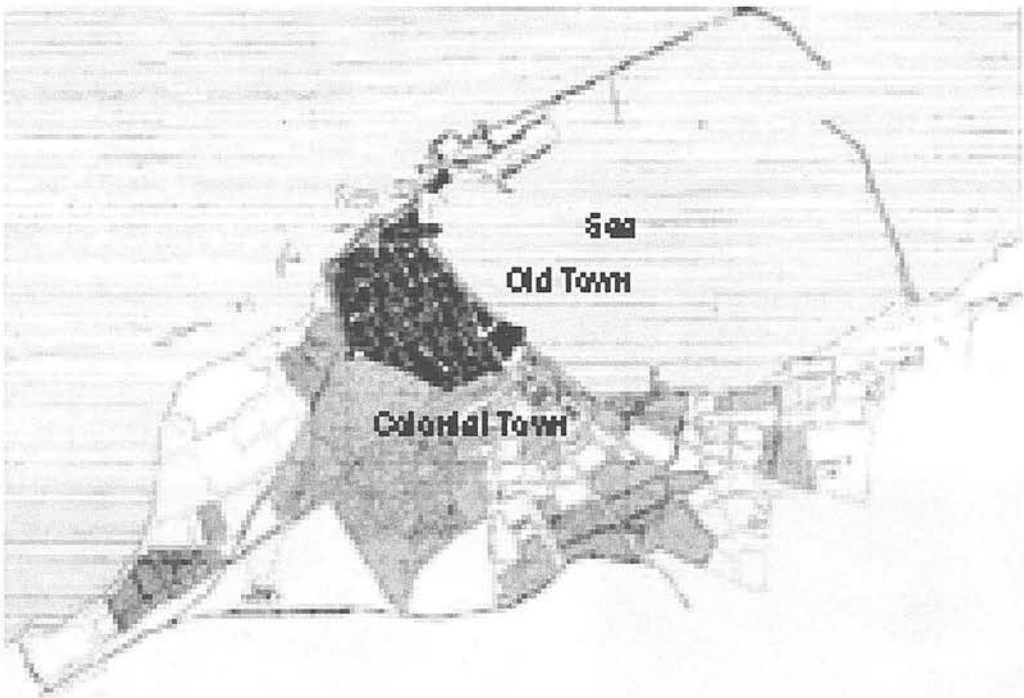


Figure 2-5: Tripoli at the end of the Italian Occupation

This new city was built outside the Old Town of Tripoli and was connected with other parts of the country by rail. Part of the Old Town wall was demolished to provide space for the new city. The third building phase was based on Fascist ideology and concepts, where many buildings, banks, churches and office buildings reflected Fascist attitudes and policies. The high-defended walls built by the Italians in the early part of the occupation to encircle the city (see Figure 2-6).

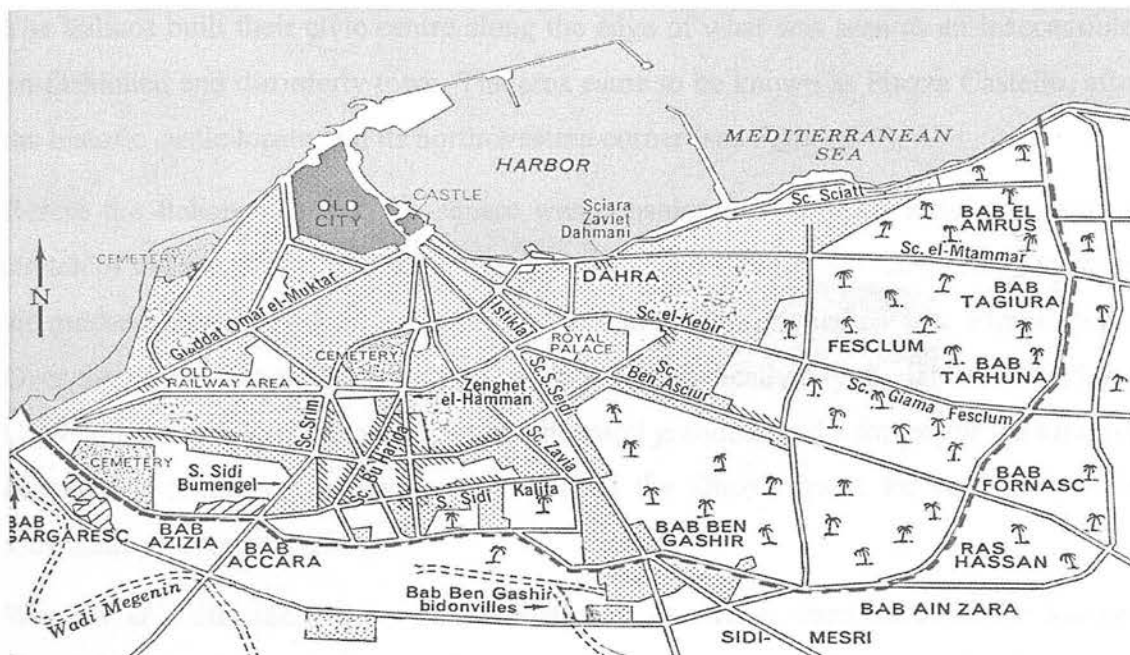


Figure 2-6: The Italian city wall

After that Tripoli became the colony's cultural and administrative capital, and a symbol of what the Fascists saw as Rome's imperial resurgence. The Fascists' state's cultural and political appropriation of Libya is best seen in its efforts to transform pre-colonial urban space.

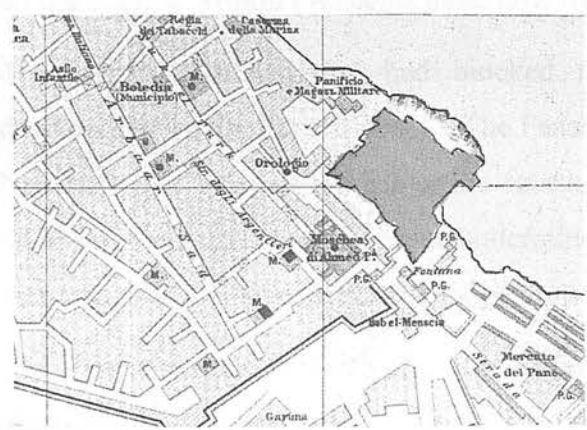


Figure 2-7: The castle and its surrounding area under Ottoman rule, 1910. The city walls are still intact.

Source: Krystyna, 1994

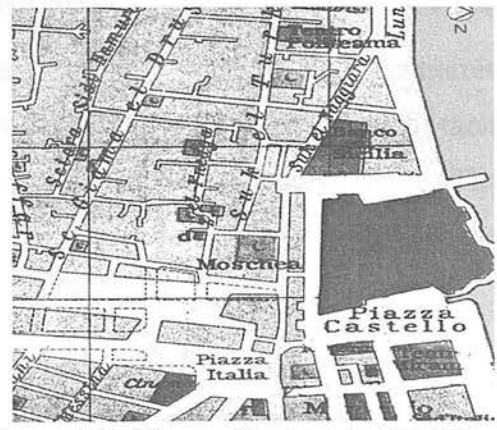


Figure 2-8: The castle area in the late 1920s. The dotted lines prefigure the changes to the square carried out in the 1930s.

The Italians built their civic centre along the edge of what was seen as an inaccessible, un-fashioned and disorderly town. The area came to be known as Piazza Castello, after the historic castle located on its north-western corner (see Figure 2-9).

Before the Italian invasion, the square was considered a marginal area, occupying a stretch of the waterfront just east of the city walls, and serving as a transit route to open-air markets located east of, and outside the Old Town, or medina (see Figure 2-10). Over the next decades, its status was to change dramatically. By the late 1930s, Piazza Castello became a symbol of Fascist architectural grandeur and a forum for the kinds of swaggering political displays that so typified the Duce's quest for recognition and ascendancy (Krystyna, 1994).

World War II affected a major transformation in the region when Italy lost the war and was defeated in Libya as well as elsewhere. The unity of the Libyan people also played a major role in preventing Italy from regaining power. The United States of America, Britain and France took over the whole country and divided it between them. The USA had two bases in the north; the British had three and France had one base in the south (Zarrugh, 1976). The American, British and French military administrations ruled the country until 1951. There are no signs or traces of change in the physical context during this period, except the military camps, especially the American base, which was located on the coast of Tripoli (Wheelus base, now Mategah base).

The Italian administration had blocked the educational, political and economic development of the Libyan people. The Fascists regarded Libya as an extension of their "motherland". They called Libya the fourth shore and Tripoli the second Rome. The local socio-cultural customs were undermined or suppressed to open the way for the domination of Italian culture and image.

The Fascist principles and policies were used as guidelines for many architects and planners who worked in Libya, as well as Italy. These policies emphasised mainly the power and civilisation of Italy, which insisted on the dominance of the Italian culture in the colonies through the creation of Fascist neo-classical architecture (Daza, 1982).

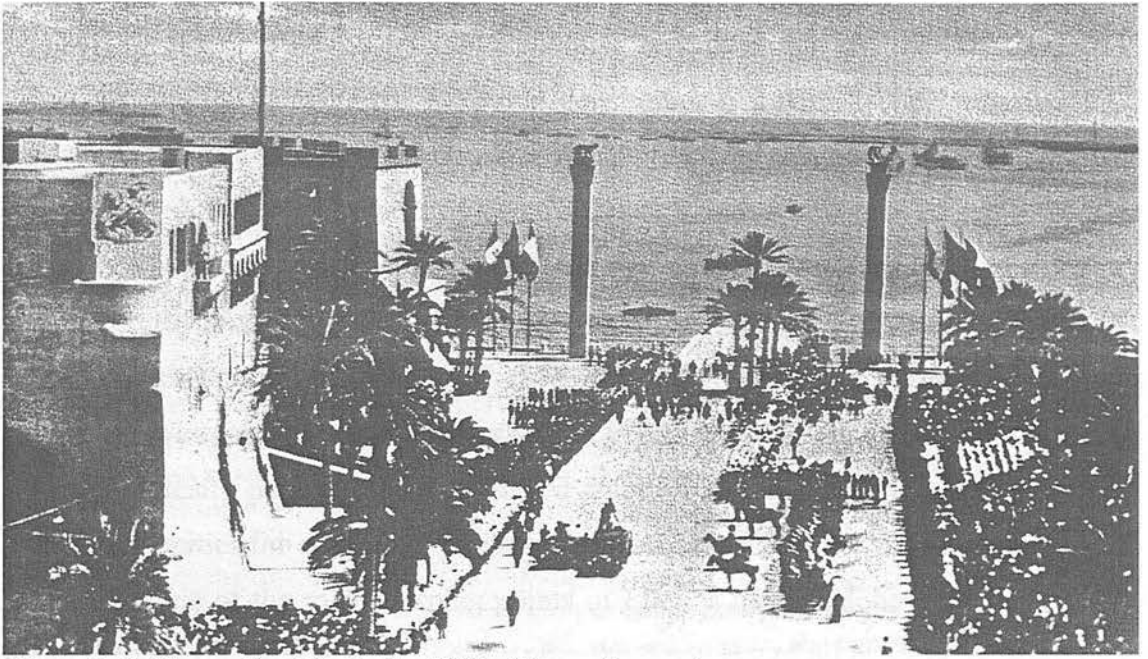


Figure 2-9: Piazza Castello in the 1930s (Green Square)

Source: Van Henneberg

According to Atkinson (1998, p. 26), “the streets of Italy became some of the key sites wherein the regime articulated its authority, control and through inclusive spectacles sought the consensus of the Italian population”. Ghirardo (1980) argued that the buildings, streets and open spaces became important elements of Fascist policies, which were aimed to serve their definite political programmes.

The Italian control and development of Tripoli ended when they were driven out of Libya in 1943, following their defeat by the Allies during the Second World War. From 1943 until 1951, Tripoli with its large urban agglomeration was under British administration. Throughout these years, the British did little to develop the region's economy, since they knew their presence was a temporary one. The British also attempted no major changes in Tripoli's urban morphology (Misallati, 1981).

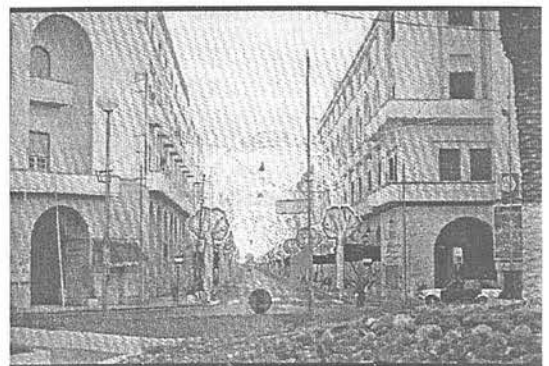


Figure 2-10: Tripoli in the 1930s

2.4 Modern history (Tripoli after Independence)

Libya became an independent Arab and constitutional monarchy on December 24th, 1951 and the name of the country became the United Kingdom of Libya. It was the first state founded by the United Nations. Following independence, Tripoli began to experience some urban expansion. During the first decade of independence, the country established diplomatic relations with many nations, including the major western powers. From independence until the early 1960s, the orientation of Libya's foreign policy was clearly pro-western. After the discovery of oil in 1959, the situation changed. Oil turned this economically poor, sparsely populated country into an independent, wealthy one, with opportunities for economic, political and social development. The discovery of oil constituted one of the major turning points in Libya's history (John W. Coulter). The major recent expansion of Tripoli came after the discovery of oil in 1959, with the great expansion occurring after the beginning of oil production in 1961. At that time, the government established a programme of mass education and built a large number of schools, houses, new roads and other public works (Misallati 1981).

In this period, the expenditure on transportation services, the building sector and other economic activities caused a very high demand for labour, and a large number of rural migrants lived in shantytowns around the city (Kshedan, 1984). These areas were without urban sewage systems, electricity and transport.

On September 1st, 1969, a revolution was staged in Tripoli by a group of soldiers led by Muammer al-Ghaddfi. From then the Libyan political system was changed to a republic and the name of the country became the Libyan Arab Republic, with Tripoli as its capital. A few days later, the government issued a decree confiscating all Italian property in Libya. As a result, the large Italian community of Tripoli left Libya in mid 1970 while the Government sequestered the property of all Jews and Italians who were still living in the city. Both the Jews and the Italians were encouraged to leave immediately.

The newly developed planned residential areas built after 1970 have produced a distinct urban landscape of numerous high-rise buildings. The expansion of the transport network has attracted industry and trade. Tripoli has emerged as the main economic and political focus of the country. With increasing urbanisation, other cities in Libya have shared in this urban expansion. The urban development in these cities has not prevented

Tripoli from attracting migrants and expanding its position as the main urban centre in Libya.

In 1975, a new political system was introduced to the country. This was characterised by direct contact between the *Lagnah Shabby* (executive council) and *Moutamaratt Shabby* (public masses). In addition, the name of the country was change to the Great Socialist People's Libyan Arab Jamahiriya. From this period up to the present, many transformations and developments have occurred in both social and physical contexts.

After independence, the Libyan economy faced a lack of resources and industry. The weak economy could not provide good education, health care, public facilities and housing. Many shanty camps were built around Tripoli city. Before the discovery of oil, the Libyan national economy was largely dependent on agriculture, which accounted for 93 per cent of the total national revenue (Haj-jaji, 1967). Agricultural produce was mainly wheat, barley, olives, dates, citrus, vegetable, peanuts and meat. After discovering oil in the mid 1960s, the Libyan national economy became completely dependent on oil exports and later on oil products (Allan, 1989). As a result, the country become rich, this led to major developments in all fields, such as housing, transportation, education, health and industry.

After discovering oil, the country grew rapidly. Many large projects such as houses, schools and hospitals were constructed. This swift growth in physical forms led to the acceptance of different architectural styles from various countries. As a result, the architecture and urban forms of the cities have been transformed along with their social patterns. Since 1969, many buildings have been designed and constructed under the influence of an international style. Added to which, the structure of Libyan society, the way of daily life, the type of dress and the way of thinking have been affected by western modernity.

In the last century, Tripoli was dominated by the events of Italian colonisation and the post-colonial transformation. These two periods have had long-lasting influences on the decline of the Old Town.



Figure 2-11: The 2000 master plan of Tripoli



Figure 2-12: The new development in the centre of Tripoli

2.5 Conclusion

This chapter has investigated the main historical processes of urban development and shaped the form of Tripoli city, which can be classified into three main periods relating to their impact on the urban structure and form. During its early history, the town grew in a natural organic way, and was built for military purposes and served the Roman Empire. The arrival of Islam brought new social, economic and cultural ideologies, which were interpreted in terms of the physical organisation of the town and its function. The Old Town was established for religious reasons. Its form was essentially based on blood related social organisation, the separation between private and public spaces, and their relation to the religious centre, the mosque. Climate factors also played a part in influencing the urban form of the Old Town.

The colonial period had a dramatic impact on the urban form of the city of Tripoli. The form of the city reflected the political, economic and social factors introduced by the colonialists. The colonial policy concentrated on extortion of the local economy and attaching it to the economy of the metropolis (Italy). The new economic lead the town had to play in the colonial economy required modern and efficient port facilities in the northeast of the town, structured buildings and roads system that could be provided only by a colonial city. This change attracted large numbers of migrants from rural areas looking for work. In the absence of any policy to meet their arrival to the city, and after failing to find homes in the city, these immigrants built a shantytown near the Italian wall.

Chapter Three: The Old Town of Tripoli

3.1 Introduction

The aim of this chapter is to give an overall view and presentation of the Old Town of Tripoli, by highlighting its significant environmental and aesthetic characteristics. In addition, it aims to show the Old Town's state of the fabric of its buildings condition at present. In the Old Town, both residents and visitors alike can experience and enjoy the town's most significant architectural features, its design, and style, building materials, beauty and uniqueness. A variety of buildings and other features of the Old Town serve to remind people about the past, its manifestations of the culture and history of previous generations. They show the different activities of the people who lived and worked in the Old Town many centuries ago. This chapter describes the location of the Old Town with regard to the whole city of Tripoli, the inhabitants of the Old Town and the main forces that shaped it.

Chapter Three:

The Old Town of Tripoli

The Old Town is the original part of the city of Tripoli. It is situated in the northern part, near the sea and close to the new city centre. It remains an important commercial centre in Tripoli. The built urban area of the Old Town covers about 47 hectares (Azzam, 2006). Figure (3-1) shows the Old Town location within Tripoli.



Figure 3-1: A location of the Old Town within Tripoli

Chapter Three: The Old Town of Tripoli

3.1 Introduction

The aim of this chapter is to give an overall view and presentation of the Old Town of Tripoli, by highlighting its significant environmental and aesthetic characteristics in addition, it aims to show the Old Town's state of the fabric of its buildings condition at present. In the Old Town, both residents and visitors alike can experience and enjoy the town's most significant architectural features, its design, and style, building materials, beauty and uniqueness. A variety of buildings and other features of the Old Town serve to remind people about the past, as manifestations of the culture and history of previous generations. They show the different activities of the people who lived and worked in the Old Town many centuries ago. This chapter describes the location of the Old Town with regard to the whole city of Tripoli, the inhabitants of the Old Town and the main forces that shaped it.

3.2 Location

The Old Town is the original part of the city of Tripoli. It is situated in the northern part, near the sea and close to the new city centre. It remains an important commercial centre in Tripoli. The built urban area of the Old Town covers about 47 hectares (Azzuz, 2000). Figure (3-1) shows the Old Town location within Tripoli.

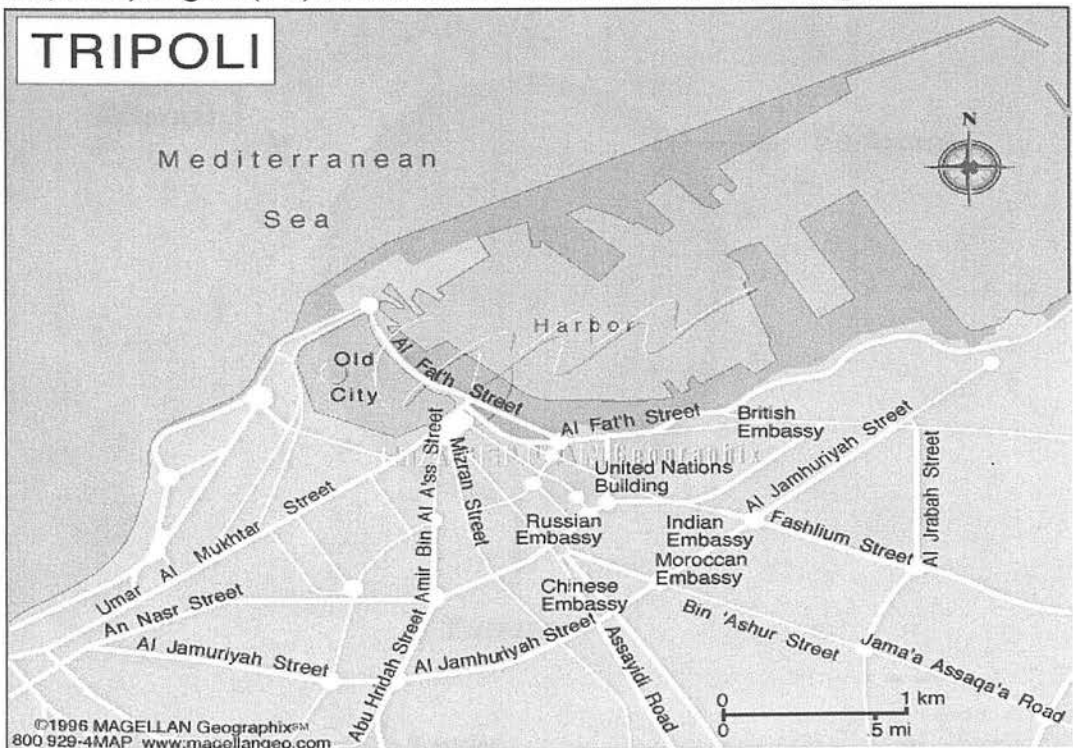


Figure 3-1: Location of the Old Town within Tripoli

3.3 The inhabitants

The Old Town has a population of nearly 33,000 people and the population density is about 702 people per hectare.

Social relations among the Old Town's local residents are stronger than those among the new city, as the inhabitants of the Old Town meet each other every day during their work, at the mosque during prayer and when doing the daily shopping. The inhabitants of the new suburbs in contrast, are forced to use their cars to reach their various destinations. There the social bonds are more limited by increased distances to work and among family circles; even neighbours might not know each other. About 65% of the Old Town inhabitants, nowadays, are foreign labourers, most of them single males (PAOOT 2003).

3.4 Formal concept of the Old Town

The built environment can be viewed as the setting up of a barrier. These enclose and shelter a living space from external conditions, with the connection between the inside and outside made by a narrow controlled opening. This concept is applied equally to the form of the town, neighbourhoods and the houses within it (see Figures 3-2 & 3-3).

3.4.1 Town

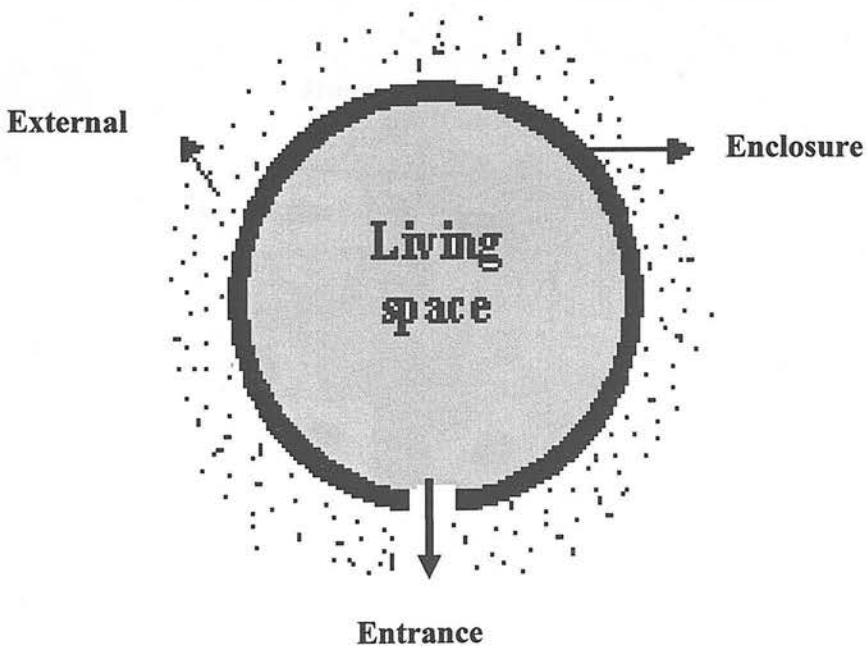


Figure 3-2: Schematic diagram of a barrier

Source: The author, 2004

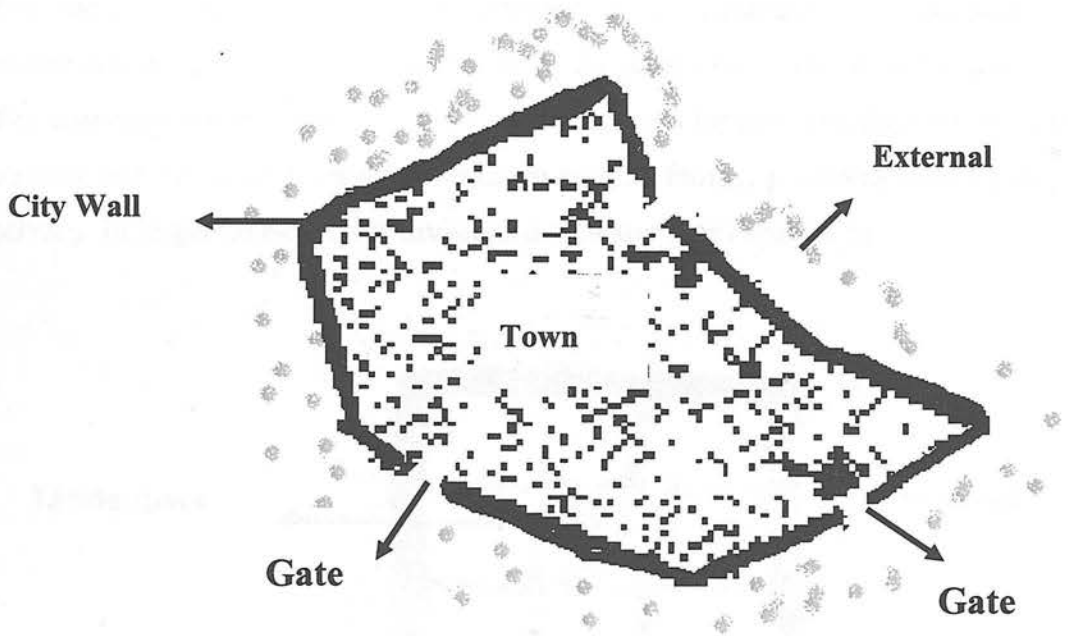


Figure 3-3: Schematic diagram of an Old Town

Source: The author

3.4.2 Neighbourhood

The residential area within the enclosure of the town in traditional Muslim settlements such as Old Town of Tripoli was further subdivided into neighbourhoods (see Figure 3-4).

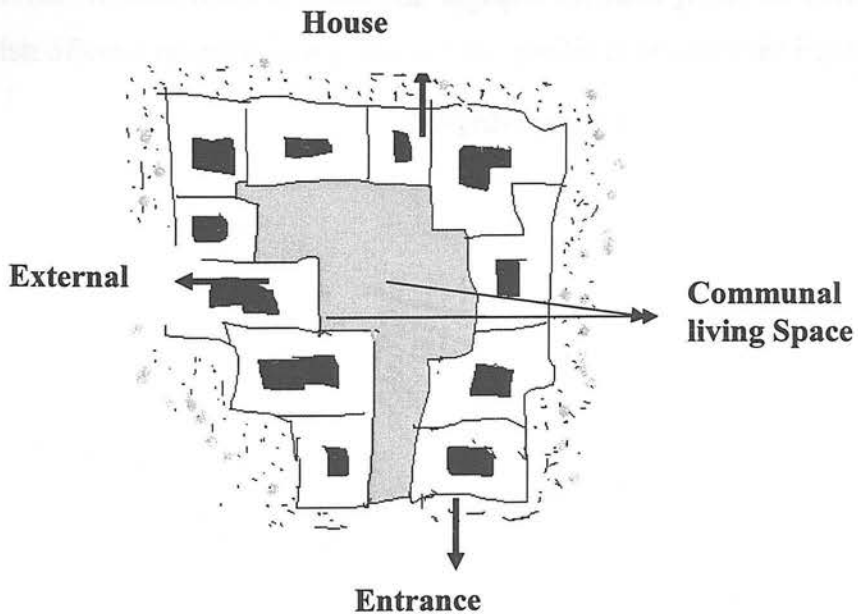


Figure 3-4: Schematic diagram of a traditional Muslim neighbourhood

Source: The author

3.4.3 House

The traditional house within the neighbourhood and opening into the communal living spaces continues this pattern of enclosure to the level of the private family living space. The courtyard house is divided into a sector reserved for men and their guests, and into a rather private sector reserved for women and the family, providing total freedom and privacy. In larger houses, these divisions are clearer (see Figure 3-5).

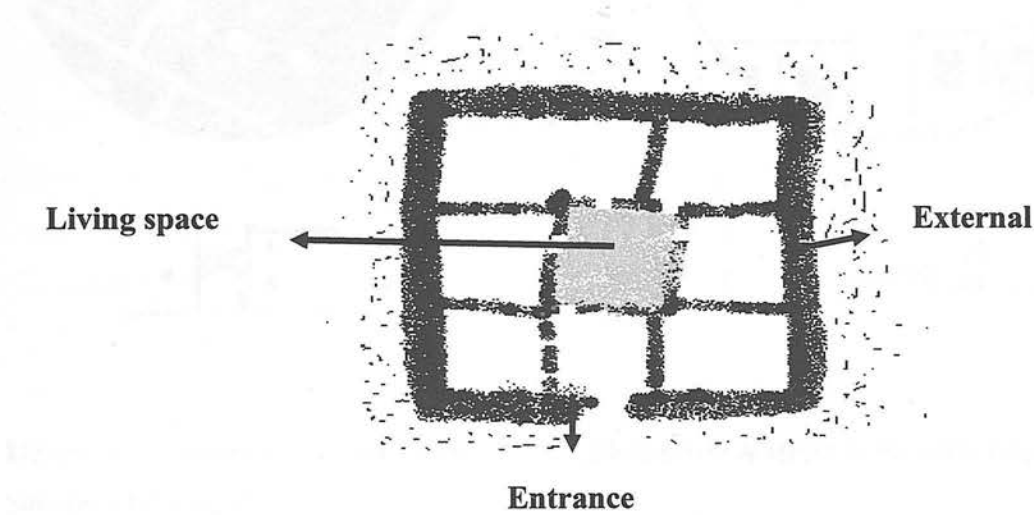


Figure 3-5: Schematic diagram of a courtyard house

3.4.4 The composition of the traditional Muslim town

The traditional Muslim town is a coming together of these levels of enclosure into a complex that offers a range of living spaces from public to private (see Figure 3-6)

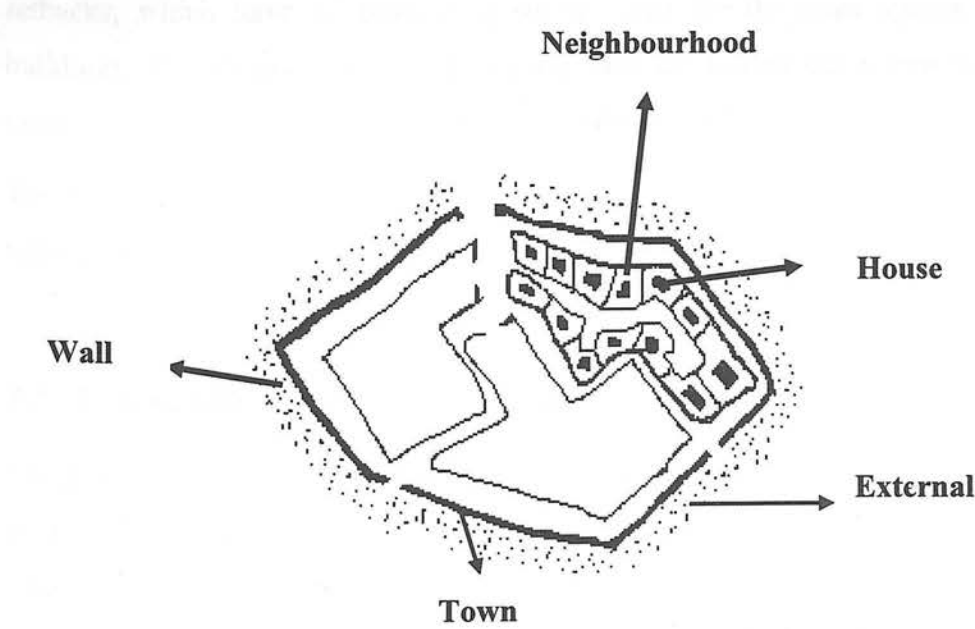


Figure 3-6: The composition of the traditional Muslim town

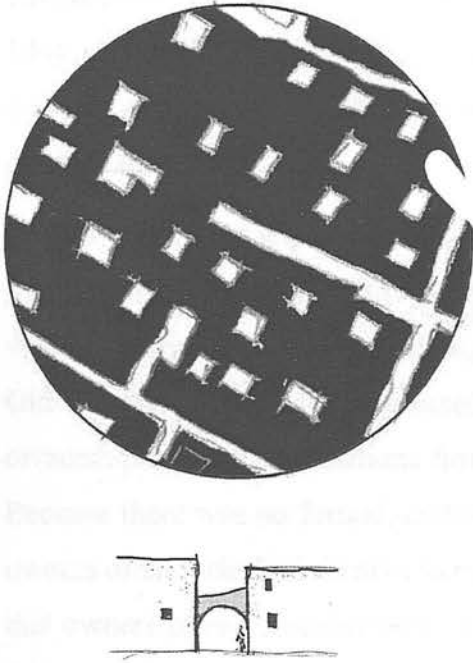


Figure 3-7: A street in the Old Town
Source: The author

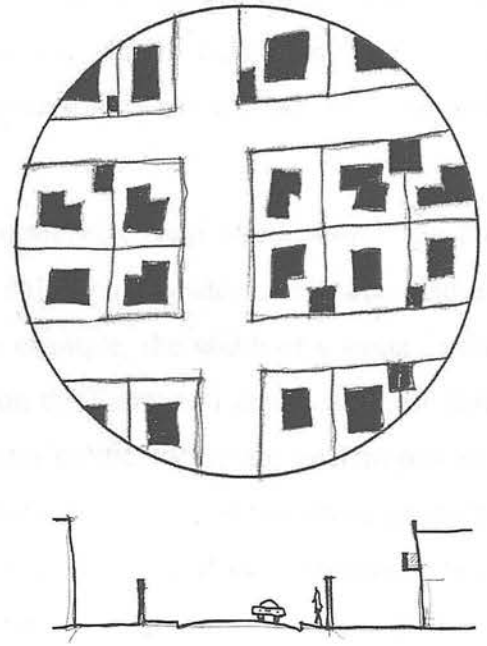


Figure 3-8: A street in modern Tripoli

As a result of municipal regulations introduced the regarding new houses in Libya, they are set back a minimum of 3 metres from the street. This rule was passed to ensure that buildings would not crowd each other. The result has been that their perimeter walls are built directly onto the pavements, enclosing the house plot and destroying these setbacks, which have no redeeming social value for the open spaces between the buildings. The enclosed private spaces are used for further extensions to hold family events and for a role that once brought life to the streets.

The traditional open space had a distinct and definite shape like the courtyards and the squares. These spaces today cut buildings from the street, and from each other.

3.5 Urban structure of the Old Town of Tripoli

The physical qualities of the Old Town of Tripoli's traditional elements make its built environment responsive to the culture and make it suitable and desirable for its inhabitants. The qualities of traditional environments are more than a manifestation of cultural norms and values; they are about human scale, the relationship to the built

environment (i.e. to the street, buildings and open space). As Lewis Mumford (1961, p. 194) remarks, “more organic plans representing the slowly developing needs and decision of many generations, require time to achieve their more subtle and complex richness of form.”

At this point, it is appropriate to describe the traditional city of North Africa and the Middle East. The urban fabric of the traditional old town provides an environment of visual variety and differentiated experiences. For example, the width of a street in the Old Town is increased or decreased, depending on the limits and demarcation of land ownership or spatial transitions from public to semi-public, to private to semi-private. Because there was no formal, authority to reinforce maintenance of the street, property owners often took the initiative to maintain the street. The price of such informality was that owners often extended their property walls, encroaching on to the street space or other unused and unclaimed space.

Some elements in the built environment of the Old Town, like the streets, the mosque, suq (market), house and the urban space, continue to be the organising framework in the fabric of new towns. Now, however, these elements are given different physical and spatial qualities rendering them unfamiliar and alien to the users.

3.6 The urban elements of the Old Town

The urban elements of the Old Town are introduced under three groups:

- The dwelling, which includes the residential unit and the residential quarter;
- The urban elements of public use, which include religious and learning and commercial institutions; and
- The open spaces and the streets pattern.

These three elements are discussed separately in the following subsections.

3.6.1 The Residential Unit: the house

For this analysis, the house represents a cell within the urban whole. The Arab word for house is *maskan* or *saken*; it is related to the word *sakinah* meaning peace and tranquillity. The shape and form of the early Arab house are the outcome of several factors; such as Islamic philosophy and tradition, available building materials, family

and social life, and climate. The traditional house of the Old Town of Tripoli reflects the concern for functional use and adaptation to local needs and conditions. All the Old Town houses were planned around a central, open courtyard known as the *wast el-houch*.

In the traditional way of life, there was a strong divide between the private and the public, especially between men and women. The houses had strong social and spiritual divisions and this was reflected in physical terms, by their division of the houses into male and female sections. No house could look down upon its neighbour, nor could one house look into the courtyard of another. This provided an effective building height control, which limited the number of storeys to two or sometimes three. The buildings were of the same height, sharing party walls and with separated openings and windows.

3.6.1.1 Layout

The houses are laid out in rows, with a single façade facing onto the narrow streets, while the other sides are connected to other houses. Their plan is usually irregular. The thickness of the walls and buttresses varies in the narrow streets of non-uniform houses, although the small courtyards in the middle of the houses are regular in shape. Other than this, the size of the houses varies greatly and sometimes, extensions are added to reach the wall of the house opposite. In these cases, the upper floor of the house spans the street to form a shaded and covered passageway.

3.6.1.2 Courtyard houses

The courtyard is the heart of the dwelling, spatially, socially and environmentally. The courtyard house has been the most popular dwelling type up to the first half of the twentieth century (see Figure 3-9). Most of these houses have one or two storeys, except in very dense areas. The religious and cultural rules of Muslim society, along with climatic and security factors were the main factors that played an important role in constructing the traditional courtyard house.

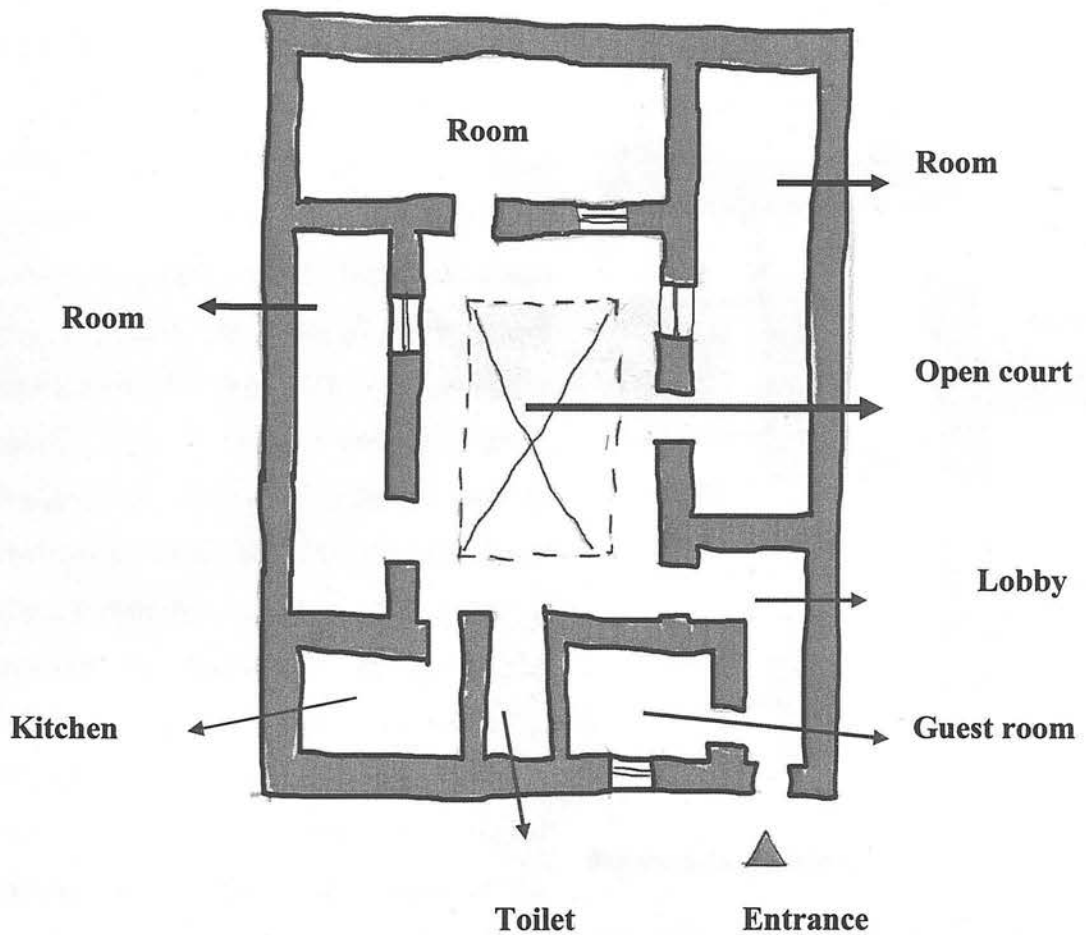


Figure 3-9: A typical courtyard house

Source: The author

3.6.1.3 Growth

The Arab house is never complete as each extended family grows (see Figure 3-10). The house construction starts by building a boundary wall around the plot. The family head then divides this plot into different functions.

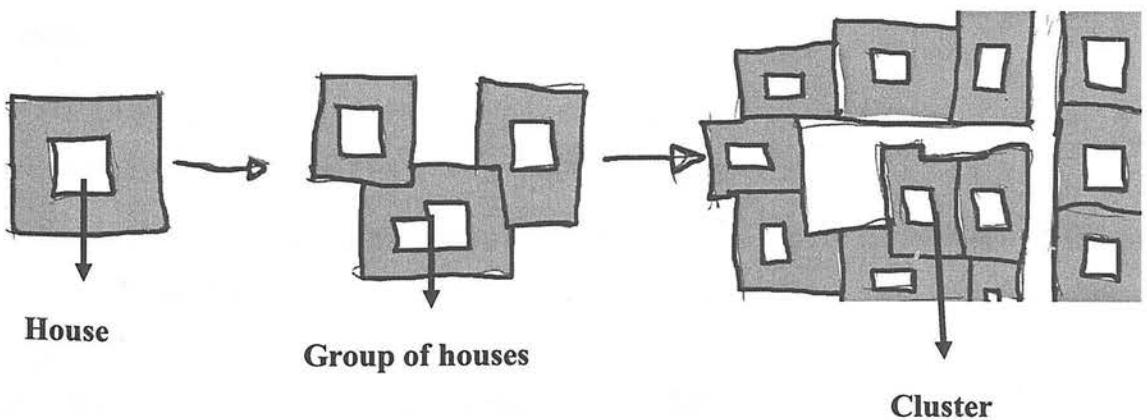


Figure 3-10: Growth

3.6.1.4 House entrances

The symbolic importance of the house's entrance is often emphasised by the construction of a highly decorated arched doorway. A heavy entrance door is a common feature, emphasising the sharp line between the external public and internal private space. The Arabic house usually has a single entrance, door, designed to open into a blank wall to obstruct all views of the inside. It does not give immediate access to the domestic quarters but leads to a vestibule. The entrance is usually located at a corner of the plot, which provides more privacy. Usually it opens into an angled passageway leading to the corner of the

courtyard, and the reception hall and guestrooms are to be found. These do not link directly into the courtyard. The entrance is usually narrow and deep to act as an acoustic buffer between the inside and outside spaces.

Figure 3-11 shows a typical arrangement of entrances in relation to street plan. It indicates the following:

- The entrances are not situated opposite one another, but they can be near to each other on the same wall;
- Visually, an entrance can look directly onto a dead-end street, but not at the intersections; and
- Entrances are always at the house's corner, and it is possible to determine the beginning or the end of the lot from the location of the entrance.

Furthermore, the height of the entrance is usually 180 – 200 cm, and the width about 120 – 140 cm. The door usually is one panel, made of wood and with some decoration. The level of the house and the level of the street are usually the same and a raised threshold marks a transitional step between inside and outside.

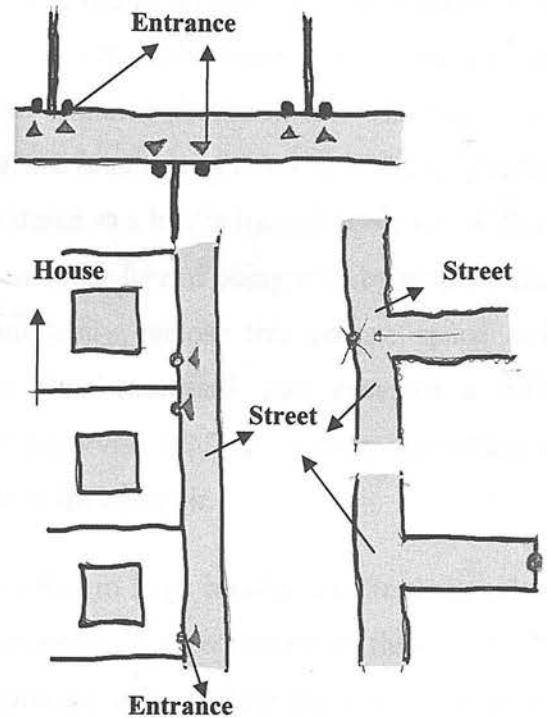


Figure 3-11: House entrances

3.6.1.5 The interior courtyard

The interior courtyard performs an important function as a modifier of the climate and for privacy. The courtyard is basically a square or rectangular space open to the sky and usually located at a central position near the entrance of the house. The courtyard provides the house with a comfortable internal environment of calm and cool air during the hot and dry days of summer, but it is considered as a health hazard in winter. Within the courtyard, women are able to move freely without fear of being seen by neighbours. The building mass and the court walls completely enclose this private space and overlooking one's neighbours is forbidden. The courtyard also provides a safe playground for the children, under the direct supervision of the mother, and offers a convenient space for living activities for adults in the open air.

The courtyard is usually surrounded by rooms but, in large houses, can be surrounded by arcaded loggias (see Figure 3-12). All the rooms have direct access to the courtyard, except the male guestroom. Part of the courtyard may contain interior gardens or fountains when water is available. It is also a place where trees, pergola and flowers are planted and a fountain may be located. The use of water as a focal point makes the atmosphere more pleasant, especially in hot or desert areas. Thus, each family creates its own paradise with the customary fountain in the middle to give life and reflect the sky (Fathy, H. 1972).

The courtyard is considered the centre of life in the house, where socio-cultural activities occur in complete privacy. These activities include gatherings, such as annual religious family celebrations of births and weddings, and family crisis meetings, when relatives from near and far gather.

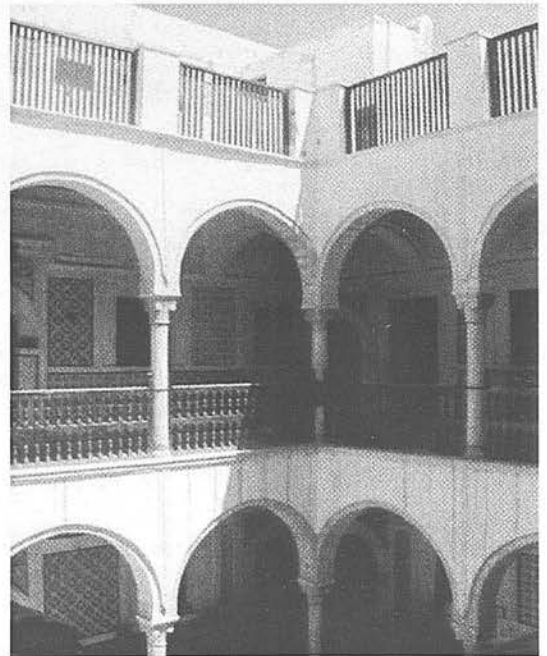


Figure 3-12: Courtyard of the Gurgi house in the Old Town of Tripoli

3.6.1.6 The external openings

The external openings on the outer facades are few and are located mainly on the upper floors for people, especially women, to be able to look through them down to the street without being seen. The external openings of the house are small and high (see Figure 3-13). The only ground-floor window opening is for the guest room, which is located next to the main entrance. The windows are usually rectangular and can be closed off with shutters of two solid wooden panels. Sometimes, the window has *mushrabi*, screens, and lattices of highly ornate woodwork that allow cool air currents and light to enter the room without opening it up visually (see Figure 3-14). These can be opened but most of the time, they are closed for privacy and security reasons. There are also small triangular openings for ventilation near the ceiling.

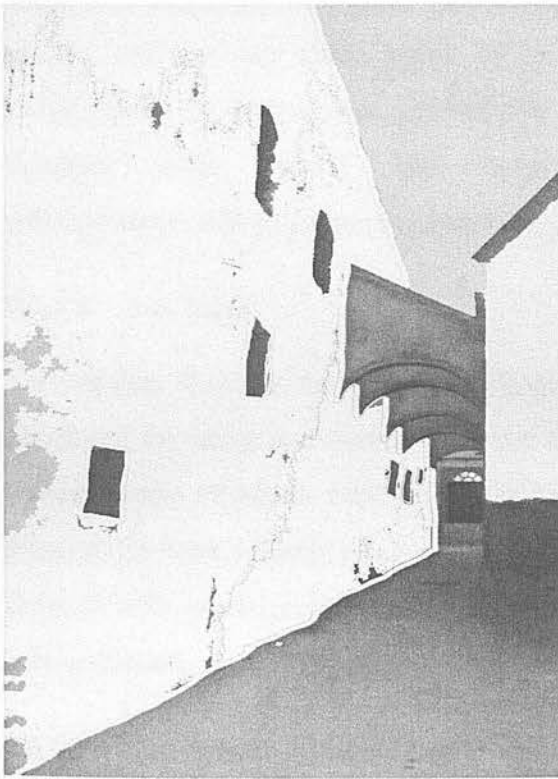


Figure 3-13: The location and size of the external windows

Source: The author, 2003

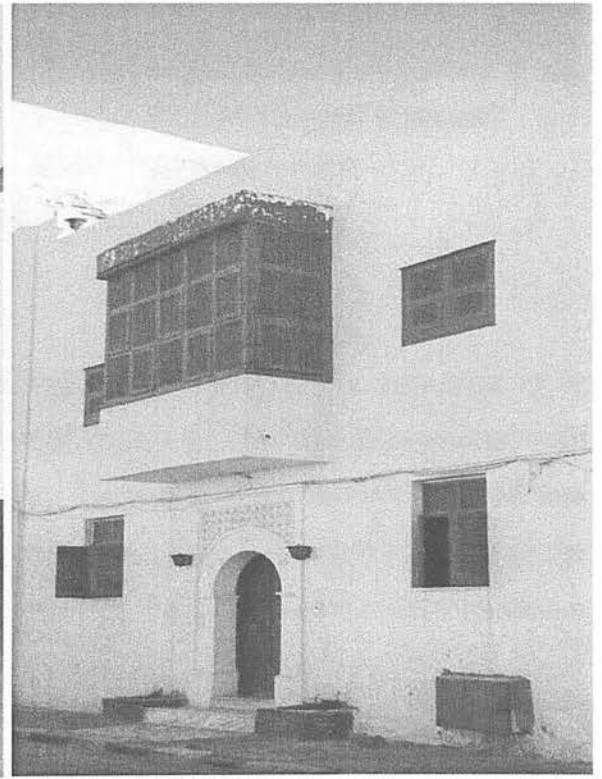


Figure 3-14: The *mushrabi*

Source: The author, 2003

3.6.1.7 The Walls

The construction of the walls, especially the outer walls is a very important part of buildings. The walls are of two kinds: structural (load bearing) and partition (non-load-bearing) walls. In the traditional house, the outer have a thickness of 50 to 110 cm to support not only the weight of the roof, but to withstand also the thrust of the ceiling vaults. The thickness differs from one building to another, according to the height of each building. Such walls are usually built in two stone leaves or as brick bonded by lime-mortar, and are pre-finished with plaster and later whitewashed, with gypsum (see Figure 3-15).

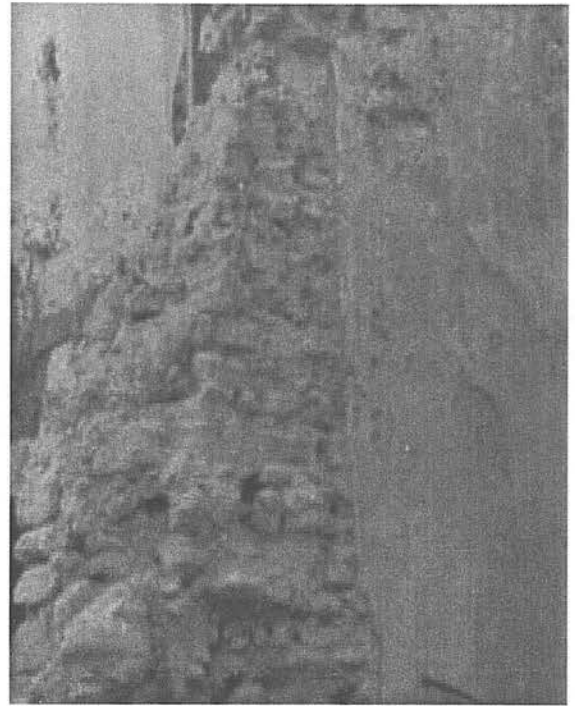


Figure 3-15: The thickness of the wall

Source: The author, 2003

3.6.1.8 The Roof

The roofing construction of the traditional buildings is a flat surface supported by or punctured by vaults and domes. The roof is built from pine joists and then covered with timber boards or plants from palm-tree trunks. These trunks are covered by palm tree branches to form a mesh and then by fine concrete, earth or clay. Finally, the roofs are finished with plaster mixed with limestone and then whitewashed to reflect maximum solar radiation.

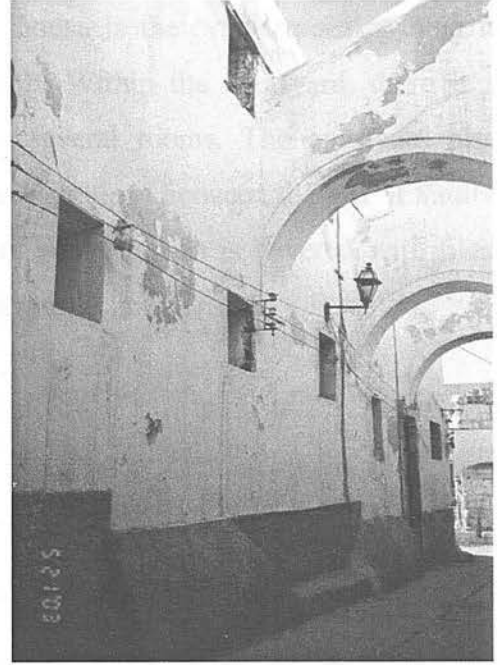
3.6.1.9 Construction and Materials

The techniques and the methods of the Old Town of Tripoli courtyard houses were developed from the Romans and the Arabs over the centuries. The local building materials are limestone, sandstone, mud brick and sun-dried brick, palm tree timber, glazed tiles and mosaics. Construction is very solid, with thick, load-bearing walls and other means of structural support for the upper storeys, especially flying buttresses (see Figure 3-16), which was used in many cases to support the opposite walls of two separate buildings.



Figure 3-16: Shows the flying buttresses

Source: The author, 2003



Example of a House in the Old Town of Tripoli

The best-known example of a traditional house in the Old Town of Tripoli is the one in Suq al-Harara that once belonged to Ahmed Gurgi. The house was built in the Turkish period and consists of two storeys, with a central and a secondary circulation courtyard (see Figures 3-17 and 3-18). As with many houses in the area, its courtyard contains a fountain, trees, flowers and a pergola.

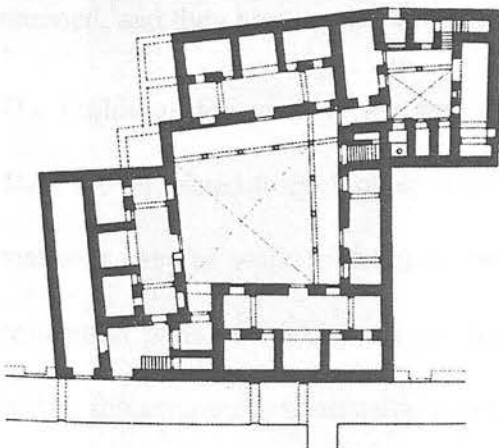


Figure 3-17: Ground floor of Ahmed Gurgi house

Source: The author

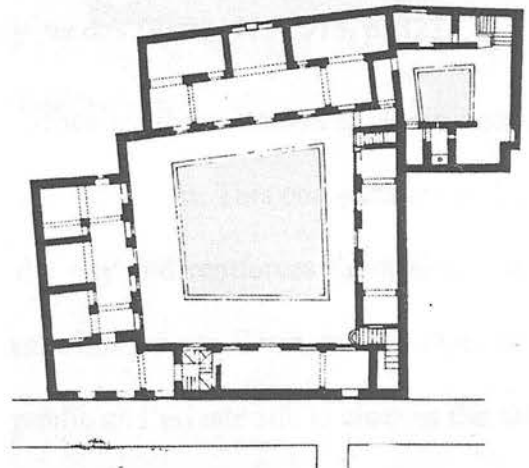


Figure 3-18: First floor of Ahmed Gurgi house

The most important room in the Ahmed Gurgi house is the 'vault room', which is usually rectangular and roofed with a barrel vault. Within the courtyard, there is a staircase leading to the upper floor, which has several rooms. The courtyard also contains a well into which water is channelled through pipes between the use of vaults, cross vaults and flat roofs. The courtyard wall of some houses is covered with tiles, mainly decorated with geometrical and plant-form motifs.

3.6.2 The Residential Quarters

Foundation of the Quarter

In the later middle Ages, the quarter phenomenon was fully developed, where the towns became divided into districts called *mahallahs* or *harahs*. Many of these quarters maintained solidarity and were closely-knit, homogeneous communities. Each district retained a special character (Lapidus, 1967, p. 85).

The structure of the urban pattern of the Old Town was based on a hierarchy of streets, spaces and buildings. Narrow and steep roads twisted through the residential districts and from these, cul-de-sacs provided access to residential houses. These narrow and winding streets have the same function as the courtyard in a house, namely they act as a temperature regulator. If the streets are wide and straight, the cool night air is not retained, and they heat up more readily during the day (Fathy, H., 1973, p. 322).

The buildings are mostly two storeys high, reaching three storeys in some quarters. They are all joined to each other at the back and side walls. This compactness of layout makes it easy to walk to different parts of the city and reinforces the action that the residential parts of the city are overlooked and semi-private. Thus, even outside of the house, the awareness of transitions between public and private life is clear in the fabric of Tripoli Old Town. There was no big number of shops or other facilities in the residential quarters, except a few small neighbourhood mosques.

Economic and social lives were not so differentiated from each other as to create the basis for any radical separation of classes by quarter. Quarters were communities of both rich and poor together. The cultural homogeneity, of most districts was based on religious identity. Jewish and Christian peoples had their own quarter. In the Old Town of Tripoli, existing groups of migrants from particular corners of the world tended to attract other migrants from that area, and therefore to establish well-defined quarters in the Old Town. In 1917, de Agostini found that families from Misurata inhabited one part of the Old Town, that virtually all migrants from Jebel were living within the walls of the Old Town, that families from Nalut (western Jebel) were mainly in the Baladia quarter, and that families from the Msellata region (eastern Jebel) were living in Cuscet Saffar and the Bab Bahar quarter. Finally, a number of migrants from Gariani, (centre Jebel) were living in Homet Gariani, the very name of the street suggesting the origin of its inhabitants (Agostini, 1917, pp. 3-10).

The homogeneity of some other quarters had an economic basis, being identified after a market, craft or shared occupation that gave the quarters their special character. Mills, dye works and so on could be situated in separate districts or streets.

The solidarity of the quarter was reinforced by the important social and administrative responsibilities, which were devolved to it. Administrative responsibilities extended to police functions as well. Over significant periods, for matters of crime and justice a collective responsibility, akin to that which bound the closest example of solidarity in the Middle Eastern Bedouin tribe was imposed on the quarters (Lapidus, 1967, p.87).

Location of the Quarters within the Old Town

Quarters that house emirs, governmental officials and military personnel tended to cluster around the citadel. Quarters around the great mosque and its surrounding main suqs housed mixed populations of merchants, craftsmen, functionaries and the *Ulama* or those learned in literature, laws and the doctrines of Islam. Quarters for industries which needed water and space, and whose vicinity might be considered undesirable- those of

the dyers, the tanners, and the potters, for example, were located on the periphery of the city.

Quarters clustering on the main routes leading into and out of the city specialised in caravanning, transport and animal and grain marketing, and dealt in goods and services for Bedouins and peasants. Bordering on these dense quarters were semi-rural districts housing the more turbulent and least well-integrated elements of the city populace, which included peasants and Bedouin in the process of sedentarisation (Lapidus, 1967, p.87).

The Old Town of Tripoli is divided into six *mahallahs* (quarters) (see Figure 3-19), the quarter being the smallest administrative division that reflects a range of factors like historical, social, religious, and demographic groupings.

The quarters in the Old Town of Tripoli are Baladia quarter, Cuscet Saffar quarter, Garian quarter, Bab Bahar quarter, El-Harah el-Kaberh quarter and El-Harah el-Sagerh quarter.

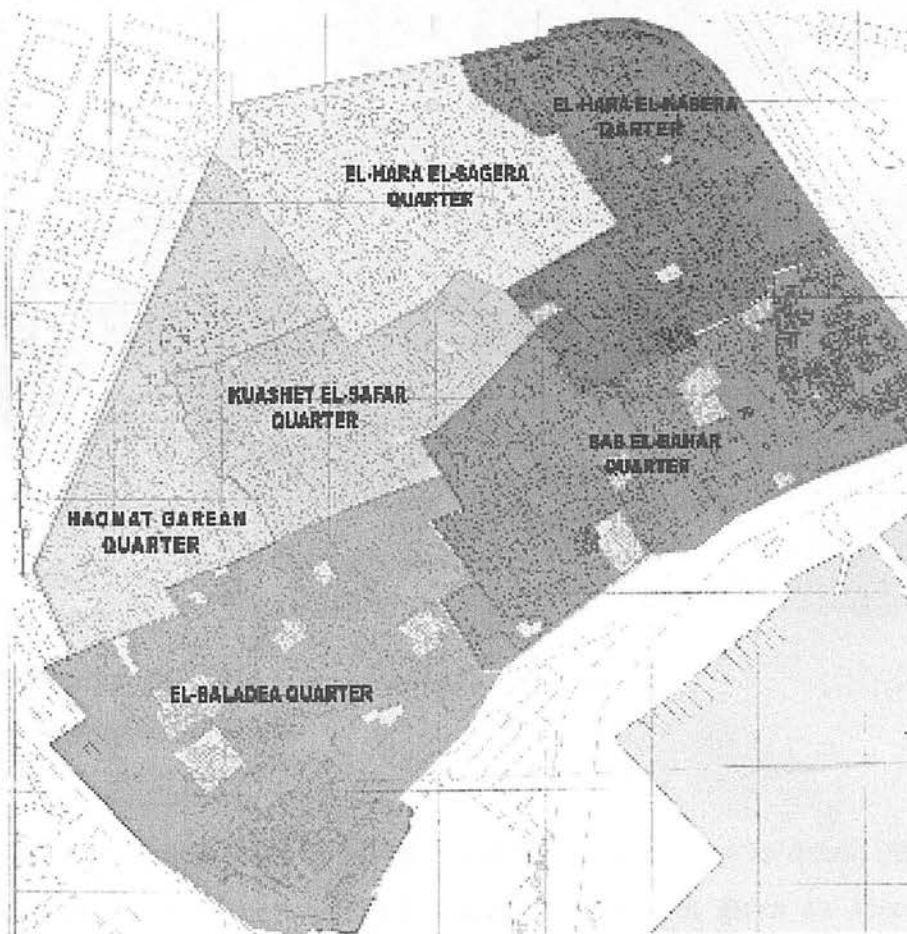


Figure 3-19: Map of the Old Town showing the six quarters

Source: Compiled by the author

Because of the differences in size of the mahallahs that is a consequence of their organic growth, some are now divided into smaller areas to establish 11 areas of more or less similar size. This is shown in Figure 3-20.

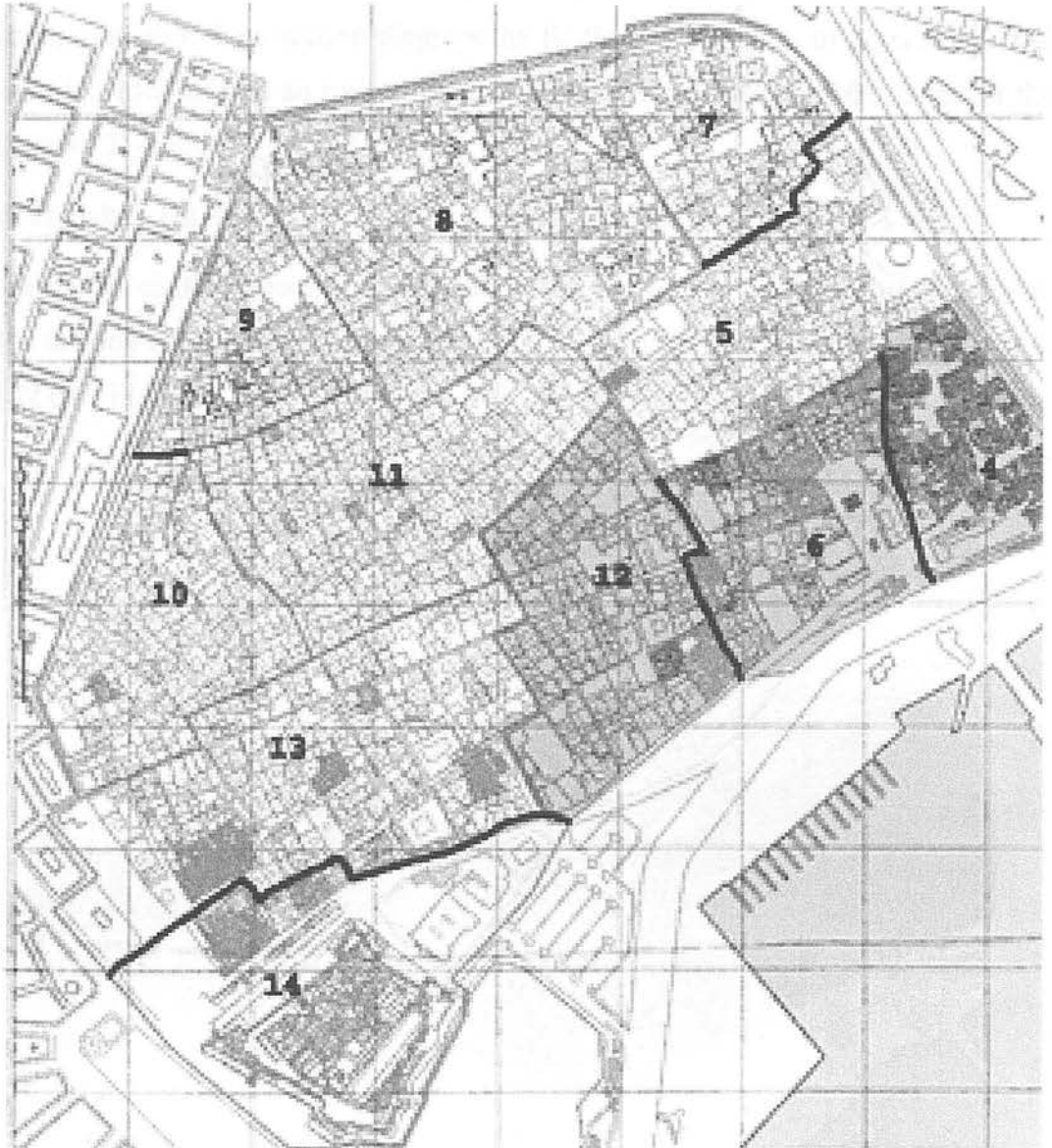


Figure 3-20: Map of the Old Town showing the 11 areas

Source: Compiled by the author

The rest of this section looks at the physical fabric of quarters in detail. After a brief description of the most noteworthy historical buildings, it gives an account of the condition of the houses. For this, the author made a visual observation of all the dwellings in the Old Town. In 2002, the Project of Administration and Organisation of the Old Town of Tripoli (PAOOT) conducted a survey of all the housing stock in the

Old Town of Tripoli. They assessed it in terms of good, medium, bad, closed and collapsed. Houses identified as being of medium condition showed evidence of the need of slight repair; those in bad condition needed structural repairs and other were closed and inaccessible to the survey teams. The author conducted the following survey of one of the neighbourhoods of the Old Town (zone 5 in el-kaberah quarter) to double-check the survey statistics. This section displays the findings in the form of percentages and pi-charts, in order to give an overall picture of the current quality of the fabric of the Old Town of Tripoli.

1- Bab el-Bahar Quarter

Location: Bab el-Bahar quarter is situated in the northeastern part of the Old Town, near the sea and close to the main harbour. Bab el-Bahar quarter is divided into areas 4, 6 and 12 (see Figure 3-21).



Figure 3-21: Map of the Old Town showing the Bab el-Bahar Quarter
Source: Compiled by the author

Bab el-Bahar means the gate of the sea. This name comes from the location of the quarter, which is close to the harbour. Most of the previous and present inhabitants worked or work as fishermen, in the harbour or making boats. In the past, the harbour has been a point of arrival for boats from different countries, especially from Malta, Greece, Italy, Tunis and Spain. The influence of these newcomers on the architecture of this quarter is apparent and it differs in nature from the other quarters in the Old Town.

The result of the mutual co-existence between the newcomers and the residents of Bab El-Bahar quarter is that they have shared in the creation of a clean and beautiful community, which is called *El-Hay el-Domlomase*. There are many consulate buildings located in this quarter. Different people from different countries live in this quarter.

This quarter contains many historical buildings. The main monument is the Markus Aurelius arch, dating from 163 AD. It also contains several mosques (Gurgi Mosque, Sidi Salem Mosque, Sidi Abdul Wahab Mosque, and Darghut Pasha Mosque), many churches (El-Saeda Merriam church, Greek Church), public baths (Dargut bath, El-Kaber bath), schools (Osman Pasha School, El-Khansa School, El-Kotab School) and the Bab El-Bahar gate, and Dargut gate.

The main streets in the quarter are:

Sidi El Hadar [street] - Sidi Salem [street] - El Acuach [street] - Sidi Eacup [street] - Darghut [street] - El Arba Arsat [street] - Suq El Turk [street].

The main alleys are:

Sidi Eacup [alley] - Mezran [alley] - Sidi El Amar [alley] - Sidi Salem El Mashat [alley] - Elstampoly [alley] - El Frances [alley] - El Daegh [alley] - El Maltea [alley] - El Khamary [alley] - Sidi Darghut [alley] - El Reah [alley] - Shep El Aean [alley] - Suq El Harear [alley] - Suq El Turk [alley].

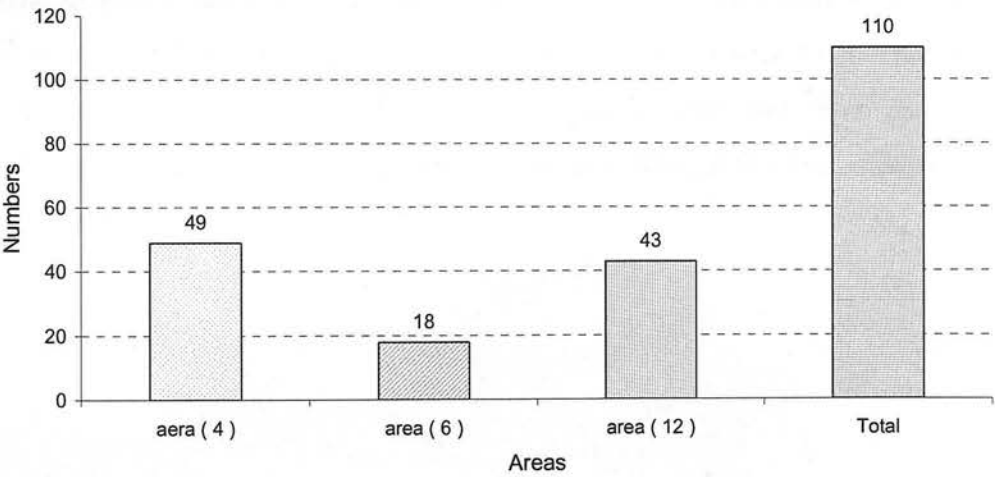
The house condition in Bab el-Bahar Quarter

Table 3-1 below shows the house condition in Bab el-Bahar quarter (area 4-6-12) according to the survey done by the (PAOOT) in 2002. They assessed it in terms of good, medium, bad, closed and collapsed.

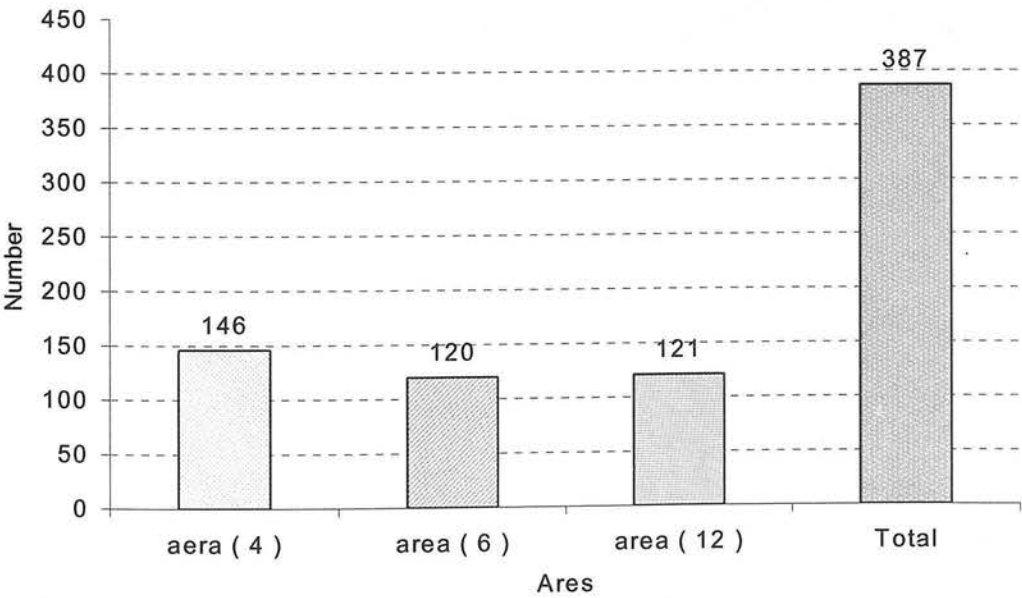
Condition Areas	Good	Medium	Bad	Closed	Collapsed	Total
Area (4)	49	59	31	0	7	146
Area (6)	18	65	31	2	4	120
Area (12)	43	13	51	4	10	121
Total	110	137	113	6	21	387
Percentage	30%	35%	29%	1%	5%	100%

Table 3-1: House condition in Bab el-Bahar Quarter
Source: Compiled by the author

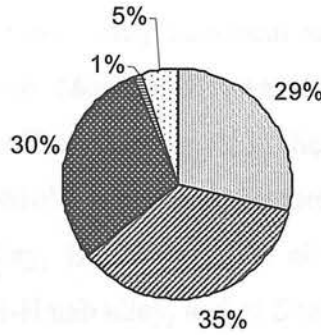
The houses in good condition in bab El bahar quarter



Total number of houses in each area



The percentage of the houses condition in Bab Bahar quarter



2- Cuscet Saffar Quarter

Cuscet Saffar quarter (area 11) is located in the middle of the Old Town. It is bounded by the “El Harah El Kaberh” quarter and “Bab El Bahar” quarter to the north, the “Homat Garean” quarter to the south, the “El Baldia” quarter and “Bab El Bahar” quarter to the east and the “El Harah Sagerh” quarter and “Homat Garean” quarter to the west (see Figure 3-22).



Figure 3-22: Map of the Old Town showing the Cuscet Saffar Quarter

Cuscet Saffar is occupied by only Arab Muslim residents. There are no suqs (market), coffee-houses and restaurants in this quarter, and only a few grocery shops, cereal drums and a bakery where the name of the quarter comes from (Cusect is the Arabic for bakery). In this quarter, there are many historical small mosques, for example: el-Saklany Mosque, Sidi el-Hatab Mosque, Benwar Mosque, Emora Mosque, Garfal Mosque and Garwach Mosque. The main streets in the quarter are Cuscet Saffar Street, Suq el-Harear Street, Goas el-Mofte Street, and Homet Gariani Street. The main alleys are Zatwat alley, el-Reafe alley, Benghazi alley, el-Arab alley, el-Hamam el-Sager alley, el-Khamery alley, Sidi el-Hatab alley, and el-Shekh alley.

The house condition in the Cuscet Saffar quarter

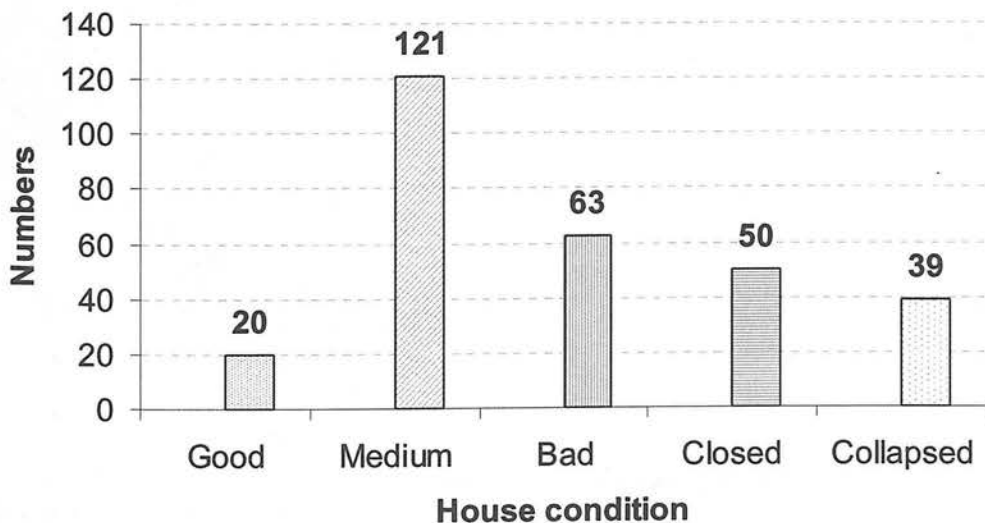
Table 3-2 below shows the house condition in the Cuscet Saffar quarter, according to the survey done by the PAOOT in 2002. They assessed it in terms of good, medium, bad, closed and collapsed.

Condition Area	Good	Medium	Bad	Closed	Collapsed	Total
Area (11)	20	121	63	50	39	293
Total	20	121	63	50	39	293
Percentage	7%	41%	22%	17%	13%	100%

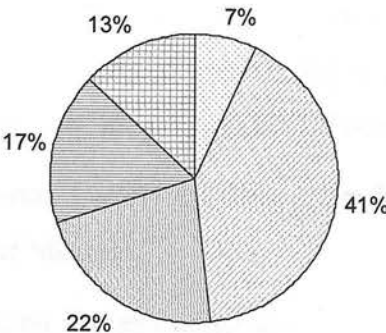
Table 3-2: House condition in the Cuscet Saffar quarter

Source: Compiled by the author

The house condition in Cuscet saffar quarter



Percentage of the houses' condition in Cuscet Saffar quarter



3- Homat Garian Quarter

Homat Garean quarter is situated in the south-west part of the Old Town of Tripoli. It is bounded by Cuscet Saffar quarter and el-Harah el-sagerh quarter to the North, the New Town to the south and west and el-Baladia quarter to the east (see Figure 3-23).



Figure 3-23: Map of the Old Town shows the Homat Garean Quarter
Source: Compiled by the author

Homat Garian shows much of the architectural style with the neighbouring Cuscet Saffar quarter. The semi privacy of its spaces is clear in the street character, the women and children can move freely in the alleys. Most of the main services are located in the main street. The name of the quarter, Homat Garian comes from its origin as a residential place for migrants from the city of Garian located to the west of Tripoli.

The mosques in Homat Garian quarter are Ben Auze Mosque, Egnaba Mosque, Ben Mousa mosque and Ben latef Mosque.

The streets and alleys in Homat Garian quarter are:

The streets are Homat Garean Street, Bab el-Hareah Street, Goas el-Moftey Street.

The alleys are Zatwat alley, el-Dabag alley, el-Gamel alley, Abu-Ragegah alley, Gama el-Nakhaly alley, el-Hamam el-Sager alley, el-Baz alley, Sidi Omran alley.

The house condition in Homat Garian quarter

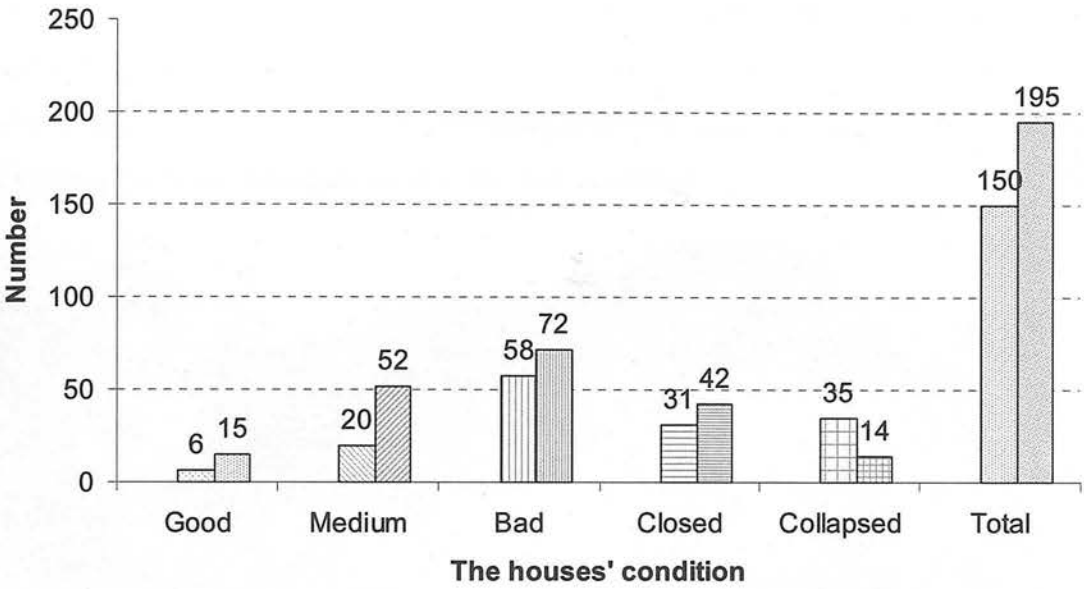
Table 3-3 below shows the house condition in Homat Garian quarter (area 9-10), according to the survey done by the PAOOT in 2002. They assessed it in terms of good, medium, bad, closed and collapsed.

Condition Area	Good	Medium	Bad	Closed	Collapsed	Total
Area (9)	6	20	58	31	35	150
Area (10)	15	52	72	42	14	195
Total	21	72	130	73	39	345
Percentage	6%	21%	38%	21%	14%	100%

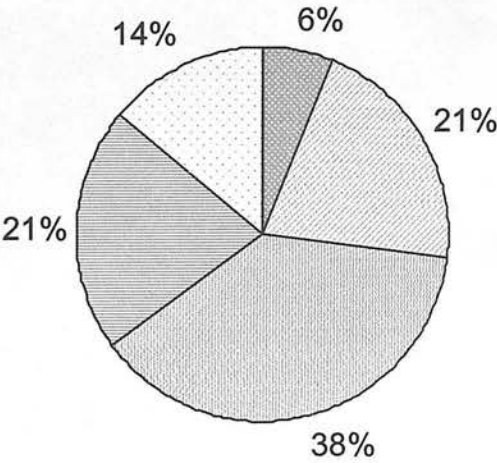
Table 3-3: House condition in Homat Garian quarter

Source: Compiled by the author

The houses' condition in Homat Garien quarter



Percentage of house condition in Homat Garien



4- El-Baladia Quarter

El-Baladia quarter is located in the southeast part of the Old Town of Tripoli. The name of the quarter comes from the location of the Tripoli municipality, once located in the Suq el-Turk Street in this quarter.

El-Baladia quarter is divided into two areas (area 13 and area 14). El-Baladia quarter is bounded by Bab el-Bahar quarter to the north; Shat Street and Tripoli harbour to the east, the Green Square to the south and el Homat Garian quarter and Cuscet Saffar quarter to the west (see Figure 3-24). In monumental terms, el-Baladia quarter is the centre of the Old Town of Tripoli and contains the suq areas and the fort that overlooks the original harbour and dates back to the Roman period.



Figure 3-24: Map of the Old Town showing el-Baladia Quarter

Source: Compiled by the author

El-Baladia quarter contains many historical features, for example; el-Saraya el-Hamra (Castle), Libyan central bank and the clock tower.

Suqs (Markets): most of the commercial areas in the Old Town of Tripoli are situated in this quarter (el-lafa suq, el-Halgah suq, el-Turk suq, el-Jear suq, el-Raba suq, el-Harear, suq, el-Kazdara suq, el-Musher suq, el-Nasea suq, el-Atara suq, el-Dahab suq, el-Fanadega suq and el-Ketab suq.

Mosques are: el-Naqa Mosque, Ahmed Pasha Mosque, el-Karub Mosque, el-Duruj Mosque, Sidi Atea Mosque, Shayb el-Ain Mosque, el-Karamanaly Mosque, el-Kottab Mosque

Hotels are: el-Zahra Hotel, Made Hassan Hotel, Hawas Hotel, Mezaran Hotel, Ben Zakary Hotel, Sealh Hotel, Abu Dalgwsah Hotel, el-Gadamseh Hotel, el-Najar Hotel, el-Adlwny Hotel, el-Khawga Hotel and el-Tabjeh Hotel

Gates: el-Hareah Gate, el-Khandag Gate

Streets are: Suq el-Turk Street, Suq el-Harear Street, Suq el-Musher Street, Jama el-Duruj Street, Suq Tarek el-halagh Street, el-Arba Arsat Street, Suq el-Atara Street, Suq el-Seagh Street.

Alleys are: el-Nasea alley, el-Tabakha alley, Suq el-Turk alley, Shayb el-Ain alley, el-Haleb alley, el-Badawe alley, Suq el-Harear alley

House condition in el-Baladia quarter

Table 3-4 below shows the house condition in el-Baladia quarter (area 13-14), according to the survey done by the PAOOT in 2002. They assessed it in terms of good, medium, bad, closed and collapsed.

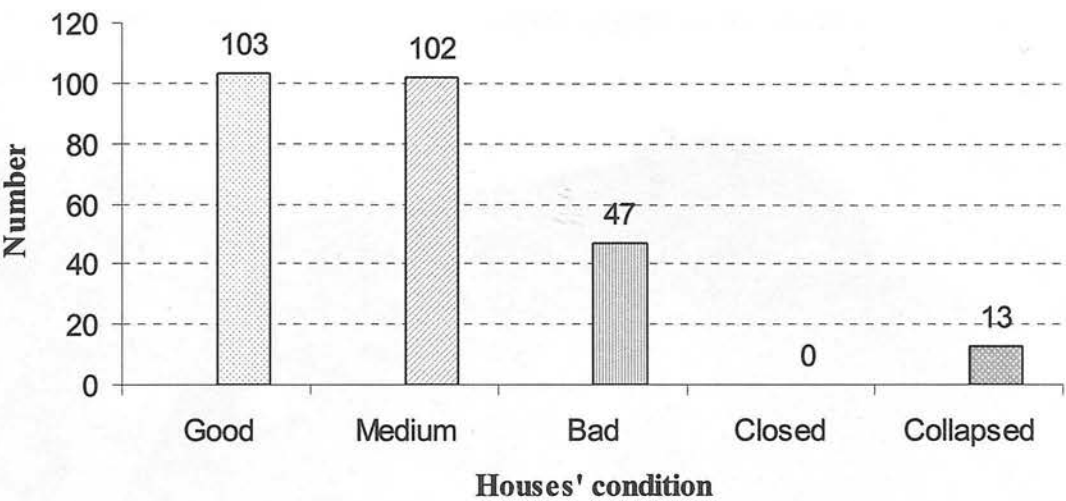
Condition Area	Good	Medium	Bad	Closed	Collapsed	Total
Area (13)	103	102	47	0	13	265
Area (14)*	0	0	0	0	0	0
Total	103	102	47	0	13	265
Percentage	39%	38%	18%	0%	5%	100%

Table 3-4: House condition in el Baladia quarter

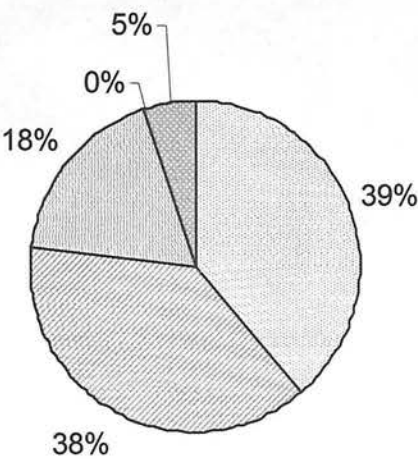
All the area is shops and service buildings and there are no houses

Source: Compiled by the author

Houses' condition in el Baladia quarter



The house percentage in el-Baladia quarter



5- El-Harah el-Kaberh quarter:

El-Harah el-Kaberh quarter is situated in the north-west part of the Old Town of Tripoli. It is bounded by the el-Hadar Street to the north, the Bab el-Bahar quarter to the east, the Cuscet Saffar quarter and el-Harah Sagerh quarter to the south and the Old Town fence from the west (see Figure 3-25).



Figure 3-25: Map of the Old Town showing el-Harah el-Kaberh Quarter

Source: Compiled by the author

El-Harah el-Kaberh quarter is divided into two areas or zones (area 5 and area 7). Its total area is about 7.8 hectares.

El-Harah el-Kaberh along with el-Harah el-Sagerh quarter represents the Jewish quarters and is recognisably different from any other quarter in the town. In this quarter, the land use is completely mixed. Houses, restaurants, bakeries, butchers and grocers

are all located in the same street and privacy is not respected. In addition, most of the houses are open direct to the wide and straight street and the street is open for every one.

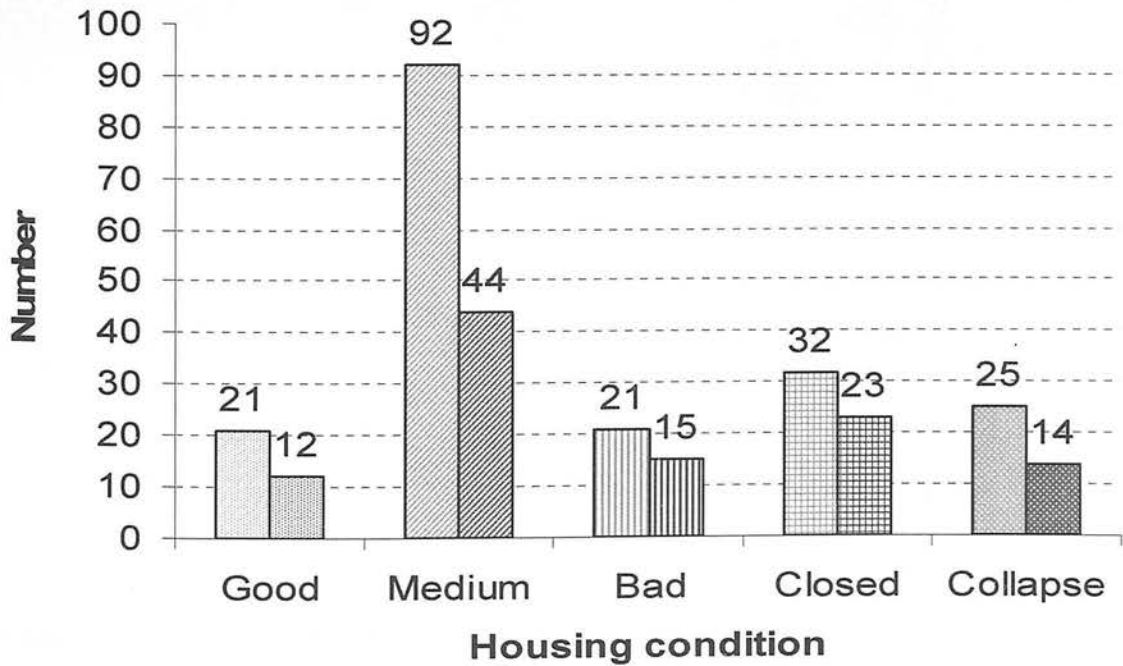
Houses condition in el-Harah el-Kaberh quarter

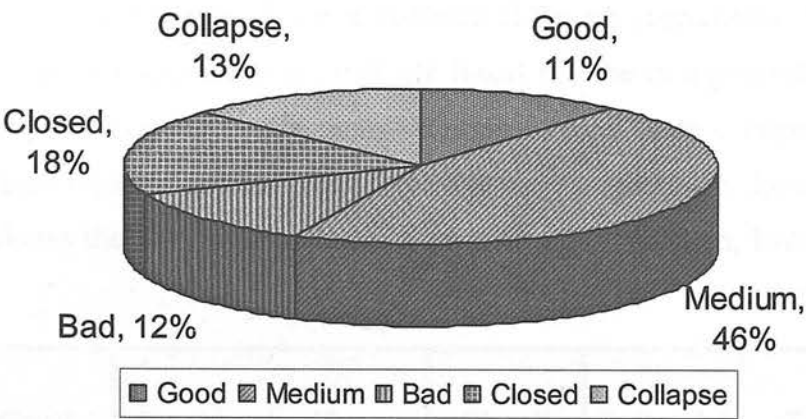
Table 3-5 below shows the house condition in el-Harah el-Kaberh quarter (area 5-7). The author visited this quarter many times in 2003. I found it to be in a generally poor condition, with many broken windows, cracks on the walls and in the street paving, and many of buildings were in a bad condition. The survey done by the PAOOT in 2002 shows the building condition in terms of good, medium, bad, closed and collapsed.

<div>Condition</div> <div>Area</div>	Good	Medium	Bad	Closed	Collapsed	Total
Area (5)	21	92	21	32	25	191
Area (7)	12	44	15	23	14	108
Total	33	136	36	55	39	299
Percentage	11%	46%	12%	18%	13%	100%

Table 3-5: House condition in el-Harah el-Kaberh quarter

Source: Compiled by the author





6- El-Harah el-Sagerh Quarter

El-Harah el-Sagerh quarter is situated in the southwest part of the Old Town of Tripoli. It is bounded by el-Harah el-Kaberh to the north, el-Harah el-Kaberh and Cuscet el-Saffar to the east, Cuscet Saffar and Homat Garian to the south and the Old Town wall to the west (see Figure 3-26).



Figure 3-26: Map of the Old Town showing el-Harah el-Sagerh Quarter

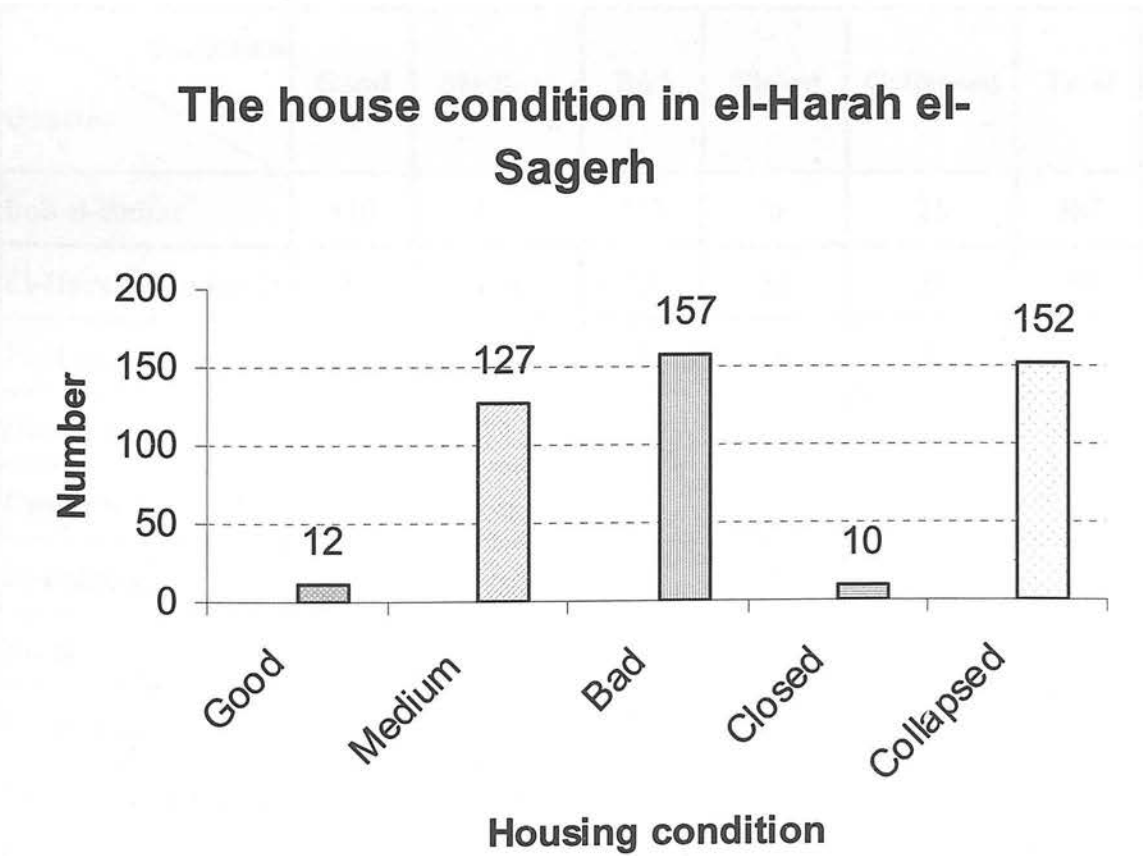
Houses' condition in El-Harah el-Sagerh quarter

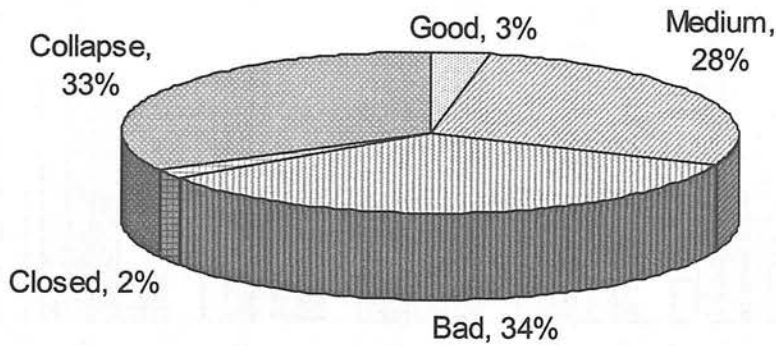
Table 3-6 below shows the house condition in el-Harah el-Sagerh quarter (area 8). The author visited this quarter many times in 2003. He found it to be in a generally poor condition, with many cracks on the walls, many collapsed houses, there is huge vacant area and many of buildings are in a bad condition. The survey undertaken done by the PAOOT in 2002 shows the building condition in terms of good, medium, bad, closed and collapsed.

Condition Area	Good	Medium	Bad	Closed	Collapsed	Total
Area (8)	12	127	157	10	152	458
Total	12	127	157	10	152	458
Percentage	3%	28%	34%	2%	33%	100%

Table 3-6: House condition in El-Harah el-Sagerh quarter

Source: Compiled by the author





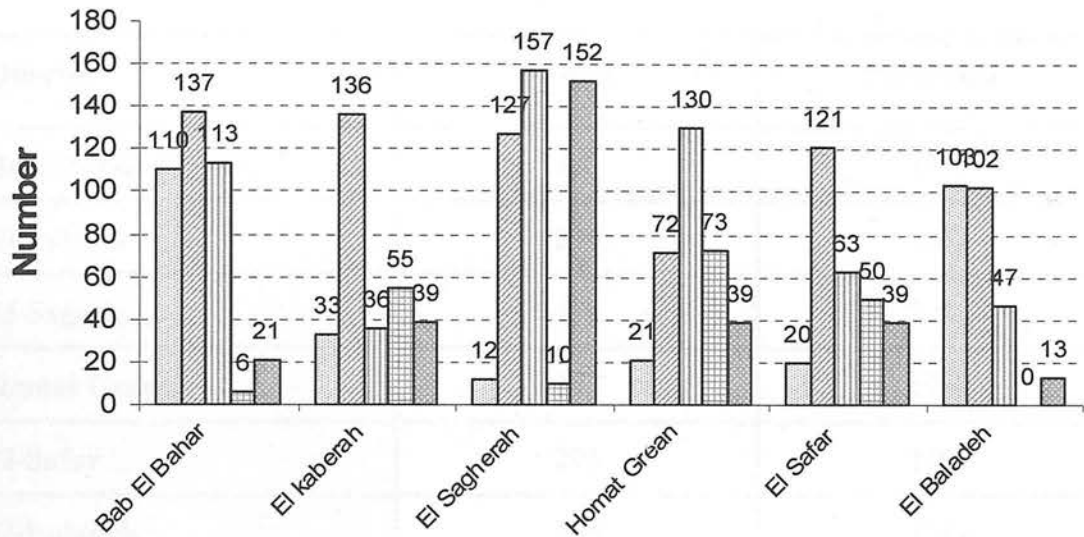
Houses' condition in the Old Town of Tripoli

Table 3-7 below shows the house condition in the Old Town quarters. The author visited the Old Town and he spent two months observing and doing a survey in 2003. He found the urban fabric of the Old Town showed years of neglect, and the consequences of natural and man-made disasters and unplanned alterations. The survey done by the PAOOT in 2002 shows the building condition in terms of good, medium, bad, closed and collapsed.

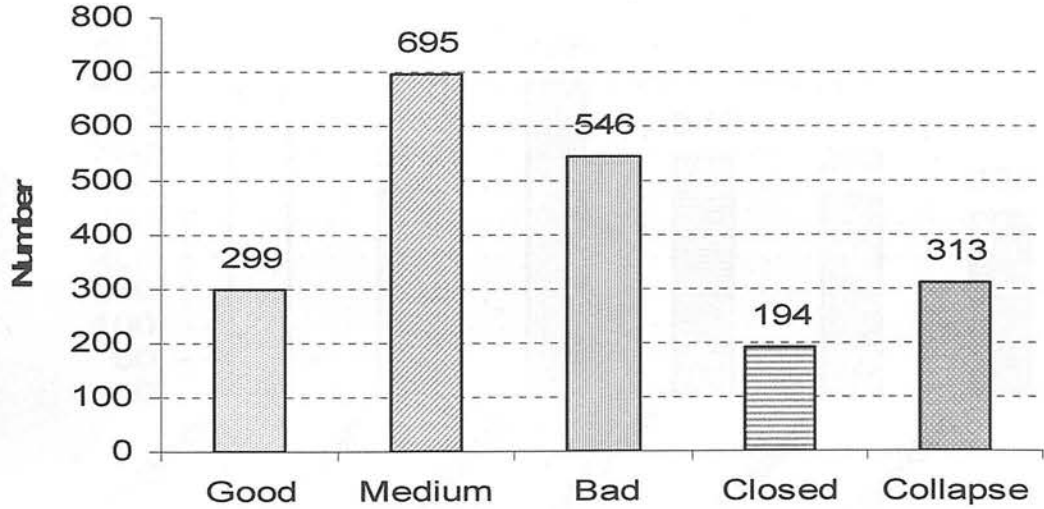
Condition Quarter	Good	Medium	Bad	Closed	Collapsed	Total
Bab el-Bahar	110	137	113	6	21	387
El-Harah el-kaberh	33	136	36	55	39	299
El-Harah el-Sagerh	12	127	157	10	152	458
Homat Grian	21	72	130	73	39	345
Cuscet Safar	20	121	63	50	39	293
El-Baladia	103	102	47	0	13	265
Total	299	695	546	194	313	2047
Percentage	15%	34%	27%	9%	15%	100%

Table 3-7: Showing all the housing condition of the quarters in the Old Town

Source: Compiled by the author



The houses condition in the Old Town



The houses condition in the Old Town

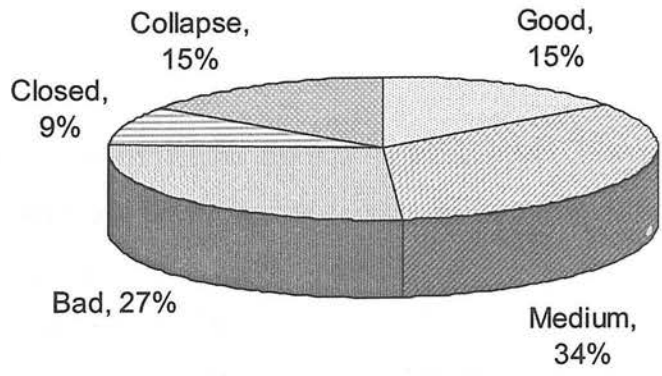
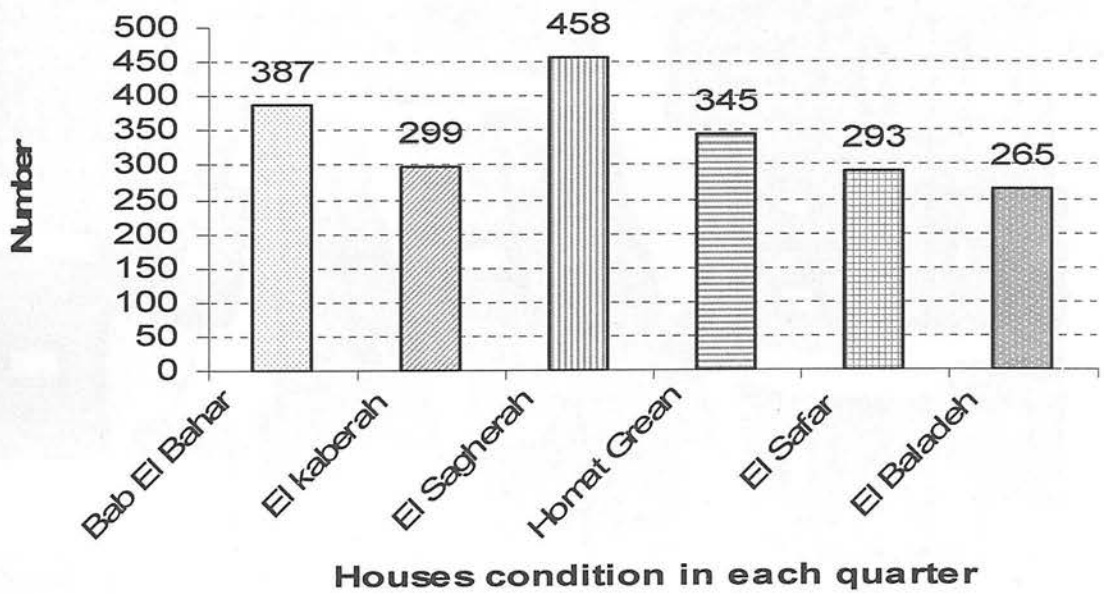


Table 3-8: Showing the total houses in each quarter

Quarters	Total	Percentage
Bab El Bahar	387	19%
El-kaberh	299	15%
El-Sagerh	458	22%
Homat Grean	345	17%
El-Safar	293	14%
El-Baladeh	265	13%
Total	2047	100%

Source: Compiled by the author



3.6.3 The Streets

The streets in the Old Town of Tripoli formed an urban space where many activities occurred. The distinction made between street space, which is dedicated to traffic, and urban space, that is for public use, is associated with new towns. Here the urban spaces are often isolated from the street, whereas in the Old Town, they were integrated into one space, both route and meeting place and a source of the life of the Old Town.

The time necessary for the Old Town to achieve its 'rich fabric' produced a strong hierarchy of street use and patterns: the throughway, the main street and the secondary street. The throughway was usually a wide street that connected the town's various parts; stretching from one town gate to another or connecting quarters or neighbourhoods. Major public facilities like mosques or markets clustered along the main street. The secondary streets (zuqaqs) radiated from the main streets at irregular intervals; and there could be narrow circulation streets off the cul-de-sac.

Several zuqaqs (blind alleys or cul-de-sacs), open to the secondary street. Each zuqaq is usually between about 1.90 and 3 metres wide. The cul-de-sacs seem to exist only in larger blocks to provide an entrance to the houses in the core of the block. The number of houses that look on to the cul-de-sacs varies between five and ten houses, which mean that the cul-de-sacs serve, on an average, about thirty families (see Figure 3-27).

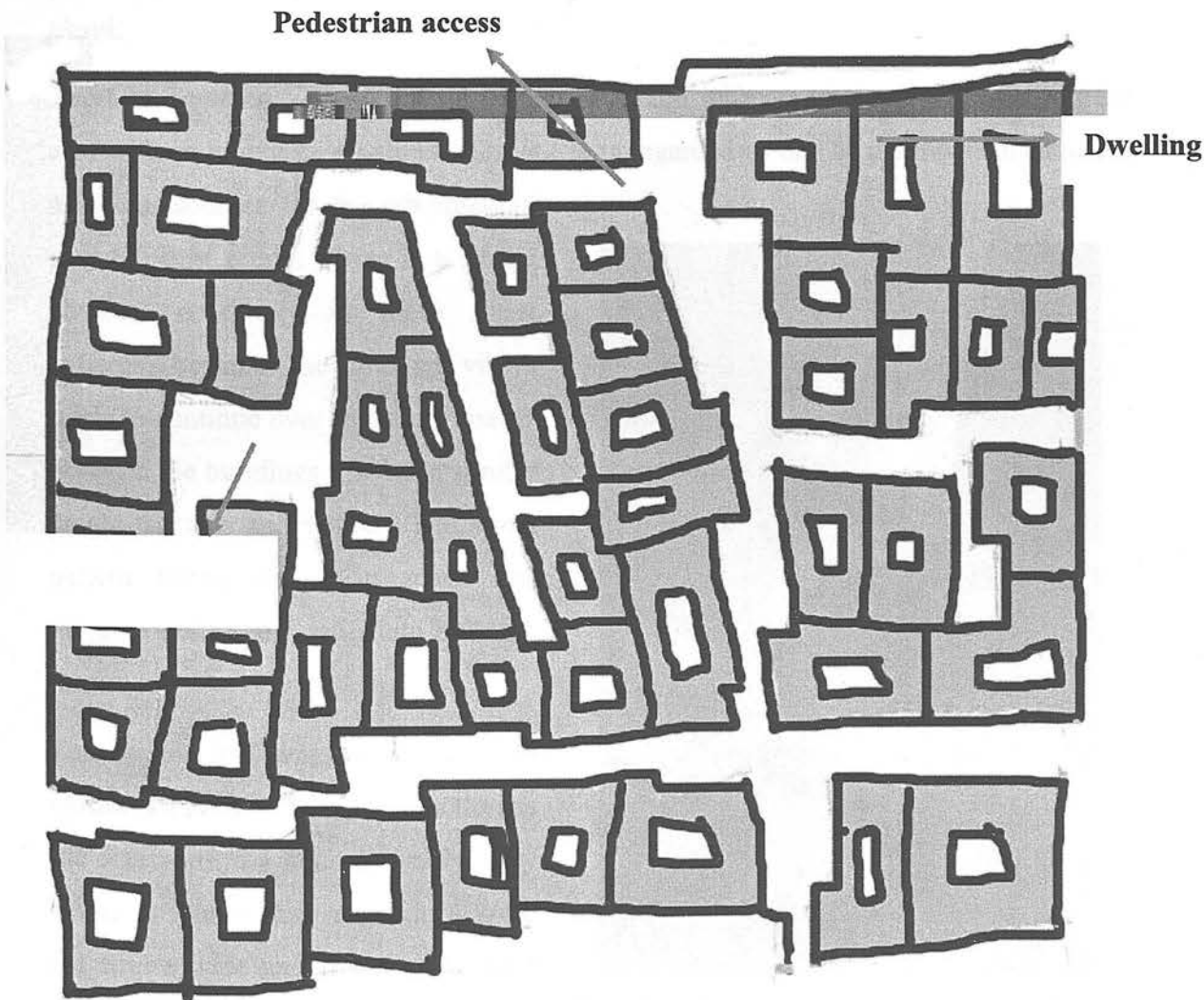


Figure 3-27: Residential cells

The hierarchy of streets in the Old Town was not always clearly distinguishable by looking at the plan. Since streets tended to increase and decrease in width, they did not necessarily accurately reflect their use and type of activities. Nevertheless, this irregularity in use and in pattern created visual variety and identifiable places. Thus at certain points, a neighbourhood street may resemble a main street by containing commercial activities, increasing or decreasing in size or due to other spatial treatments.

The neighbourhood in the Old Town was defined by social boundaries more than by physical ones. For example, a cul-de-sac may have been a public space at one point, a semi-private space at another and a private space at yet another. A stranger arriving at an identifiably private space can be expected to feel uneasy if not socially related to those who live there. Quarters were often characterised by a concentration of houses, belonging to the extended family (Scargill, 1979). In some instances, quarters were named after the families name and often were represented by an appointed leader or *shayk*.

The Old Town of Tripoli was not just constructed with an emphasis on buildings but also with an emphasis on streets. Street life is regarded as one of the most fundamental and vital sources for the continuation of the life of a city. There is a strong physical continuity in these street patterns, because the line of vision tends to continue over the small spaces between the buildings that have similar height, texture and colour. The street pattern forms the urban space and helps to define and articulate building forms.

The narrow and winding streets with closed vistas have the same function as the courtyard in a house; namely, they act as a temperature regulator. Were the streets wide and straight, the cool night air would not be retained, and they would heat up more readily during

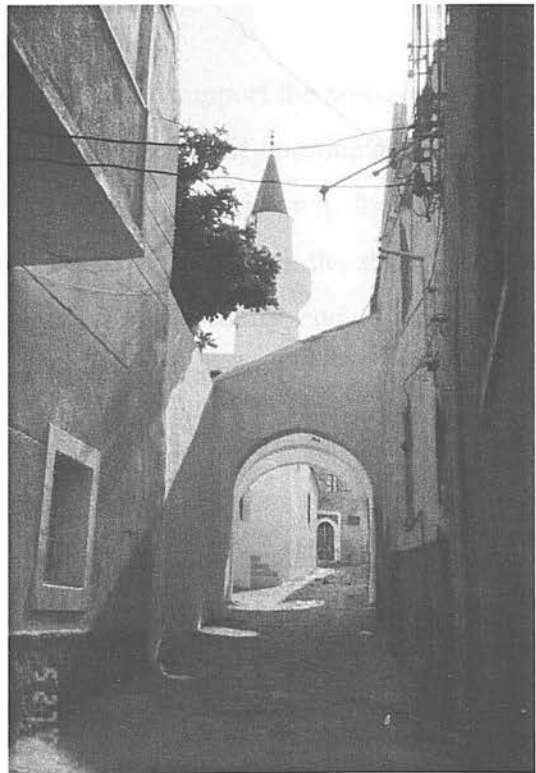


Figure 3-28: Shows the arches between the walls

Source: The author, 2003

the day. This formally rich and non-rigid planning, as in the Old Town of Tripoli, emerged from the gradual development of contiguous buildings side by side of a different size and scale, and plot by plot, built during different periods. The street is the product of the spaces left over after house construction, and not of a planning system that determines in advance the shape of the street as curved or straight.

The streets of the Old Town of Tripoli are not just horizontal routes but also places that encourage social contacts and relationships between its residents and even visitors. Despite a degree of deterioration, the streets around buildings are still active and full of people. They also remain free of cars, which make the community spaces more secure, and life more enjoyable.

One significant feature in the organisation of most streets is the arches between the opposite walls of the houses and streets elevations (see Figure 3-28). Piccioli (1935, p.3) argues that: "The heavy arches, which run from the house, have an appearance of unevenness combined with something fantastic and yet simple: every aspect of the buildings seems to give a clear indication of the structure and rhythm of its life. In these countries of sun and of Islam there are strong contrasts which at every moment give a violent stimulus to the imagination - great spaces of shadow which are coloured here and there with a thousand different tones."

One consequence of these arches is not only to brace and support the house structure but also to work as transitional elements, allowing people to identify particular spaces along the street. When people walk in the streets of the traditional town, they do not feel overwhelmed by the length of the street because these arches break the street length and provide light and shade. The streets in the Old Town usually end at an important physical element such as a gate, tower or the minaret of a mosque.

The street is also designed to create a comfortable microclimate. In the words of Hassan Fathy (1972): "... a narrow winding street with a closed vista has the same function as the courtyard in the house: to regulate temperature. In a wide straight street the cool air deposited during the night is swept away by the first breath of wind. A wide street offers no shade, and heats more rapidly than a narrow one."

The streets of the Old Town of Tripoli were originally laid out by the Romans on a typical grid, but over the years, the intersections have been adjusted so that they no longer allow the wind to blow straight through the town. The buttresses, which span the street, provide shade as well as support, and give protection from undesirable breezes.

Unfortunately, many wide and straight streets have been driven through traditional housing areas. These streets provide improved access, but at the same time, they destroy the micro-climatic advantages and social spaces of the area, which they serve.

3.6.4 The Suq (market)

Suqs also called the *bazars* in Iranian and Turkish are the arena of urban economic life. Each traditional town had its suq; the larger the town, the bigger the suq. In the larger towns like Tripoli, the suq provides goods not only for their population, but for the countryside as well. Thus, the suqs function as regional commercial centres. Besides the main suqs, there are other secondary small ones, to serve the local needs of different residential quarters.

The suqs, with their traditional linear pattern are the main shopping centres for the people in the Old Town of Tripoli. Most of these suqs are covered and shaded, and have evolved into distinct areas, each with its own speciality, for example, greengrocers, butchers, clothing, traditional footwear, traditional crafts, household supplies and the like. These suqs with their variety of shops are mostly gathered in the south west of the Old Town. Again, these suqs are sometimes complementary to each other and they offer a variety of choices both in price and in quality for customers.

In the Old Town of Tripoli, the suqs are part of people's daily life. They are open from early morning to night and are the places where visitors and residents can easily make contact. The old suqs were, and still are, an important aspect of the commercial life of the Old Town of Tripoli, giving it strong links with most of North Africa and elsewhere.

Ebn-Hugual describes the Old Town of Tripoli as a heavily protected white town located on the shore, having many suqs inside and outside its walls. Although there are commercial activities scattered throughout some urban quarters, the bulk of them are located in the suq (market) where a broad range of businesses and crafts are represented. Within the suq, segregation of commercial activities is, for the most part, confined to a particular section rather than outside it. Noisy and offensive smelling trades are clustered with similar trades along separate routes. Blacksmith and tannery trades, for examples, are secluded from clothing or fabric retailers, butchers, or grocers. Other trades, however, like wholesalers, once occupied space at the edges of the town, and sometimes beyond its walls.

The traditional suq in the Old Town can be divided into three different types: the main suq, the small courtyard suq and street-side shops.

The main suq is usually a long covered street. This type of suq is the spine of the urban fabric of the Old Town, providing a place, which binds the public spaces together to give a sense of unity and continuity. In this suq, traditional hand-made clothing, silver and textiles are displayed. In addition, there are benches built beside the walls for sitting (see Figure 3-29).

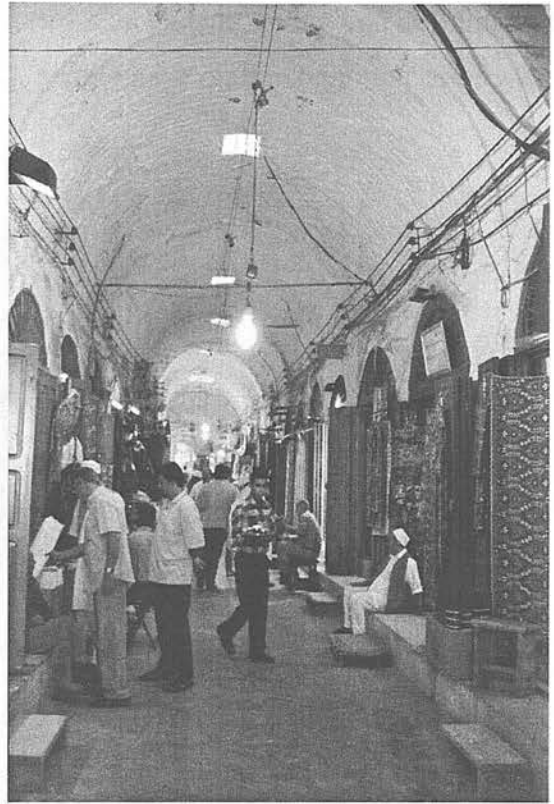


Figure 3-29: Benches built beside the walls for sitting

Source: The author, 2003

The second type, the small courtyard suq (the *khan* or *wekalah*) can be found in different places in the Old Town (see

Figure 3-30). Goods are shown in different ways in rows of stores or shops surrounding a court. The small courtyard suq is open to the street and defended by strong gates, which are kept closed at night.

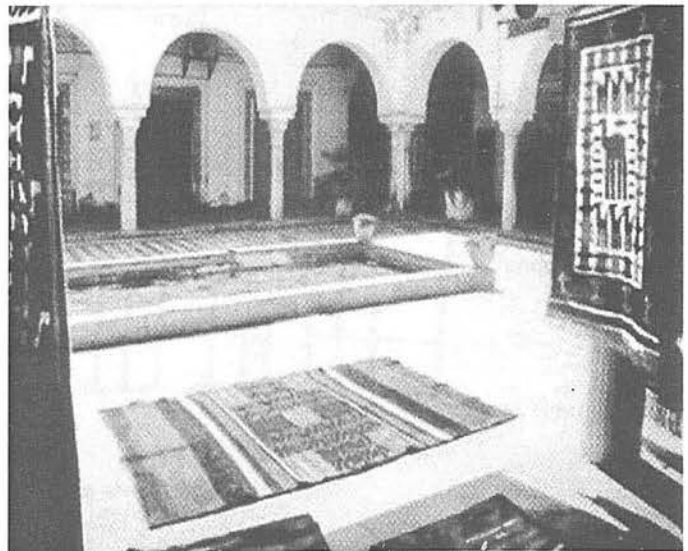


Figure 3-30: The courtyard suq

Source: PAOOT

The third type of suq is a series of shops situated side by side, lining and defining both sides of a shopping street. In this type of suq, people have direct communication with a variety of goods for sale (see Figure 3-31).



Figure 3-31: Shopping street

Source: The author, 2003

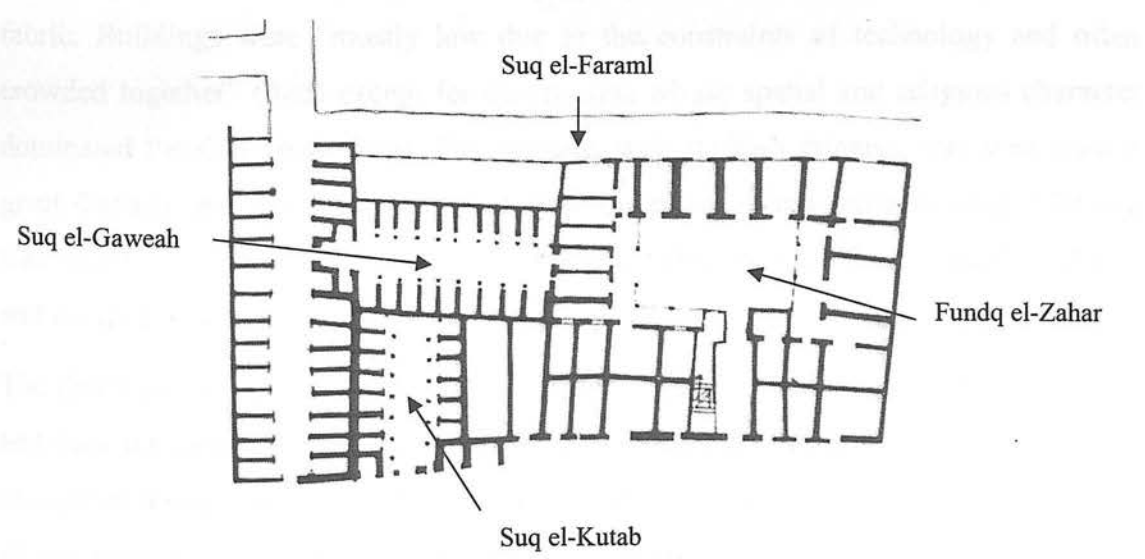


Figure 3-32: Type of Old Town suqs

Source: PAOOT

Main urban buildings

Beyond the traditional neighbourhood, major urban buildings provide the focal points. Especially along the main streets, a mosque or a suq stands as an integral part of the street pattern. Wherever such a focal building occurs, its spatial arrangement and its relationship to adjacent buildings and to the streets brings uniqueness and identity to the place and thus create, physical and spatial variety from one place to another.

Since the overall organisation of the traditional settlement was around a major focal point such as a mosque, suq or public space, the sense of organisation and the dwellings displayed a hierarchy across the built fabric, tending to increase in grandeur as one approached a mosque or other building of importance (Scargill, 1979).

The overall plan of the Old Town has been interpreted to exhibit a sense of logic, order in the land use, and even an informal zoning plan despite the occasion of a poorly articulated and irregular structure of circulation pattern and land use. Some of the quarters of the Old Town are living quarters, others group commercial and living units together and others are mainly commercial.

Building types are limited to a few and often buildings serve more than one purpose. The mosque, for example, serves both religious and educational activities and often provides a temporary shelter for a stranger; the house often incorporates a shop or a workshop for crafts. The limited building types provide for a clear and expressive town fabric. Buildings were “mostly low due to the constraints of technology and often crowded together” (ibid) except for the mosque whose spatial and religious character dominated the Old Town form. The mosque, with its high minaret, was seen from a great distance and was a focal point in both the physical and spiritual sense. The suq was usually located in the vicinity of the mosque to benefit from the mosque’s visibility and congregation.

The Old Town developed its physical nodes and character from the major building types and their distribution in the plan. Nodes such as the main urban square surrounding a mosque or a suq (market) are the foci of the seemingly random street pattern of the rest of the city. Streets converge onto these urban spaces, becoming part of them and interacting with building edges and interconnected walls, creating a cohesive urban fabric.

3.6.5 Wall and Gates

The wall in the Old Town is an integral part of the urban fabric. In addition to being an element for defence at the town's perimeter, it acts as an edge, defining both the street wall and the space it encloses within the town (see Figure 3-33). The streets, buildings and urban spaces were interconnected through walls, creating an organic and continuous pattern. The wall also serves as a physical boundary, providing privacy, as well as differentiating land uses; different land uses are often separated by walls rather than by distance. Working and living spaces are often incorporated within the same structure, grouped together to reflect mixed land uses.

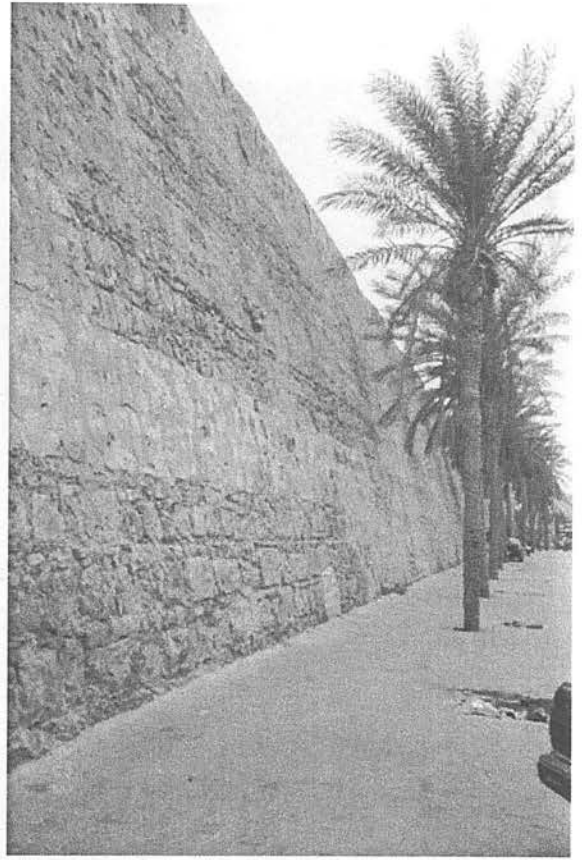


Figure 3-33: Shows an Old Town wall

Source: The author, 2003

3.6.6 The Jami (Mosque)

The traditional mosque was built to function as a religious entity, a court of justice, and an intellectual and educational centre. It was also a place of secular activity, such as eating and drinking, as well as a venue for recreation for many people. The mosque was physically integrated in the texture of the city. Pope describes this integration, when he writes that the mosque "is perhaps the most important architectural structure in the world, the area of which is undefined. It literally melts and merges with surrounding buildings. Its values are those of the enclosed space, which surrounds the observer, rather than those of the unified structure, which stands apart from the observer. Its purpose is to isolate the worshipper from the outer world and provide a much cherished sense of protection."

The *Jami* (mosque), being the hub of the city was, in general, appropriately placed at a crossing of two main thoroughfares, wherever the plan of the city permitted. Its

integration with the physical mass of the rest of the city and the narrowness of the streets surrounding it determined its form (see Figure 3-34).

The mosque does not have any obviously presentational elevations except at the entrance portal. This is because rich facades could never be enjoyed in locations where it was impossible to back away far enough in the surrounding suqs (markets) to see them and because the other walls were buried in the built urban mass. Instead, the minaret and the dome are used as identifying signs, which characterise its form. The minaret was always the tallest structure in the city. It marked the skyline of the early urban scene and was visible from throughout the city and beyond.

The location of the mosque with its minaret in the old Muslim neighbourhoods, maintains a distinctive place or point of reference and direction for the whole neighbourhood as in the case of the

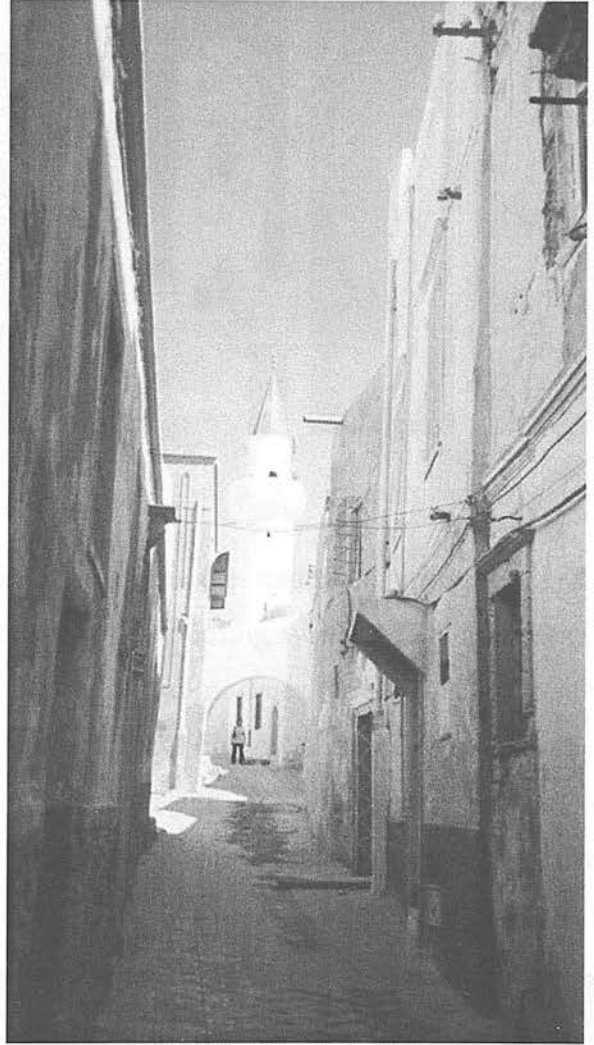


Figure 3-34: The minaret identifying the location of the mosque

Source: The author, 2003

traditional town of Tripoli. The external and the internal layout of the mosque affect the shape and the characteristics of the urban fabric of the community and the city as whole. The design of most traditional mosques in Tripoli is simple and non-decorative.

The minarets stand as a vertical element and provide equilibrium to the horizontal lines of the urban form. They are the slimmest and tallest structures in the city, dominating its skyline and indicating the location of the mosques. These vertical architectural elements rise from one side of the mosques and indicate another important urban element in the Old Town. Minarets are also the most architecturally diverse elements of the Old Town. Some are square, some circular, hexagonal and octagonal (see Figure 3-35).

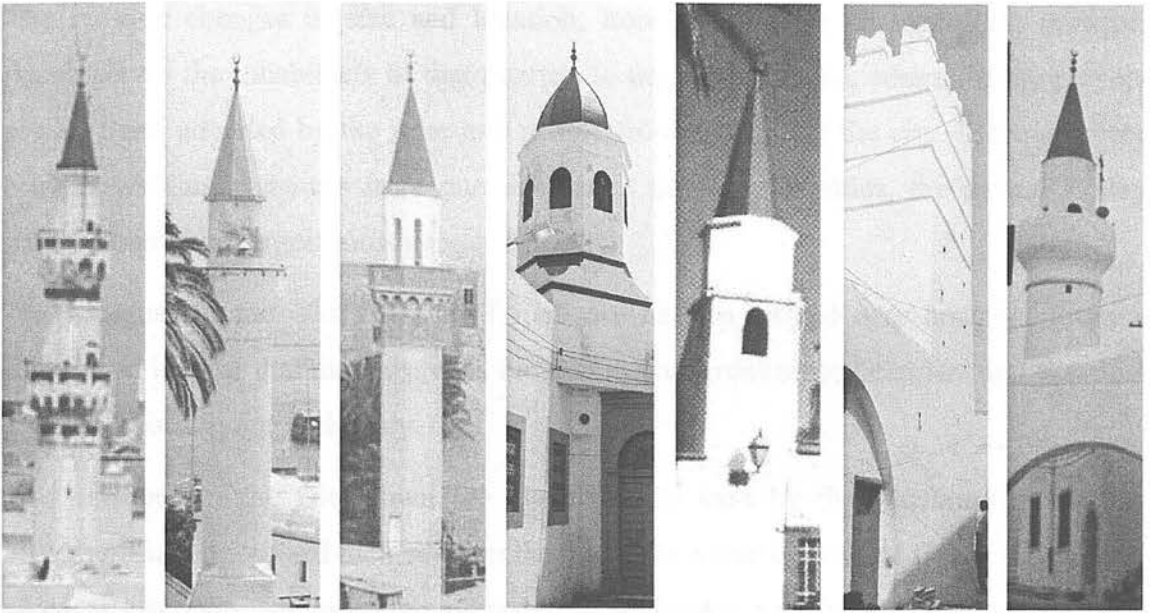


Figure 3-35: Differently shaped minarets in the Old Town
Source: The author, 2003

Another significant architectural element attached to the traditional mosques is the dome, which has been one of the main features of the roofing system of the mosques in Tripoli's Old Town. Most of the roofs of the traditional mosques are covered by domes, which add visual tension and interest to the otherwise horizontal roofline of the other buildings and streets, and provide harmony in a flat city skyline. The number and size of the domes that cover the mosque differ from one mosque to another, according to its design and size (see Figure 3-36).

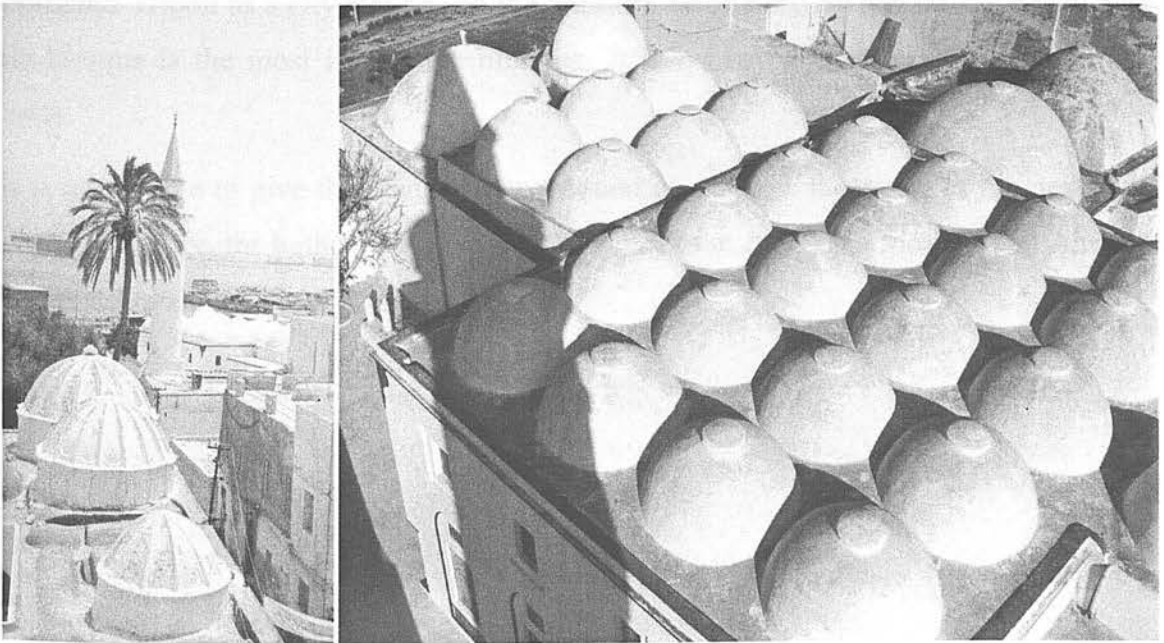


Figure 3-36: Domes covering one of the mosques in the Old Town
Source: The author, 2003

The mosque changes in size and location, from the (*harahs or mahallah*) mosque, which serves the inhabitants of that quarter, to the large mosque, where Friday prayers are held and attended by the ruler and people from throughout the city. Mosques were built at walking distances from one another in old Muslim cities, the central Friday mosque being the largest mosque.

The mosques in the Old Town of Tripoli are usually located near housing. From a distance, it is clear that the mosque is the dominating architectural element and the most important focal point in the city.

The mosques in the Old Town are given special care by the Muslim residents as buildings that epitomised their religion the residents would contribute financially to, and physically support, the mosque's preservation and upkeep. This continual conservation by locals had a negative side, for in the process of working on, some of the antique elements were removed from the mosques and replaced by new materials.

The main façade of the mosque, especially the main door where the decorative elements are usually concentrated, is given more attention than the interior. It should be noted that, due to the lack of maintenance, some of these mosques have collapsed.

Tripoli is particularly rich in Muslim heritage and history. Its Old Town has many mosques, most of which were lavishly built (see Figure 3-37). Al-Tiggani records that there were almost as many mosques as houses in the Old Town of Tripoli. Al-Bakri, describes Tripoli as a city that lies on the seashore surrounded by a great stone wall and its mosque is the most impressive building. It has many houses, markets and a few baths."

It is impossible to give the reader an impression of all these mosques. In the next few pages, therefore, the author will give details of just two: Al-Naqah Mosque and Ahmad Pasha al-Qarahmanli Mosque.



Figure 3-37: Map of the Old Town pinpointing its mosques

Source: The author

3.6.6.1 Al-Naqah Mosque

Al-Naqah Mosque was built by the first Arab ruler of Tripoli, Amr Ibn al-As and further extended by a Fatimid caliph in the 11th century.

The name of the mosque, which means al-Naqah in Arabic, comes from a story that tells of when the people of Tripoli gathered money and brought it to Omar Ibn al-As on the back of a female camel to give them amnesty. Omar, however, refused to accept the money and ordered them to build a mosque with it. The mosque was built and called al-Naqah. This mosque is also connected with another historical story which tells of the Fatimid caliph, Al-Muizz who, when passing through Tripoli to Egypt, was welcomed by the people. He rewarded them for their generosity by offering them a female camel

loaded with gold, which was then used to build the mosque. From these two stories comes the name al-Naqah (see Figure 3-38).

Al-Naqah mosque is probably the oldest surviving in Tripoli. It lies in the quarter of el-Baladia. It has a rectangular shape in which the *qibla* (south-east) wall measures 44.25m. The north-east wall is 19.35m. The south-west wall measures about 20.30m and the north-west wall is 39.40m. The average thickness of the walls is about 0.40m. The sanctuary consists of seven *riwaqs* parallel to the *qibla* wall.

The floor is 0.40m below street level. The *qibla* wall inside the sanctuary measures 20.10m and the south-west wall 19.20m. The north-west and the north-east both measure 18.10m. The sanctuary contains 36 columns; some of which are marble, the others being granite and various stones. The mosque is covered by 42 domes, which are built of bricks. The *riwaq* to the north-west is covered with a vault. The minaret is square with a dimension of 5.60m. The floor of the sanctuary is wooden, raised slightly above the ground by about 0.35m (Warfelli, 1976). The courtyard of the mosque is roughly square in shape. It has a colonnaded *riwaq* on each side. The *riwaqs* have a width of 3m and those of the south-west and north-west are flat (Figure 3-38).

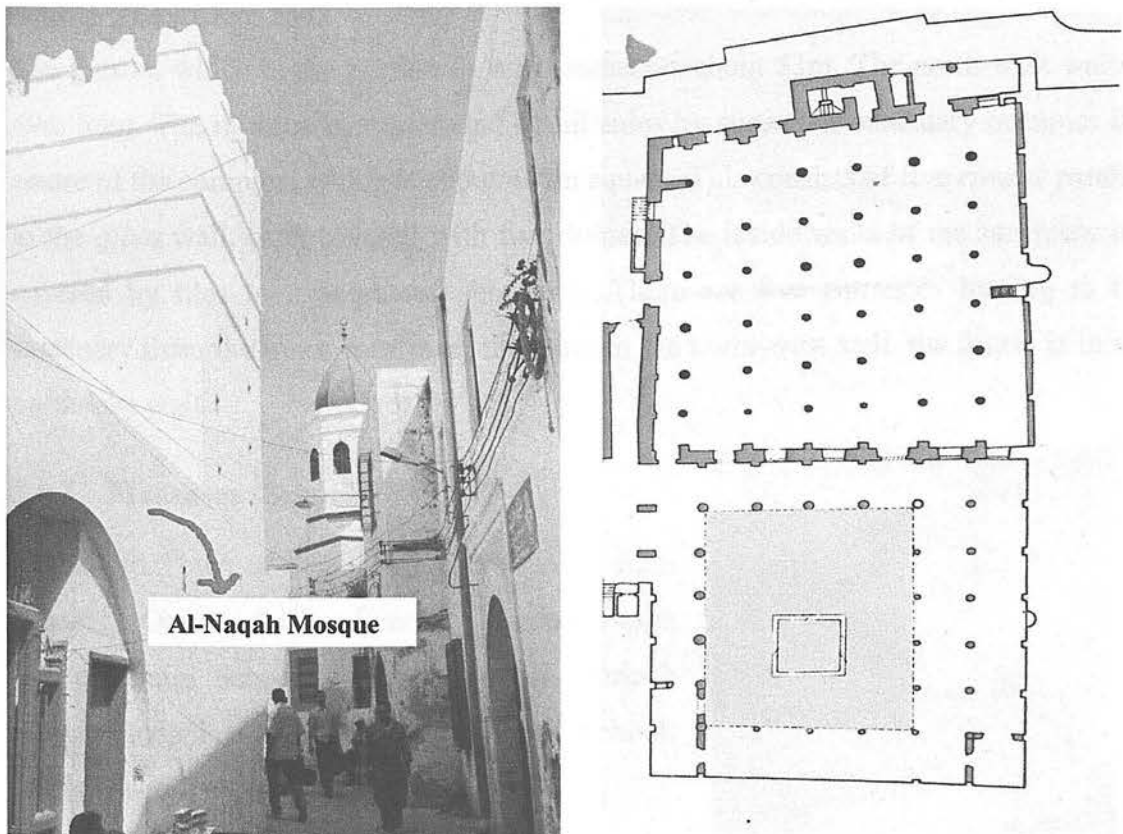


Figure 3-38: Al-Naqah Mosque

Source: The author, 2003

3.6.6.2 Ahmad Pasha al-Qarahmanli Mosque

Ahmad Pasha, who was originally Turkish, became the governor of Tripoli in 1711-12. This is the most celebrated mosque in Tripoli, built by the most famous ruler of the city in 1736-38 as is mentioned in the main entrance and it is considered one of the largest and most beautiful in Tripoli (Warfelli 1976). The square sanctuary is connected to irregular-shaped tomb chambers, an open courtyard and a school for religious instruction. The mosque lies approximately 50m to the south of the castle (see Figure 3-39).

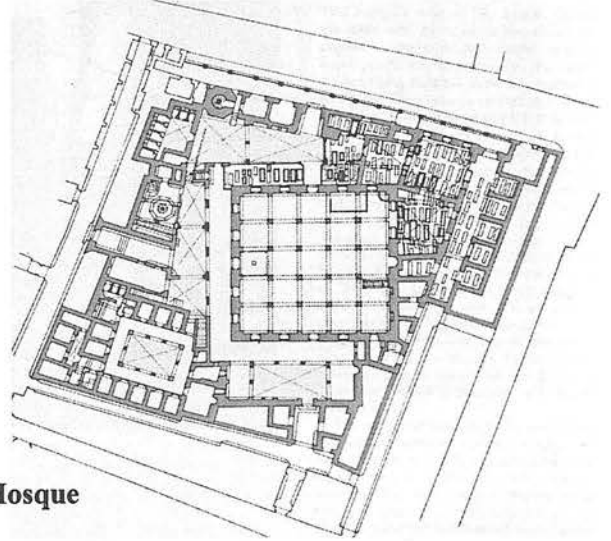


Figure 3-39: Ahmad Pasha Al-Qarahmanli Mosque
Source: The author, 2003

The façade, which is the north-east wall, measures about 53m. The north-west wall is 49m long. The mosque is surrounded on all sides by suqs. The sanctuary occupies the centre of the complex, which is about 400m square. This consists of five *riwaqs* parallel to the *qibla* wall, each covered with five domes. The inside walls of the sanctuary are covered by tiles to a height of about 3m. There are five entrances leading to the sanctuary from the inner courtyard; three are in the north-west wall, the fourth is in the north-east wall.

3.6.7 Madrasas (Schools)

In the Old Town of Tripoli there used to be eight schools: Otman Pasha School, Ahmed Pasha School, Gurgi School, Al Katib School, Turkish Marian School (see Figure 3-40), Nuns' School, Jewish School and Mahmud Mosque School.

The author will give details of just one: Otman Pasha School.

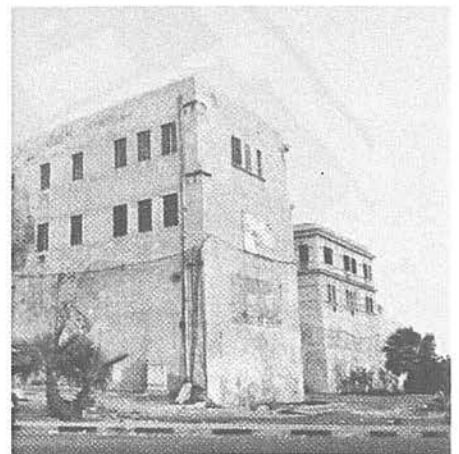


Figure 3-40: Marian School

3.6.7.1 Otman Pasha School

The construction of this school took place between 1649 and 1672. Otman Pasha built the school during his rule. The school is located about 200m from the Darghut Mosque (see Figure 3-41 and 3-42).

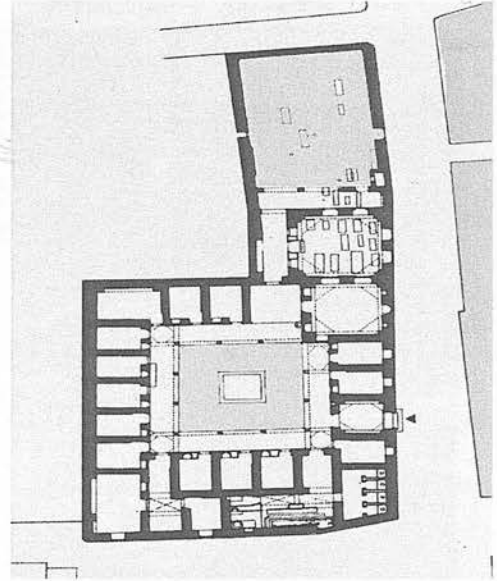


Figure 3-41: Otman Pasha School
Source: The author, 2003

The main door leads to a small hall covered by a dome, which opens on to a square courtyard with vaults, except at the corners. Behind the arcades lie the rooms of the students. A small mosque lies in the north-east corner of the courtyard. It has a square shape and is covered with a single dome. The Otman Pasha tomb lies in the north in a square room covered with the largest dome and close to the cemetery.

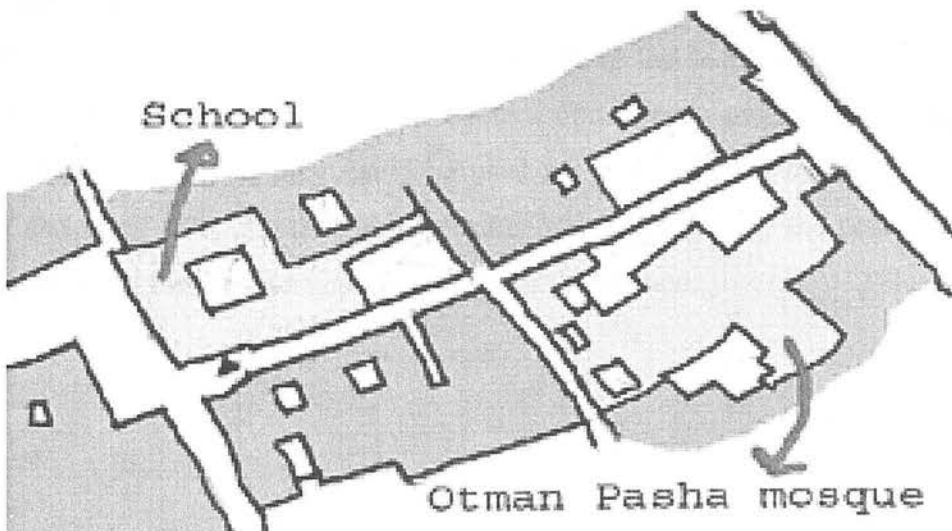


Figure 3-42: Location of the Otman Pasha School
Source: The author, 2003

3.6.8 Hammams (Public Baths)

The Old Town of Tripoli contains three public baths: Hammam Darghut Pasha, Hammam al Kaber and Hammam al Halqa. All these public baths are among the main historical features in the Old Town. They date back to the Roman period, but the existing ones were built in the Turkish period. Usually, the public baths were used during the morning by men and in the afternoon by women. The public baths serve different purposes: hygiene, socialising, recreation and, indirectly, religion.

As a hygienic institution, the public bath provides thorough cleansing, not only of the exterior of the body but the whole organism as well. It is also a centre for recreation and

relaxation and where massage is available after taking the bath (Ismail, 1969). As a social institution, it serves to strengthen the interactions, bonds and relations among the quarter's people; moreover, they could be used for special social occasions, such as weddings and other celebrations. Darghut baths are still in use by the residents, with some days reserved for the men and other days for the women.

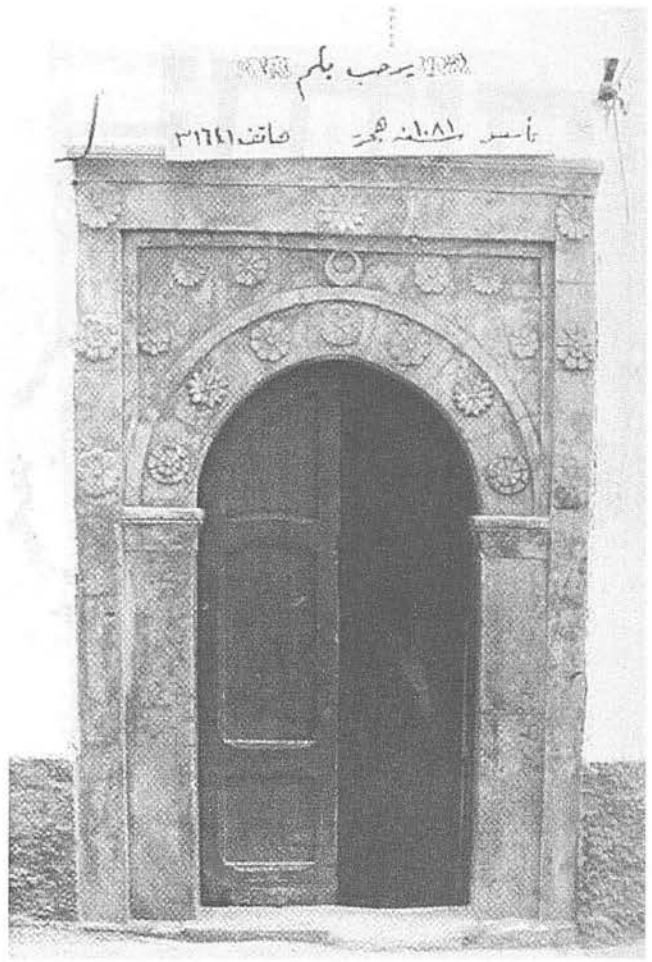


Figure 3-43: Shows the main door of the public bath
Source: PAOOT

3.6.9 The Funduqs (Hotels)

The funduqs consist of rectangular buildings and rooms arranged round a courtyard, built in stone and often of more than one storey. They contain numerous lodgings for visitors and merchants coming to the city. Funduqs were an important aspect of commercial life in the city, functioning not only as accommodation but also as a commercial centre where goods could be sold and exchanged. Usually the rooms on the upper floors have doors facing onto a courtyard, with the ground-floor rooms towards the street occupied by shops. The general design of the buildings usually follows the general plan of Turkish *khans*. A special feature is often made of the great entrance.

This is a covered archway in the centre of the façade.

The best-known example of these funduqs in the Old Town is al-Zahar funduq. It was built during Usaf al- Qarahmanli's rule and called al-Zahar because it was used as a store for orange flowers, henna, camphor and perfume. The funduq is located in El Musher Street, between two parallel streets, Suq el-Musher Street and Suq el-Faramal Street, which extend from Suq el-Turk. The funduq is a two-storey building with an open courtyard in the centre surrounded by a portico on each side. It consists of 19 rooms on the ground floor and 28 rooms on the first floor. The lower storey is used for storage while the upper functions as accommodation and shops.

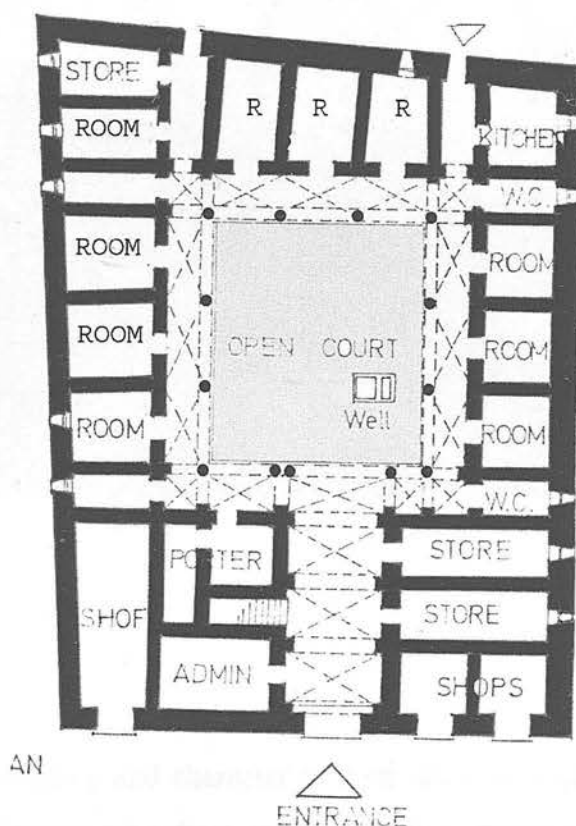


Figure 3-44: Shows the ground floor of the funduq

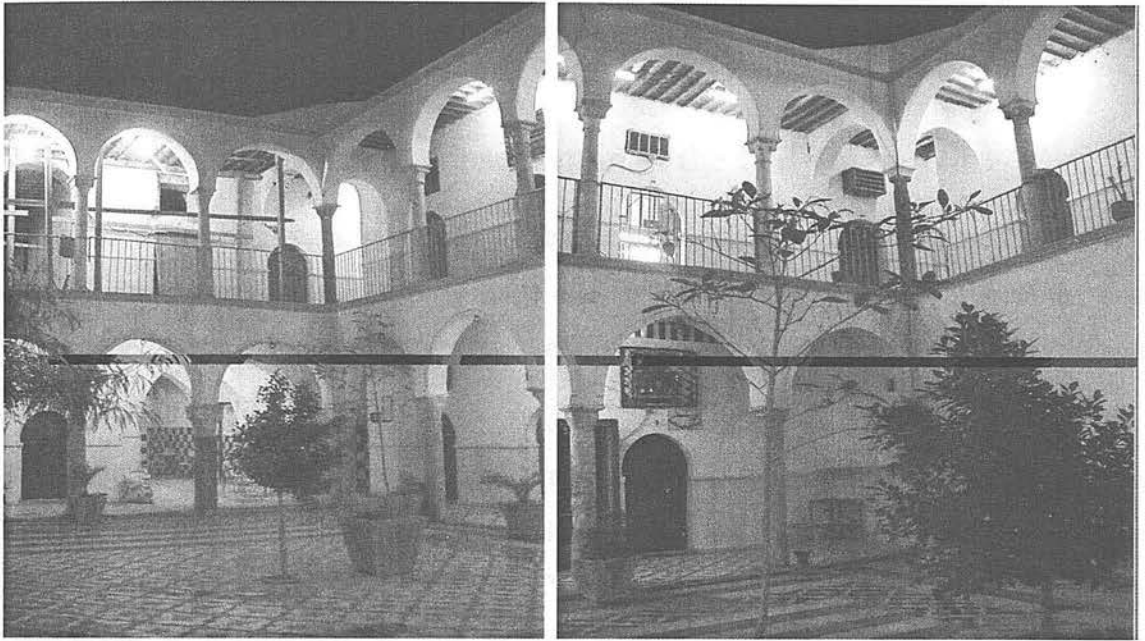


Figure 3-45: View of the funduq

Source: PAOOT

3.6.10 Urban Spaces

Urban spaces in the Old Town offer identity and character to their settings; a quality linked to human scale. The scales of the street reflect spatial qualities similar to the private courtyard, the proportion and scale of the street space was intimate. Space did not just surround a building, rather, it interacted with it to produce an identity and character unique to that place and associated only with it.

Urban space is part of the overall fabric as if carved from the solid element of the building mass or moulded from a path or space of the street. The mosque, for instance, provides space for social gatherings before and after prayer. An open space in front of the mosque is also part of the street, providing an extension of it. This space interacts with the urban fabric, creating a sense of urbanity.

The articulated mass and the physical features of the building define the urban space in the Old Town. The uniform building height provided a physical continuity to the street space, and allows buildings of diverse character to be visually comprehended.

Some urban spaces in the Old Town are also defined by cultural and commercial activities, deriving their character and identity through the type of activities or social interactions that take place within them. For example, some commercial transactions did not require a predetermined physical space; instead, they occurred in a predetermined

physical space, and wherever people were. Accordingly, space in the Old Town derives its quality of purposefulness and vitality.

3.7 The recent history of conservation of the Old Town

- The last thirty-five years have seen some determination to conserve the heritage of the Old Town. However, the effort made so far has been in terms of reports and recommendations for action, rather than action itself. The study will present in outline, a short history of these attempts.
- The Doxiadis report on housing and transport in Libya was presented to the Libyan government in 1963. This report formed the basis for drawing master plans for the whole country, one of which was the Whiting master plan 1969, which could be considered a cornerstone in the efforts Whiting mentions about the cause of conservation, but he displayed little understanding of the complex implications of urban conservation for historic areas and its physical implications. This resulted in the establishment in 1971 of a standing committee for the protection of the Old Town, chaired by the Director-General of Antiquities. In 1972, this Committee recommended cancellation of the Master Plan and the formation of a Permanent Committee to undertake the direction of conservation of the Old Town. In 1973, the Council of Ministers issued orders to cancel the Master Plan and preserve the Old Town, and the Prime Minister later confirmed this.
- In 1974, a permanent committee was set up in the Ministry of Education, chaired by the Director-General of Antiquities, "to carry out a study of the Old Town of Tripoli. To prepare the necessary measures for its protection and for the conservation of its environment and original plan, and to determine the best means of making use of it for the development of culture and tourism". The Committee was also given responsibility for the supervision of the restoration of historic buildings and to advise on the use to which expropriated buildings and spaces should be put. The Committee was allocated an annual budget, and was able to call on the technical staff of the ministries and departments sitting on the Committee.
- In 1975, they prepared a report for UNESCO "Protection of Historic Buildings" with a series of recommendations for short-term and long-term action for the Old Town. The permanent Committee commissioned a pilot study of a small area of the Old Town the same year.

The Polservice studies, reported in 1980, continued to confirm the historic and architectural values of the Old Town, and stressed the need for immediate action and for complete rehabilitation of the area.

The general public committee issued a resolution number (40) in 1985 and established an independent agency called “Project of Administration and Organising of the Old Town” (PAOOT) which had responsibility directly to the head of the general public committee for carrying out the Old Town revitalisation programme. The agency (PAOOT) started working from 02 /1986. From that date until now, their aim was to maintain individual historical buildings in the Old Town. The PAOOT has begun by taking some temporary measures, for example, clearing the lanes of the rubble from ruined and collapsed buildings. The actions have been taken to stabilize the declining walls. PAOOT has maintained about 70 sites during the period from 1986 to 2001. Many monuments were restored throughout the Old Town of Tripoli. These include, for example, some mosques, alleys, public baths, consulate, suqs, historical houses, the castle, the clock tower, gates, walls, schools, churches, street façade, pavement work in some areas etc.

The main sites example were restored and maintained by the PAOOT in the Old Town and they changed the function of the building to other activities.

1. The rehabilitation of the Al Qaramanli house involved changing the function to a cultural place to contain traditional property and historical dresses during the family of Al Qaramanli dominant period.



Figure 3-46: Shows rehabilitation of the British Consulate's building
Source: PAOOT

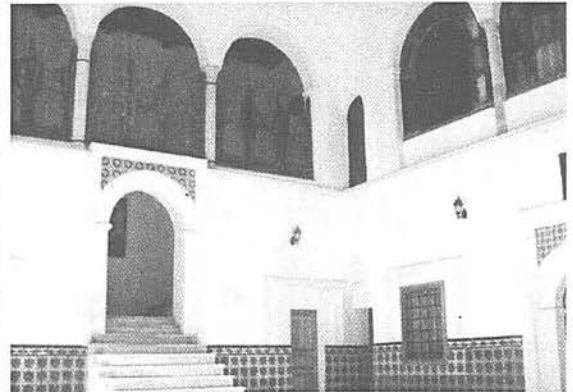


Figure 3-47: Shows rehabilitation of the French Consulate's building
Source: PAOOT

2. The rehabilitation of the British consulate is building by changing its function to a cultural centre, which contains a public library and show hall for plastic arts and which was renamed Dar Abdul El-khalk Nuage for Culture (see Figure 3-46).

3. The rehabilitation of the French consulate is building by changing its function to a cultural centre, which contains a library, and many show hall for plastic arts and which was renamed Dar Hasen El-Fageah Hasen for Arts (see Figure 3-47).

4. The rehabilitation of the Turkish prison building by changing its function to a cultural centre which contains a multipurpose place and theater hall and which was renamed Dar Abdulalah Cresta for Child Cultural (see Figure 3-48).



Figure 3-48: Shows the rehabilitation of the Turkish prison

Source: the author 2003

5. The rehabilitation of the Jewish school building by changing its function to a cultural centre, which

contains all the documents and the manuscripts, which are related to the social, cultural, political and economic life in the Old Town. This was renamed Dar Ahmed El-Naeb Al Ansary for historical documents and information (see Figure 3-49).

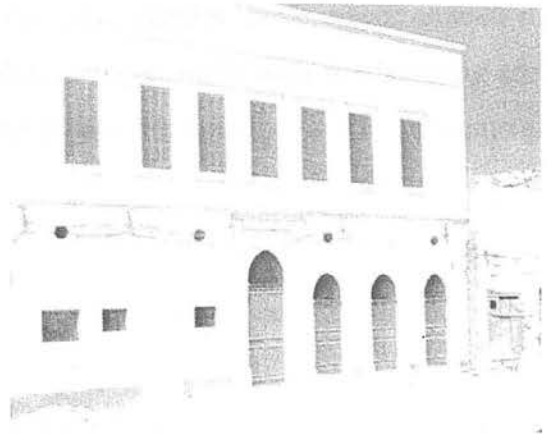


Figure 3-49: Shows the Jewish school before and after rehabilitation

Source: PAOOT

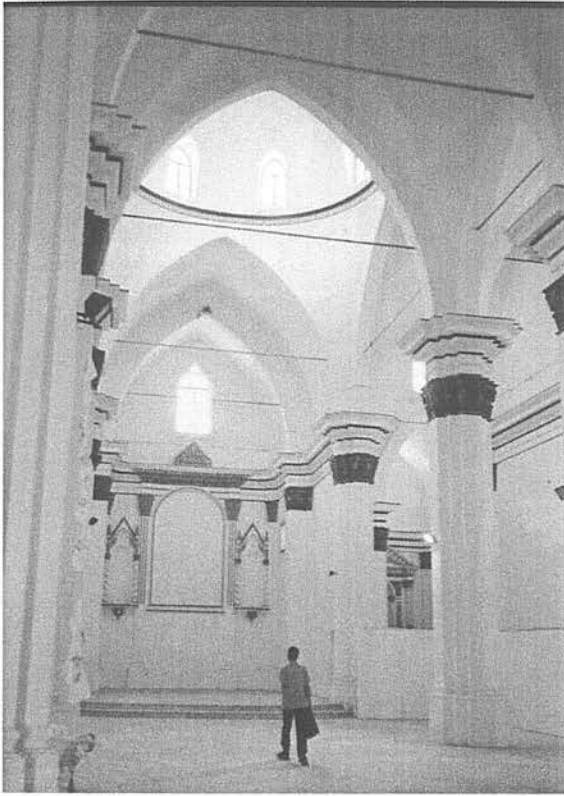


Figure 3-50: Rehabilitation of Santa Maria church

Source: The author, 2003

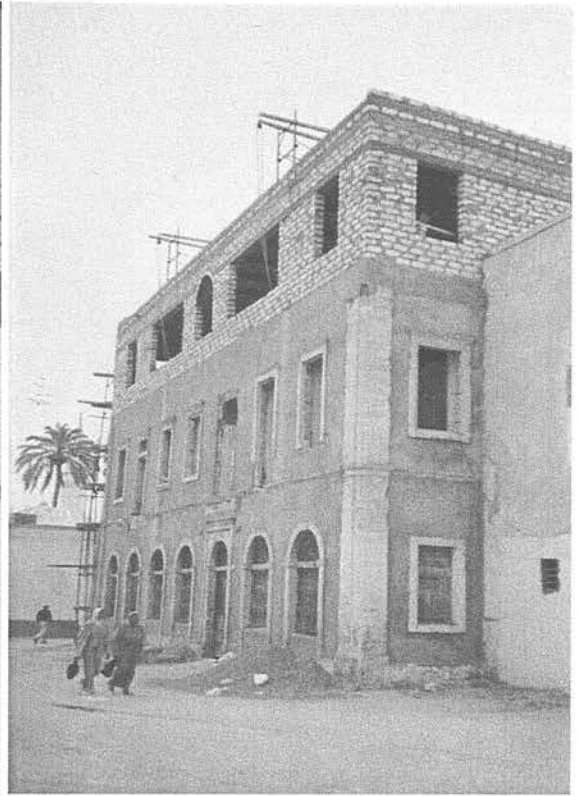


Figure 3-51: Repair of Bank De Roma

Source: The author, 2003

6. The rehabilitation of the Santa Maria Church by changing its function to a cultural place which contains the national museum for modern arts (see Figure 3-50).

7. The rehabilitation of the Bank De Roma this building, which was so neglected, its walls were damaged with many cracks. To date, repairs have been conducted throughout the building, replacing the historical damaged walls with re-plastering and built new barbet, using different building materials such as lime hall block and cement. The restoration works also include new stairs and the installation of a complete new sewer, water and electrical network, as seen in Figure 3-51.

In addition, there were some economic considerations which had to be taken into account by PAOOT, to encourage traditional handicrafts back in the Old Town, they restored the El Turk suq, some historical hotels and the built a new market with group investment.



Figure 3-52: Rehabilitation of the historical house
Source: The author, 2003

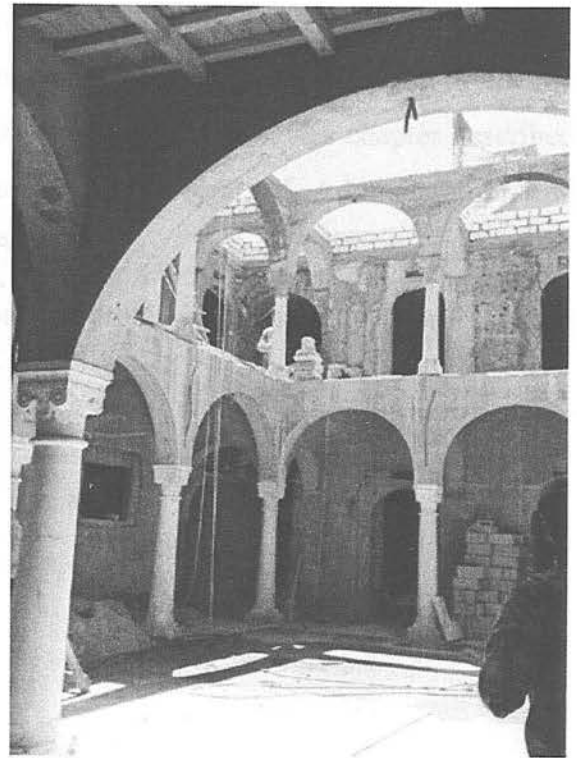


Figure 3-53: Rehabilitation of the historical house
Source: The author, 2003

3.8 Conclusion

In this chapter, the author gave a brief overview of the Old Town of Tripoli and how it used to be. The development of the historical Old Town shows that the traditional values and socio-economic conditions played an important role in shaping its urban form. The inhabitants of the Old Town of Tripoli were able to adapt themselves to the harsh environment of a hot humid climate and of other facilities. The built a homogeneous environment. The narrow streets and the traditional houses are the main feature of the old Town of Tripoli. The houses were designed with full consideration for the social and climatic requirements. Buildings were constructed apart from each other and provided with small and high, openings in the main facades to maintain the desired level of privacy. The form and character of the Old Town is encapsulated in its significant houses, mosques, suqs (markets), funduqs (hotels), madrassas (schools), mahallas (quarters), open spaces and quiet zuqaqz. In addition, this chapter shows many factors shaped the dense built forms, composed of the courtyard houses, streets, location of windows and the main doors etc. Throughout this chapter, the features and

characteristics of the Old Town and the changes related to it are illustrated by maps, photos, tables and figures to give a general overview of the existing condition of the Old Town, how it was and its physical condition today. In addition, this chapter described the rehabilitation work, which was done by the Project of Administration and Organisation of the Old Town of Tripoli (PAOOT).

The next chapter provides information about the problems facing other North African and Middle Eastern cities.

Part Two

Reasons for the Decline of Old Cities



PART TWO: REASONS FOR THE DECLINE OF OLD CITIES

Part Two sheds light on the reasons for the decline of Old Cities. It asks the question: Why did these once-thriving cities decline? And what can be learned from their decline to help us understand the decline of Old Town revitalization?

This part of the thesis presents the reasons for the decline of Old Cities. It asks the question: Why did these once-thriving cities decline? And what can be learned from their decline to help us understand the decline of Old Town revitalization?



This part of the thesis presents the reasons for the decline of Old Cities. It asks the question: Why did these once-thriving cities decline? And what can be learned from their decline to help us understand the decline of Old Town revitalization?

Part Two

Reasons for the Decline of Old Cities

Part	Chapters
Part Two Reasons for the decline of old cities	Chapter Four The main problems facing the old cities in the developing countries Chapter Five Users' questionnaire of the Old Town of Tripoli Chapter Six The problems of the Old Town as observed by the author

Part Two sheds light on the second research question, how should the Old Town of Tripoli be revitalised? And what are the key factors or elements, which might lead to successful Old Town revitalisation?

This part of the thesis presents the reasons for the decline of the old cities. *The aim of Part Two is to find out the problems which are facing the Islamic historical cities in general, and the Old Town of Tripoli in particular.* The objectives of this part are:

- To explain the general problems facing the historical cities under three categories (physical, social and economic). (Chapter Four)
- To discuss the three categories (physical causes, social causes and economic causes) with specific reference to four case studies (Jeddah, Fez, Tunis and Aleppo). (Chapter Five)
- To identify the problems facing the Old Town of Tripoli (Chapter Six).

This part consists of three chapters. The first chapter (Chapter Four) explains the problems facing historical cities and it presents specific case studies: Jeddah, Fez, Tunis and Aleppo. Chapter Five focuses on the users' questionnaire survey, focusing on people who are living in the Old Town and the buildings condition. Chapter Six focuses on the researcher's observations and his discussions with local inhabitants to understand the issues, which are not included in the survey questionnaire.

Chapter Four:
Problems Facing the Cities in Major Developing
Countries

Chapter Four: Problems Facing the Cities in Major Developing Countries

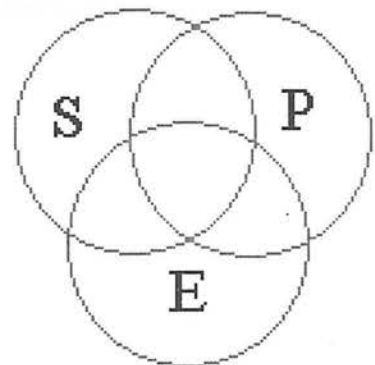
4.1 Introduction

In the last four decades, the cities of the majority of the developing countries have seen rapid growth, particularly the national capitals. Several factors can be attributed to this growth, including rural to urban migration, emigration, high birth rates, industrialisation, centralised administration, and the accompanying concentration of services like education, health, social, economic and financial activities in the capital cities. Most of these major cities emerged from historical settlements with a culturally distinct architectural and urban planning heritage. The swamping of these cities by massing physical and population growth has exacerbated many problems in their historic areas. For the purposes of this research, the author recognises these problems under three categories: Physical causes, social causes and economic causes. These three categories are discussed in general, but with specific reference to the North African and Middle Eastern context. The chapter then looks at four case study cities in which problems facing the historic centres are well documented: Jeddah, Fez, Tunis and Aleppo, again describing their situation in terms of their physical, social and economic causes. The intention is to create a basic framework for identifying those issues in the Old Town of Tripoli, which will be addressed in Chapters Five and Six. The decline of parts of cities is produced by many causes, which includes physical causes, social causes and economic causes.

Physical

Social

Economic



4.2 Physical causes

Physical causes include all those factors, natural and man-made those directly alter the physical fabric of historic cities.

4.2.1 Natural

There are many natural disasters such as earthquakes, floods, storms and landslides, as well as regular, natural hazards caused by factors such as rainfall, wind, and temperature change. These affect the city's form, in that a habitable and secure built environment needs to adapt to them, and can be exacerbated as problems by the introduction of the characteristic of the old towns of North Africa and the Middle East is their concentration along the Mediterranean shores (see Figure 4.1). Their geographic location brings constant exposure to high humidity and coastal erosion. In addition, tall buildings and minarets are highly vulnerable to seismic events (Crocci, 1997).

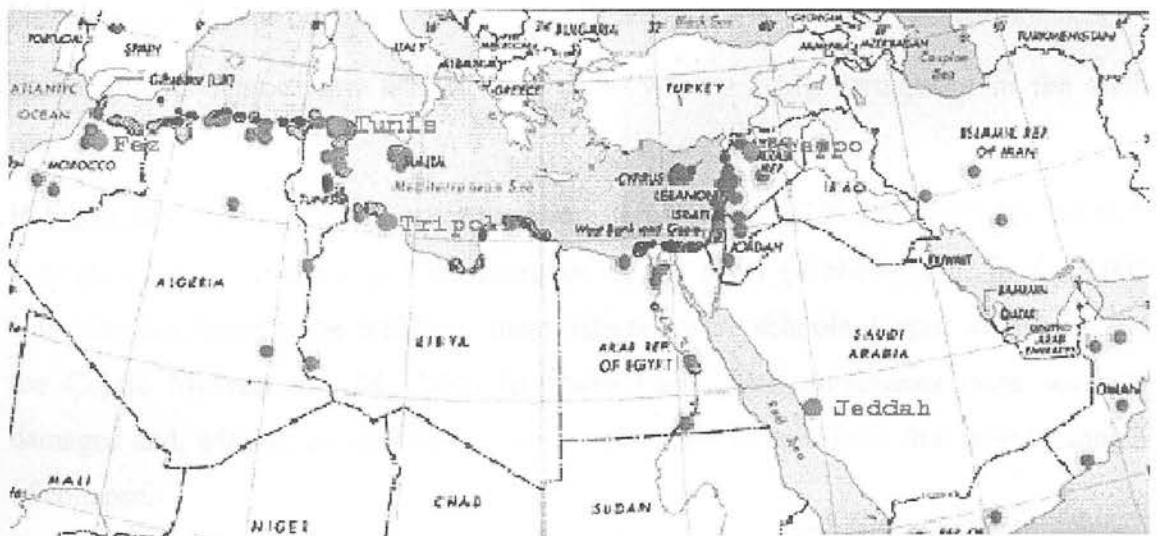


Figure 4-1: Location of historical North African and Middle Eastern cities

Source: Cultural Heritage and Development, 2001

4.2.1.1 Earthquakes

Earthquakes are different from other disasters in their capacity to destroy almost instantaneously without warning, causing extensive, often irreparable damage to cultural property (Feilden, 1994). Earthquakes are infrequent in some areas but when they happen, they cause immense damage to both people and buildings.

As Table 4.1 shows, a considerable number of the old towns of North Africa and Middle Eastern countries have been devastated by cataclysmic earthquakes over the centuries (Abouseif, 1994).

The following examples demonstrate the calamitous loss of the historic fabric of the old cities.

Agadir, Morocco's historic western port on the Atlantic Ocean was devastated in 1960 by two consecutive earthquakes. Rebuilding of the city began shortly thereafter, but most of its monuments could not be reconstructed. Large parts of the historic city were levelled, and many of its cultural sites were lost.

Algeria's major urban centre, which had been affected by earthquakes in 1905, 1922, and 1928, was destroyed in 1954 and again in 1980 by major earthquakes. Many historic and religious buildings were lost, particularly during the last two earthquakes.

Beirut and its famous law school were destroyed by a big earthquake in the sixth century.

In Egypt, more than 30 earthquakes were registered between 796 and 1500 CE. In 1847, a single earthquake destroyed 42 mosques in the town of el-Fayoum. In the 1992 Dahshour earthquake, the buildings most affected were schools, Coptic churches, and the Coptic Museum in old Cairo. In Cairo itself, 140 monuments were severely damaged and, without preventive reinforcement, many remain from that time in danger of collapse.

Nablus, Palestine experienced a major earthquake in 1927 which badly affected its built environment. About six hundred houses were demolished and thousands of people became homeless (Abouseif, 1994).

4.2.1.2 Climate

Climate affects the external fabric of buildings and can be one of the fundamental causes of their decay through the erosion of their materials, which in turn, affects their structure. The resistance of building materials to climatic agents of decay decreases with their exposure and age. Water, in all its forms, is the agent that promotes chemical action and the gradual deterioration of building materials and it actively damages

buildings when heavy rainfall overflows gutters or rivers rise in flood. The active components of a macroclimate that particularly affects a building are radiation from the sun, seasonal temperature changes, rainfall (particularly storms which may cause flooding on a micro or macro scale), wind and the transportation of ground moisture (Feilden, 1994).

In most of the old towns of North Africa and Middle Eastern countries, the climatic effect on the buildings is made worse through their neglect and irregular maintenance. The most popular material in the historic buildings of the old towns of this area is limestone. After long exposure to these climate factors, limestone becomes softer and weaker.

4.2.1.3 Insects and other pests

Organic materials such as wood are all vulnerable to insect infestation. Insects cause a great deal of damage by weakening timber structures (Feilden, 1994, p.135). Some of the traditional buildings in the old towns have pitched roofs, the timber of which is exposed and vulnerable to such attacks. Almost all use timber elements to frame their door and window apertures and use timber. Insects cause catastrophic effects as they eat out the heart of the timbers, robbing them of their structural strength (see Figure 4-2)

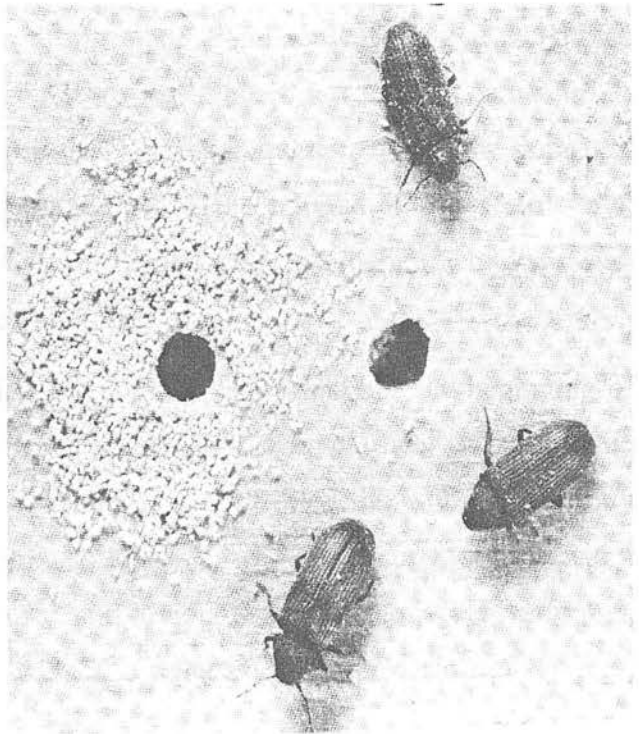


Figure 4-2: Boreholes, frass and adults of the common furniture beetle

Source: Feilden

4.2.2 Man-made causes

4.2.2.1 Colonial development and redevelopment

As mentioned in the introduction to this chapter, the majority of cities in the developing countries of North Africa and the Middle East are historic cities, with a vast architectural and urban planning heritage. Since the beginning of the last century, their old parts have become surrounded by modern urban developments. Kafi, 1975 mentioned that side by side with the old towns, a new colonial city was built on the orthogonal Roman plan in the political conditions of the colonial system. By the mid nineteenth century, there were two rival types of cities on the site of major North African cities, with marked contrasts in their use of building, land, and a high degree of segregation. As a result, the old town (Medina) lost out to its colonial rival. For example, colonial powers in Morocco, Algeria, Tunis and Libya have established extensive, new quarters. Their aim was to introduce urban settlements that resembled the urban structures and traditions of their so-called 'mother countries'. The result has been a contrast in the fundamental characteristics of urban quarters within the same city area. In other cases, such as Tunis, Algeria and Libya, the colonial powers restructured the historical part of the cities or even destroyed parts of it, to accommodate their own needs for new roads, squares and public buildings.

For some of the cities in these countries, the colonial period marked the beginning of the decline of their historic core and the elimination of their political and economic importance. In general, this approach to development reflected the colonial ideology which divided the new inhabitants into the colonialists, who were 'superior' and had a higher level of civilisation and culture, and the colonised, who were 'inferior', uncivilised and lacking in culture, a division also reflected in the provision of services, utilities and infrastructure.

This morphological division between the old towns and their colonial (always European) counterparts reinforced the social divisions between the indigenous population and the European residents. The indigenous residents were largely confined to the old town while the colonial civil servants and merchants lived in the European quarters. Plans for the European quarters often did not take into account the necessary developments of the old town, and expenditure for municipal improvements and public services was often allocated mostly to the European quarters. The lack of maintenance and decay of the old physical infrastructure further accelerated the decline of the

historical cores of many cities and a growing socio-economic gap emerged between the native and foreign residents.

4.2.2.2 Population growth

In the post-colonial period, particularly in the second half of the last century, many internal factors, such as policies for urban government, coupled with rapid population and urban growth further changed the fabric of the old towns in North Africa and the Middle East countries. Because of the problem of overpopulation and the declining physical condition of the historical core, members of the upper working class moved into the vacated colonial quarters. North Africa is changing very rapidly, as its cities are experiencing high population growth, combined with urban problems. Many of these problems stem from the speed with which the city has grown, and the majority of people residing in this region are concentrated in the coastal plains along the Atlantic and the Mediterranean Sea (Pacione, 1981). According to Humphrey (1962), the urban population increases each year, as does the pressure for urban centres to accommodate most of the new population. As a result, new demands are placed upon older areas, surrounding the old centre of the city. The shifts of population and improvements in standards of living bring about changes and uncertainties to this part of the city, which in turn, causes more declines. Hence, much of the old housing stock is no longer relevant to the modern life of the population living in that part of the city and it does not serve any useful purpose, except as a refuge for low-income families or illegal immigrants (Humphrey, 1962). The poor and the lower middle classes were left behind in the historical part of the city. The lack of adequate living space for the urban poor and an influx of rural migrants resulted in the formation of squatter settlements on the outskirts of the city. In addition, the attraction of the new areas far away from the historical part of the town, where inexpensive land was available in abundance and where the wealthy could build large residences, encouraged the development of new residential neighbourhoods for middle and upper income families.

The lack of maintenance in the old part of the city by owners and tenants only worsens the physical condition. In addition, the poor quality and limited quantity of the services also contributes to the severe deterioration. The water system and sewage networks, in particular, are in a poor condition, due to overuse and lack of maintenance. While leaking water pipes cause severe enough problems, the poor state of sewage disposal leads to acute health problems among the population of the old part of the city. With the

urban expansion and city growth (Omran, 1980). Bonine (1997) agrees by stating that, North African and Middle Eastern countries is one of the fastest growing regions in the world, and the growth is especially concentrated in its cities, because of the great deserts, which occupy a large proportion of the total area. The increasing population generates heavy demands on housing and urban infrastructure and services of different types. Further, it creates more demand for transportation and a wide range of other services and facilities. This accumulative demand for housing, infrastructure and services has its negative impacts on environmental conditions (Attia, 2001).

4.2.2.3 Modernisation

Modernisation means different things to different people. It can signify the growth of knowledge as well as mean using the latest available technology to transform the living environment into a preconceived model.

The impact of modernisation on historic cities in North Africa and the Middle East has been profound, but has varied in both time and space. The process began as early as the mid-nineteenth century in some major coastal cities, for example, Algiers, and quickly came to dominate the new urban hierarchy. Towns such as Sana'a in the Yemen, and Mecca and Medina in Saudi Arabia, for example, retained their integrity but at the price of relative and sometimes absolute decline. Today, although most historic cities have survived at least in part, they are often encircled and dwarfed by modern extensions, resulting in a striking juxtaposition of urban styles. As the North Africa and Middle East regions have some of the oldest cities in the world, most parts of these cities contain a historic core with a vast Islamic architectural and urban planning heritage. As these cities have grown over the centuries, the old core has become surrounded by new formal and informal urban development, which is drastically different from traditional town planning. This has created a pressure to build new development similar to those in Europe. This pressure for modern buildings and housing placed the historic area as a target in the new modern development plans, which caused the area to decline as it has been neglected by the majority of modern government policies (Farhad, 1993).

The French, for example, demolished the eastern section of old city Casbah of Algiers, in order to build new port facilities, military installations and residential accommodation for the European settlers. In Iran, Reza Shah's policy from 1926 onwards of cutting a network of strategic routes straight through the tight-packed fabric of all the major towns has produced a grid of broad, straight avenues, articulated at their

crossing points by large ornamental roundabouts, and interrupting the earlier street network at haphazard angles. This arbitrary, superimposed pattern has been repeated elsewhere in the region with varying degrees of sympathy for the old town's structure, for example, in Aleppo in Syria, and Baghdad in Iraq (see Figure 4-4).



Figure 4-4: Shows the Khulafa Street cutting the existing condition of the historic fabric of Rusafa area.

In only a few cases, notably Beirut and Kuwait, and some of the smaller pre-colonial towns in Algeria, has the process of modernisation swept away virtually all traces of earlier urban patterns. In Beirut, a relatively insignificant, although extremely old, historic centre was ruthlessly converted and modernised. In the case of Kuwait, the fact that the historical heritage was unimpressive and the financial resources at hand relatively unlimited resulted in a decision virtually to raze the old city and to rebuild a capital better suited to the requirements of modern transport and commerce.

The latter example demonstrates how the cities on the Arabian Gulf saw some of the greatest changes due to the impact of oil revenues. Kuwait and the United Arab Emirates perhaps adopted western planning ideologies and copied American architectural style much more readily than any other nation in the Middle East. Until the twentieth century, there were no settlements in the United Arab Emirates large enough to be called cities. Nowadays, the cities of the United Arab Emirates like Abu Dhabi, Dubai and Sharjah have no old core to visit or to speak of and apparently, no central focus point.

In the United Arab Emirates, many of the winding and narrow streets that existed in the old fishing towns were cleared to make way for new-tree lined avenues, with grass and flowers growing in the central reservations of the roads like the *Corniche* road and the Airport Road in Abu Dhabi. There are few buildings that are more than thirty years old, and the only old sites in Abu Dhabi that provide any physical contact with the past are scattered, and generally neglected, forts and watchtowers.

The sudden increase in wealth in Dubai as a result of being an oil-producing emirate, has attracted people and technology from all over the world. Money was spent generously on industry, agriculture, infrastructure, architecture, and city planning. The rapid development has resulted in the replacement of several of the city's traditional buildings and districts by more establishments that are contemporary. Traditional local building materials, such as coral blocks and mud-brick were replaced by glass, reinforced concrete, and steel. Wind towers and traditional cooling and ventilating elements were gradually neglected and the new buildings were entirely air-conditioned. The traditional architecture gradually lost its character and style and appeared from the interior and the exterior like any contemporary western architecture (El Masry, 1994).

Kuwait was completely replanned and the old city mostly levelled to make way for the new central business district with wide avenues and modern housing developments (see Figure 4-5). Similar developments also occurred in Abu Dhabi, Dubai, and in some cities of Saudi Arabia (Lingawi, 1988).



Figure 4-5: Aerial view of Kuwait showing a public parks and major hotels in the foreground.

Source: Kuwait Municipality

Lingawi (1988) states that the city of Kuwait has changed from a town housing merchants, artisans, sailors and pearl divers, to a city state catering for an entirely new spectrum of mercantile activities, international banks, and civil functions of a modern metropolis.

Also in the case of Kuwait, the old wall was demolished as people settled in outlying areas. Car ownership increased rapidly, streets were widened to cater for the increase in traffic, and every available space began to be used as a parking lot. Large areas have been demolished to make way for commercial and major government projects (see Figure 4-6).



Figure 4-6: Safat Square, Kuwait, demonstrating the “advent of the car”

Source: Kuwait Municipality

The remaining traditional cities in the Middle East have become a problem for the modern metropolises that surround them. The compactness, native housing and traditional lifestyles of the Muslim city are viewed by many as anachronisms and obstructions to modernisation. The narrow streets are not accessible to automobiles, they have no modern sewerage systems, and modern appliances do not fit easily into the traditional structures, and so forth. In fact, the traditional town is perceived by city planners and government officials as a blight which must be eradicated. Kuwait city’s comprehensive replacement of the indigenous residential and commercial city centre with a central business district is the extreme solution to this problem. The traffic

conditions are one of the most crucial issues in developing countries. The situation is becoming so severe. In town, it is increasingly difficult to identify peak periods, as congestion exists throughout the day hours. The main causes of this deterioration are the widespread and unrestricted use of private cars, the poor performance of road networks and the poor transport systems (Attia, 2001).

The technological and societal developments have thus created and changed the size, distribution, and patterns of usage of urban spaces. This has led to the creation of large open spaces between high-rise commercial buildings in the central business district, at road intersections, and between tall apartment blocks in the residential districts. Almost all open space was thought of as greenbelt areas, small parks or regional parks (Shiber, 1973).

Most cities in North Africa and the Middle East, however, had neither the financial capacity to trade old for new, nor did they inherit historic centres of so little intrinsic interest that they could afford to destroy them. To a significant extent, they retain large repositories of historical fabric, in many cases, entirely distinct.

If much of the traditional urban fabric has survived, dramatic changes in economic and social organisation have occurred within them, of which a swing of emphasis towards the modern quarters is probably the most striking development. The economic, professional and cultural focus of urban life has moved to the modern city and, to varying degrees, the old centres have become peripheral to modern administrative functions and economic activities. Until the early twentieth century, public services in the town were rudimentary and government institutions were located within the traditional citadel area. However, the government's role, once confined almost exclusively to that of tax collecting, conscription and the keeping of an often-precarious peace, has now changed to that of being a major investor in health and welfare services, educational facilities, infrastructure and industrial and agricultural development programmes. As a consequence of this growing complexity of government at both national and local levels, the need for building space has increased rapidly. In some cases, areas contiguous to the citadel have been adapted to administrative functions, but many government buildings have been accommodated on cheaper or government owned vacant land beyond the old town. Equally, separate commercial centres have appeared outside the historic core, and these new business districts have begun to absorb most of the evolving modern retailing facilities and banking functions.

However, the intrusion of foreign manufactured goods, changing demands and the aspirations of people, and in some cases, the influence of international tourism, have greatly modified the suqs. Many of the small workshops located in and around the bazaar complex have disappeared or declined through competition from both imported goods and those mass-produced in large, modern factories established on cheap land outside the old city.

4.3 Social causes

Among the social causes of accelerated deterioration, the most typical are related to increases in population density described in the previous section. By the end of the 1960s, the population had grown in many developing countries at an alarming rate. Increased population densities in urban settlements caused by high birth rates and immigration, generated a large volume of solid and liquid waste, decreased building maintenance, triggered illegal construction and the illegal demolition of the built heritage and contributed to urban deterioration and a housing shortage. These circumstances led the upper and middle classes to leave the inner cities, and their residences were subdivided and let to the new, poor, incomers. High levels of rural-urban migration continue to increase urban densities, especially in the historical parts. According to Dix (1995), old towns and buildings have developed over time to meet the needs of their inhabitants in accordance with the circumstances of those who live or work there. For an old town to be physically sustainable, it must be viable in circumstances of change to prevent decay. In the second instance, changes in social conditions have gradually caused a general lack of understanding of redevelopment.

4.3.1 Migration

The major problem of most cities of North Africa and the Middle East, however, is socio-economic migration. As cities have expanded, there has been an exodus by the inhabitants of the town into the new, modern suburbs and rural migrants have replaced them. The twentieth century has witnessed a wave of international migration, especially to the oil producing countries of the Gulf States and some North African countries. If Kuwait is indicative of the pattern, then half or more of the total urban population in the Gulf States are international migrants.

Economic growth, particularly like that in Kuwait, which is associated with the oil industry, has attracted migrants. In Kuwait City in 1970, 9.6% of the population were Palestinians, 8.5% were Iraqis, 7.5% were Iranians, 6.2% were Egyptians, 5.0% were Lebanese, 2.4% were Indians, and 2.2% were Pakistanis. Thus Costello, (1977) "Kuwait never possessed a rural agricultural population, the interior of the state being desert and the great bulk of the migrants were from outside the country."

In 1970, the total estimated population of the United Arab Emirates was 180,200 and by 1980, this had risen to 1,400,000 (United Arab Emirates Census, Dec. 1980). Today, the cities of Dubai and Abu Dhabi each have a population in the 300,000s, and Sharjah, approximately 125,000. This increase in population could not be housed within the traditional built environment and, given the constraints of space and access to limited services, necessitated the construction of apartment buildings. The crucial feature of the population increase, though, is that much of it was due to extensive immigration. It is now estimated that only between fifteen and thirty percent of the total population of the United Arab Emirates is indigenous. Lingawi, 1988 suggests, that, since the majority of the population is non-Arab, and often non-Muslim, it is not surprising that these cities have few Arabic or Islamic attributes.

At present, the United Arab Emirates is the recipient of even greater numbers of migrants, because of the very small size of the indigenous population, high economic growth and its being a more open country for business in the region (United Nations, 1974).

A reverse movement from the shantytowns on the edge of the city into the centre has occurred in Beirut. After the war of 1967, the Jewish community of Beirut, which lived in a quarter near the Grand Serail, diminished rapidly through emigration to the USA and Canada. Many of the vacated apartments were occupied by Kurdish families moving from the shantytowns. Where formerly one Jewish family lived in an apartment, there were now four to six Kurdish families (Bourgey & Phares, 1973, p 109).

A similar pattern emerged in Libya. In Tripoli, most of the migrants from the small towns and villages are concentrated in the *bidonvilles* (the shanty towns that mushroomed on the outskirts of the city) see Figure 4-7. These were outside the high, defensive wall built by the Italians in early years of the occupation to encircle the city. After the departure of the Italian occupiers, most of the migrants moved to live in the Old Town of Tripoli.

Rapid urban growth and economic development in the Italian period had resulted in the Old Town of Tripoli becoming crowded and deteriorating. Natives of the city, as well as established migrants, started to move to the modern section of the city, while the recent poor migrants settled in the old city quarters or in the shantytowns on the periphery (El-kabir, 1972).



Figure 4-7: Shows the shanty towns that mushroomed on the outskirts of the city

In Tripoli, migrants in the pre-Italian period moved into the Old Town, frequently clustering not only by kinship ties but also by occupation. Those from the Jebel village, it seems, invariably became bakers (Harrison, 1967).

Migrants to Baghdad, especially those from Iraq's southern provinces, also moved principally for economic reasons. The monthly income of a migrant to Baghdad, whatever his training, could at one stage equal the total of his former annual income from farming in the southern region (Costello, 1977).

Palestinians have also been widely scattered in North Africa and the Middle East since the foundation of Israel in 1948. Many of the poorer Palestinians found their way to the bidonvilles of Beirut, there to form their own communities alongside native Beirut's and people from the poverty-stricken areas of southern Lebanon (Costello, 1977).

In several countries, the specific patterns of migration created concentrations of the very young and old in the rural areas and concentrations of the most active age groups in the large cities.

Over the last thirty years, the central district of Cairo (old Cairo) has lost a sizeable number of its old residents and merchants to the newly founded and more attractive districts to the north of the old city. Their places and stores were taken by poor, unskilled people. The historic area was then transformed from the traditional pattern of craftsmen and workshops, to small manufacturing workshops or, as the average Egyptian would see it, 'slum preservation'. In light of Egypt's many pressing problems, priority is still given to development and modernisation to propel the country into the twenty-first century (Abdallah, 1988).

4.3.2 Obsolescence

Obsolescence can be defined as “the condition of being antiquated, old fashioned or out of date” (Lemer, 1996). Obsolescence can often result from changes in the requirements or expectations regarding the use of a particular object or idea (Lemer, 1996). It is important to distinguish ‘obsolescence’ from ‘deterioration’, the physical depletion in strength or quality of a material over time. A given building’s asbestos insulation, for example, may be in excellent physical condition, showing no signs of deterioration, but current standards prohibiting the use of asbestos in buildings make the insulation obsolete. In addition, Lichtfield (1988) defines obsolescence as “the mismatch between the services offered by the fabric and the contemporary needs”. Obsolescence can be considered as a social process that generates many problems in traditional urban quarters.

Obsolescence within certain quarters of historic cities is often a mixed blessing. Such areas establish character and identity, concretising a meaningful place that endures over time. However, they also present problems. Many of these problems pertain to the obsolescence of the building stock and area. One of Lichfield’s definitions of conservation is to check the obsolescence of man-made resources (Lichfield, 1988, p. 29).

Historical areas may suffer under three different types of obsolescence: physical or structural, function or location. Under physical or structural obsolescence, the traditional buildings would be subject to physical deterioration, which leads to obsolescence. This may occur due to the effects of time, the weather, pests, earth movement, traffic vibration or poor maintenance. Obsolescence of this nature is like to be – at least initially - gradual (Tiesdell, 1996, p 23).

Function obsolescence arises due to the functional characteristics of the building or area. Due to the constraints of a building’s design or fabric, it may fail to meet the contemporary standards and requirements of the user/potential user. Inadequacy of a building may range from a lack of sanitary fittings in good condition and spaces, to a lack of central heating, air conditioning and other contemporary facilities (Doratli, 2004, p 5).

Locational obsolescence is primarily an attribute of the function al activities within the area. When the building was originally built, its location was determined in terms of accessibility to other uses, markets and suppliers, transportation infrastructure and the

like. Over time, the location may become unfavourable or obsolete for the activities for which the building was constructed (Tiesdell, 1996, p 25).

4.3.3 Neglect

Last, but not least, lack of awareness of what is an irreplaceable heritage and why it must be preserved also causes much loss. Many millions of people actually live in or use buildings that are part of the cultural patrimony, without being aware of it or of the sensitivity of the buildings to particular conditions. The result can be unwitting damage to the heritage (Amahan, 1999).

Neglect is the most common cause of decay. On the one hand, it may result in little change to the historical integrity and character of the historic structure, but on the other hand, may result in sudden and catastrophic failure (Russell, 1978).

4.3.4 Political causes

In Palestine, for example, many traditional buildings in the Old Town suffered from the intended destruction of the historic buildings for political reasons, mainly by foreign governors and occupations, the last two of which were the British, then Israeli occupation. The Israelis demolished more than 1500 buildings between 1988 and 1989 in the West Bank (Ammar, 1991). In 1989, they also demolished three historic houses within the Old Town, one of which was part of a very important building: al-Bayk Palace. As a result of using high explosives, sixty-one neighbouring houses were affected; six of them badly damaged enough to force their occupants to leave their building.

4.4 Economic causes

Compounding adverse natural conditions, economic growth itself unleashes a set of causes of deterioration of the traditional old towns in many developing countries. The introduction of a 'modern' infrastructure, for example, can lead to extensive losses during the building of highways, roads and new developments. This factor accounts for major losses in cities such as Cairo, Sana'a and many others.

4.4.1 The impact of economic and technological changes

The traditional organisation of the Islamic city has been disrupted in the past fifty years, not only by population growth, but also by pressures exerted by economic prosperity. Together, these have encouraged land speculation, transformed living styles, and enhanced aspirations towards large-scale consumption of material goods, not the least

of which has been the excessive use of the automobile. This process has contributed to the rapid and disorganised urbanisation in the historic cities of North Africa and the Middle East. New, and mostly unimaginative, architectural styles and urban patterns have invaded and surrounded the historic city centres without due attention being paid to the specific character, authenticity and customs of their inhabitants. As a result, the structures and lifestyles of these cities have been subverted in the name of urban renewal, slum clearance, traffic improvement and, most of all, to maximise financial gain from rising land values (Lingawi, 1988). At the same time, however, the historic centres of these expanding cities have been neglected and allowed to decay. This process is already so far advanced in many traditional cities that they have experienced irreparable loss of their urban fabric and character.

In the 19th century, various parts of the developing countries were drawn into the international network of trade and finance. External factors such as the immigration of European businessmen and technicians, investment of foreign capital, and the shift from self-sufficient subsistence to an export-oriented economy, tied to the industrial economies of Europe and North America, influenced the physical growth and development of the urban fabric of the cities in the area. Since the external impact was most immediate on the coastal areas, it was the port cities, more readily accessible to penetration from the outside, that tended to change before those of the interior.

Economic changes in the old city were accompanied by a breakdown in social organisation and the emergence of new social patterns. Wealthy upper and middle class families were among the first to depart the old town for houses in the modern suburbs. In some countries that experienced direct European rule, minority groups such as the Copts in Egypt and the Maghreb Jews quickly made alliances with the new colonial powers, and left the older parts of the towns to live as near to the foreign community as possible. This exodus resulted in an almost total proletarianisation of the traditional quarters. With few exceptions, the historic cores became reception areas for large numbers of poor migrants from the countryside. Most of the rural migrants found their first urban dwelling in the old city, occupying first the funduqs (dormitory hotels for itinerant merchants) and then the palaces and large town houses vacated by the departing upper and middle bourgeoisie. These buildings were rapidly subdivided to absorb the growing demand for housing. As densities increased, not only the wealthy families but ordinary citizens were declassed through a decline in traditional industries and trades, and they began to look to peripheral areas of spontaneous settlement and

public housing schemes, in order to escape the overcrowding and 'ruralisation' of the old quarters.

Under the impact of overcrowding, residential property deteriorated for lack of adequate maintenance. Religious, cultural and educational buildings lost their wealthy patrons who moved elsewhere; maintenance of these buildings was therefore minimal, if there was any at all, and the environs of historic monuments were swamped by a multiplicity of new uses. At the same time, traditional systems of sanitation and water supply, already inadequate and sometimes already neglected, were totally overwhelmed and, more often than not, collapsed under the strain.

During the 19th century, the economy of many areas in North Africa and the Middle East was transformed from a largely self-sufficient subsistence economy to an export-oriented economy tied to the industrial economies of Europe and North America (Costello, 1977). This industrial development caused the production of native handicrafts to suffer badly from the import of European and North American manufactured goods. Consequently, many local industries disappeared, because they could not compete. These economic and technological changes gradually pushed out many traditional crafts and wares from the old part of the cities and suqs, modifying production patterns, rendering old warehouses obsolete and depriving historic cities of much of their technical, economic and commercial basis. The boom of banking, insurance and brokerage was noticeable at the end of the First World War. Trade and finance were, for the most part, in the hands of foreign businessmen (Issawi, 1966, pp 9-11). As the industrial structure of the city altered in Egypt, where there were the greatest changes, so too did the administrative structure. The sheikhs of the city quarters were deprived of their fiscal and police functions and these, along with the guilds' regulative functions, became the responsibility of centralised government departments (Costello, 1977). A new administration influenced the internal social structure of many cities. Furthermore, the quarters themselves lost their significance as social units. Solidarity among the inhabitants of the historic quarters was consequently weakened as they became more heterogeneous.

4.4.2 Tourism

It is ironic that tourism, which is intended to celebrate the historic heritage and may contribute to saving it, can have destructive effects when it is commercialised beyond normal carrying capacities, bringing pollution, waste and sometimes vandalism.

Tourism and the environment have a very complex and interdependent relationship. Today, tourism is one of the largest industries in today's world economy and is a great source of foreign exchange for many developing countries, whose major assets are their natural resources (Stephanie, 1996).

There has been much debate about whether tourism is beneficial or harmful to the environment and the host society. By increasing traffic, congestion and crowdedness in the public area, tourism can bring social problems an undesirable increase in the consumption of alcohol and, visitor overcrowding because of visitors (Backman, & Backman, 1997). According to Orbasli (2000), "Tourism is a consumer of environments and human communities, also it damages social structures. But it is also a source of much needed foreign income". Tourism can also contribute to social ills such as begging, gambling, drug trafficking and prostitution, as well as the uprooting of traditional society, and can cause deterioration of the traditional culture and customs of host countries (Ahmed & Krohn, 1992). On the other hand, tourism can bring more opportunities to upgrade facilities such as outdoor recreation facilities, parks and roads, but brings crowdedness in theatres, movies, concerts, and athletic events (Lankford & Howard, 1994). According to Pearce (1989), the social impact of tourism will vary, according to the difference between the visitors and the visited, whether in terms of numbers, race, cultural or social outlook.

Rothman (1978) concludes from his study on seasonal visitors that residents curtailed their activities during the peak tourism season because of congestion. Smith (1992) notes that tourist development brought prostitution, drug abuse linked to many tourist deaths, sex-related disease and injuries, and police corruption. Tourism has frequently been criticised for its disruption of traditional social and cultural structures and behavioural patterns (Var & Kim, 1990), and has been denounced as being responsible for the depletion of the diversity of non-western cultures (Turner & Ash, 1975) and linked to negative impacts caused by an increase in the price of goods and services (Weaver & Lawton, 2001).

Tourism can cause the price of land to rise rapidly, as noted by Lundberg (1990), who found that the cost of land for new hotel construction rose from 1 percent to nearly 20 percent as the site was being developed. Pizam (1978) found that residents viewed the cost of land and housing as a negative effect of tourism.

An account of problems related to tourism is provided by France (1997). Here, the problems are categorised into social, cultural and economic impacts, as shown in Table 4-1.

Social, cultural and economic impacts of tourism	
Cultural impact	<ul style="list-style-type: none"> • Disappearance, degradation or commoditisation leading to a loss of authenticity of: <ul style="list-style-type: none"> - art and music - handicrafts - dance - ceremonies - architecture - dress - food
Social impacts	<ul style="list-style-type: none"> • Local resentment resulting from the 'demonstration effect' <ul style="list-style-type: none"> -Moral problems: <ul style="list-style-type: none"> -crime -prostitution -gambling -decline of traditional beliefs and religions -Health problems, eg Aids -Intolerable strains on local hospitality -Dehumanising employment -Adverse effects on family and community life -Neo-colonialism -Unbalanced population structures
Economic impacts	<ul style="list-style-type: none"> • Financial <ul style="list-style-type: none"> -leakages: imports, repatriation of profits -opportunity costs -inflation -higher land prices -Employment <ul style="list-style-type: none"> -often part-time -low paid -skilled (expatriate non-locals often occupy more skilled positions) -seasonal -for women -may take employees from other sectors -Development <ul style="list-style-type: none"> -dangers of dependency and neo-colonialism with foreign/ non-local ownership

Table 4-1: Social, cultural and economic impacts of tourism (Source: France, 1997)

The major positive and negative impacts of tourism

Table 4-2 below shows a list of tourism influences which was drawn from the literature on the impacts of tourism (Andereck, 1995; Ap & Crompton, 1998; Crandall, 1994; Farrell & Runyan, 1991; Gunn, 1988; Mathieson & Wall, 1984; Murphy, 1985; Tosun, 2002; Weaver & Lawton, 2001; Witt, 1990). The table also shows the positive and negative impacts of tourism in cultural, social, economic and environmental dimensions.

Dimensions	Cultural	Social	Economic	Environmental
Positive impact	<ul style="list-style-type: none"> - Encourages pride in local arts, crafts and other forms of cultural expression - Preserves cultural heritage 	<ul style="list-style-type: none"> - creates favourable image of the country. - Provides recreational facilities for residents as well as tourists - Facilitates the process of modernisation - Provides opportunities for education of residents and visitors 	<ul style="list-style-type: none"> - Provides employment opportunities - Generates supply of foreign exchange - Increases income - Increases gross national products - Improves an infrastructure, facilities and services (sewage system) - Raises government revenue (tax) - Diversifies the economy 	<ul style="list-style-type: none"> - Justifies environmental protection and improvement - Protects wildlife - Encourages educational value of ecological tourism
Negative impact	<ul style="list-style-type: none"> - Creates 'demonstration effect', whereby natives imitate tourists and relinquish cultural traditions. - Encourages the tranquilisation of crafts. 	<ul style="list-style-type: none"> - Creates resentment and antagonism related to dramatic differences in wealth - Causes overcrowding, congestion and traffic jams - Invites moral degradation resulting in 	<ul style="list-style-type: none"> - Causes inflation of land value - Increases demand for local products, raising price on food and other products - Diverts funds from other economic development projects - Creates leakage through demand 	<ul style="list-style-type: none"> - Fosters water pollution, air pollution and solid waste - Tramples delicate soil and beaches - Destroys coral and coastal dunes - Disrupts flora and fauna (wildlife, plant life wetlands)

		increased crime, prostitution, drug trafficking - Causes conflicts in traditional societies and in values	for imports - Results in seasonal unemployment - Displaces traditional patterns of labour - Involves costs of providing maintaining infrastructure	
--	--	--	---	--

Table 4-2: Shows the major positive and negative impacts of tourism

4.5 Example of North African and Middle Eastern Countries:

4.5.1 Introduction

The preceding sections offer a loose model for looking into the problems experienced in the past century by historic cities in North African and Middle East countries. This section gives a general overview of the traditional nature of such cities and focuses on four already documented case studies: Jeddah, Fez, Tunis and Aleppo. The beginning of the colonial period was the beginning of the decay of the Medina. Colonisation brought a sort of urban dualism by adding “European towns” to the historic old towns. The author found examples of this phenomenon everywhere in the North African cities: Tripoli, Tunis, Algeria, and Fez. The new European towns were mostly constructed outside the city walls or they demolished some parts of the wall.

This chapter then concluded by bringing together all the factors identified in these cities and relating and applying them to the Old Town of Tripoli, the main focus of this research.

4.5.2 General characteristics of historical cities in North Africa and the Middle East

Certain striking affinities can be observed in the basic urban form and architecture of Arab cities. These are the result of analogous environmental influences, such as the frequency of dust-laden winds, the stifling heat of summer and the large diurnal temperature range. The Islamic faith and processes of cultural diffusion along ancient trade routes have also contributed to a basic similarity of urban form, in spite of the uniqueness of individual sites and differences of wealth and building material among

urban areas. Similarities have also evolved from other common influences, one of which has been political insecurity in the past.

With few exceptions, there are protective walls surround Arab towns and cities. The need for defence persisted over the centuries because of the raids of nomads and piracy along the North African coast. City walls also provided climatic as well as physical protection from sand-laden winds. Gates, allowing access from all directions, pierce the walls of the old cities, while inside the old city, two or more main thoroughfares linking the gates converge on a single point, dividing the old town into a number of quarters. Cemeteries are located outside the walls near one of the main gates of the old town area.

Similarities can be recognised among the old cities in their spatial structure. The urban space evolved in response to its inhabitants' cultural and social needs. It is well defined and organised, with attention given to the privacy of the individual and community.

The spaces in the old cities thus show a clear distinction as private spaces, semi-private spaces; semi-public spaces; and public spaces.

The four case study cities of Jeddah, Fez, Tunis and Aleppo reveal such a structure and this is also evident in the Old Town of Tripoli (see Chapter Three). The aim of looking at these four case studies is to provide concrete examples to illustrate problems facing those cities. The selection of Jeddah, Fez, Tunis, and Aleppo was due to the fact that most of the four cities share similar historic, social and economic characteristics as Tripoli and provide a general insight into the evolution of problems facing historic cities of North Africa and the Middle East. Most of these cities are composed of three distinctive periods, early history, colonial history, and modern history. Furthermore, all four cities have been under similar developmental pressures.

4.5.3 The old city of Jeddah

4.5.3.1 Location

Jeddah is located in the western region of Saudi Arabia, on the Thama Coastal Plain between the Hijaz Mountains and the Red Sea. It has a unique location at a natural break in the coral reef, halfway down the eastern coast of the Red Sea and is located at the meeting point of latitude $21^{\circ} 12'$ North and longitude $39^{\circ} 12'$ East. It lies in a flat area of about 3810 square kilometres, free from any significant topographical relief, except for some coral rocks. Jeddah is located in a valley that ranges in width from 12 to 5 kilometres where the climate is generally hot and humid and sometimes arid with minimal rain (see Figure 4-8).



Figure 4-8: Shows the location of the city of Jeddah

Source: <http://reference.allrefer.com/world/countries/saudi-arabia/map.html>

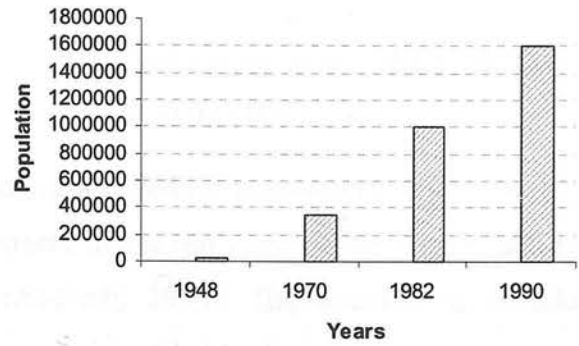
4.5.3.2 Population growth

The city of Jeddah's growth was relatively stable while it was confined within its 16th-century walls in an area known as al-Balad or the old town. In 1947, the walls came down and the city's role as the main port to the east as well as to the Mediterranean caused a population explosion, increasing 900% in two decades. The population of Jeddah until the 1940s was quite small, remaining below 60,000 inhabitants, including foreigners. However, the city has witnessed a rapid population growth since the discovery of oil in commercial quantities, which has accelerated the national economy and attracted many people to the country. In 1970, the population was 350,000, and was predicted to reach 1 million by the 1980s and 1.5 million by 1991 (see Table 4-3).

Year	Population
1948	30,000
1970	350,000
1982	1,000,000
1990	1,600,000

Table 4-3: Show the population growth in Jeddah

Source: Jeddah: Old and New, Stacey International, London.



4.5.3.3 Historical overview

Jeddah has been in existence since pre-Islamic times. Over 2500 years ago, it began as a fishing settlement. Through the centuries, its main role has been as a port of transit for spices and other products from the east and as the gateway for pilgrims to Mecca. In 26 AH (646 CE) the Ottoman Caliph took an interest in the city as a port for pilgrims, and it enjoyed great prosperity from its role in the expanding Arab Empire. The city changed hands many times. Early in the tenth century, the first set of walls was erected, presumably by the Persians, to protect themselves from hostile nomads. In 1506, Hussein Al-Kaurdi erected a second wall around the city to protect it from the Portuguese. However, in 1517, the city fell into the hands of the Ottoman Turks and was controlled by the Sharif of Mecca until 1915. In the early 1800s, the city lost its dominant control of the spice trade to the Portuguese, Dutch and English and returned to its role as a port for pilgrims. Since 1869, when the Suez Canal was opened, Jeddah has become a commercial centre for trade between other Arabian ports, India, Egypt, and Africa.

The modern history of the city began in 1925 when Abdulaziz Ibn Saud became King of Saudi Arabia. In 1933, a lucrative oil concession was signed with Standard Oil Company of California. The old walls of Jeddah came down after the Second World War in 1947, and the city began to grow out of control. A construction boom in the 1970s greatly decreased land prices, allowing widespread land speculation by private citizens and families. This not only made it very difficult for the government to control development, but also made the provision of adequate services a problem.

4.5.3.4 Physical causes

During the last five decades, the old town of Jeddah has witnessed many changes. It began to change drastically following the demolition of its old wall in 1947.

Recent mixed urban activities in the central area of Jeddah generated heavy traffic loads in the network of the narrow winding streets in the old parts of the city, which was originally meant for pedestrians only (Al-Harbi 1989). The decision to introduce vehicular traffic into the old part of the central area of Jeddah by constructing new roads has caused these areas to lose their historical and environmental value as residential districts.

Jeddah is one of the most rapidly growing cities in Saudi Arabia. It has been transformed from a small town, enclosed by walls, into a metropolitan area in only three decades. Housing construction has taken place everywhere in the city. With the rapid spread of the city along the coastal plain came the application of many different styles of architecture, mainly of western origin. All demonstrated the enthusiasm of young planners and architects trained in the West to produce buildings with a beautiful external appearance, but which failed to accord with local Islamic and environmental conditions. Large openings and, particularly, glass facades were also quite unsuited to the needs of the local hot, sunny, environment. Multi-storeyed apartment units came into being, with balconies overlooking the street with openings for air conditioners spread over their facades. The day and night noise of the operation of these technological innovations contrasts with the quiet passive air circulation of the traditional homes (Abdallah, 1988). In some old houses, air conditioners hanging out of the windows indicate that the houses are wired for electricity, but they probably have no plumbing because of the difficulty in introducing water and sewer pipes into this dense settlement.

The population surge was accompanied by haphazard and unplanned urban growth. The traditional fabric and architecture of the old town was demolished in favour of modern buildings constructed of glass, steel and concrete. Due to lack of concern and maintenance in the harsh climate, the town's heritage began to disappear.

The construction of King Faisal Street, which runs from the south of the old town, in the mid 1960s, divided the historical area into two parts. Since the 1970s, the old town has been bounded by a ring road, developed from the original road that ran on the inner side of the old town wall.

Change has occurred, not only on the periphery of the old city but also within the old area, where the old buildings have been demolished and new buildings have been constructed in their place. In addition, the open spaces in the residential quarters have been taken over for car parking. The good older houses that best exemplify the city's unique character, which were built of local material (coral, limestone and wood) sit side by side with newer buildings of steel, concrete and glass (see Figure 4-9).



Figure 4-9: Shows the modern buildings in Jeddah

The incredible growth of the city continues. In 1947 when the wall was first removed, the city covered 1.5 square km. In 1991, Jeddah covered 560 square km (see Figure 4-10).

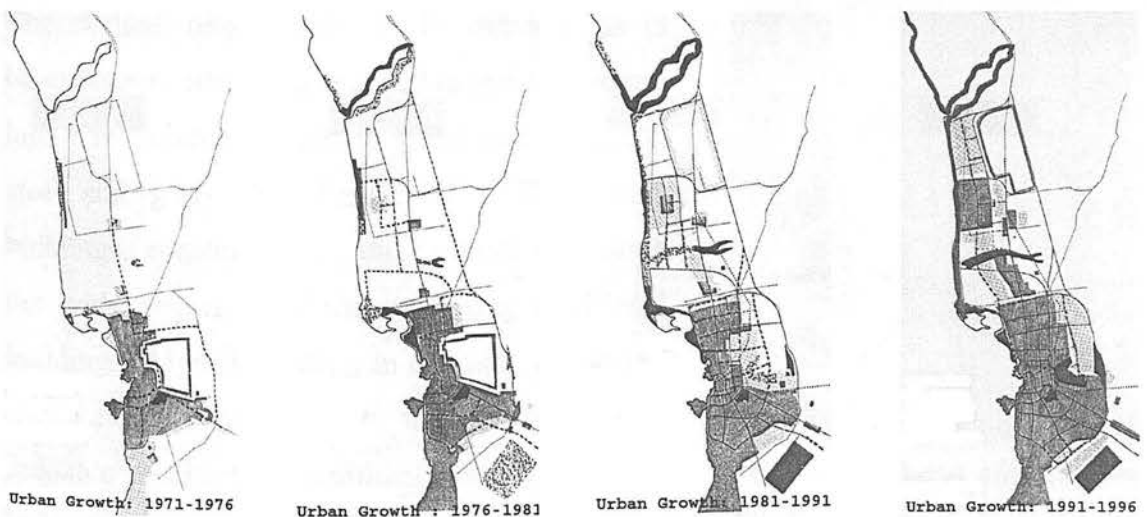


Figure 4-10: Shows the growth of the city of Jeddah

http://archnet.org/library/file/329/file_body/FLS0250.pdf

The need for new housing in the mid 1950s had already led to the erection of the first apartment building and the substitution of concrete for traditional coral blocks. When the new building materials were introduced, the construction of traditional houses ceased, and architecture assumed a different aspect.

In less than three decades, the modest trading town was transformed into a vast sprawling metropolis. For the most part, development simply reacted to the demands and pressures of modern life and, in the process, the valuable and viable qualities of old Jeddah were forgotten. The traditional parts of the city were either removed or left to deteriorate, while western style residential and commercial districts were built among the old houses or on the periphery of the city.

The physical integration of the old and the new has been almost impossible, perhaps even futile, in Jeddah, because change in almost all aspects of life, whether technological, economic or administrative, has led to misinterpretations of the traditional.

Apart from the main historic core of old Jeddah, its western section increasingly fell victim to the pressures of clearance and redevelopment. The surviving eastern section of old Jeddah was further isolated by the construction of a number of major commercial developments and started to deteriorate as a result of the neglect of the house owners, investors and the municipal authorities. Many high rise buildings, mainly for commercial and office use, in addition to other urban developments, replaced many of the traditional houses, as well as changed the image of the historic town, especially along the seafront.

The skyline, once dominated by minarets as in other Islamic cities, has changed to one of modern, high-rise buildings, built in reinforced concrete, steel and glass (see Figure 4-11). These new buildings, constructed on the seafront and along the wide streets, hide the remaining traditional buildings (Al-Harbi, 1989). In addition, the largest single factor contributing to the deterioration of Jeddah's architectural heritage was neglect – the lack of simple, routine maintenance. Other cause included impact damage, change of function, increased use, poor repair work,



Figure 4-11: Shows old and new Jeddah

<http://archnet.org/library/file/328/file>

unauthorised extensions and alterations, encroachments, fire damage, car parking and low natural resistance to insect attack of the softwood used for construction (Abdulac, 1986). The acts of nature and climate: temperature, flash flooding, humidity and prevailing winds; insect damage; biological deterioration (Abdulac, 1986).

4.5.3.5 Social causes

In the 1980s, some of the owners of the old buildings of Jeddah were prominent families of the city who had owned these homes for generations, but wanted to move to the suburbs, seeking bigger, 'better' homes in a less congested environment. The beautiful old buildings were then used as rental units, housing mostly foreign labour, or were, in some cases, simply abandoned (Abdallah, 1988). Until the early 1950's, the old town of Jeddah's houses were inhabited by extended families. Following Jeddah's spectacular growth prompted by increasing numbers of pilgrims and oil revenues, the local residents left their traditional abodes to move to newly built suburbs. The old town houses are now mainly occupied by a high proportion of single, male foreign workers who rent a room (or part of a room) from Saudi landlords (Age Khan, 1989).

The continual movement out to new suburbs has left the old town and its buildings largely deserted, poorly maintained and unused.

In the decade 1947-1957, the city of Jeddah finally shed its medieval characteristics to cope with modern life; by 1990, the population had increased to 1.6 million.

The negative attitude of many Saudis with respect to the old city can be summarised as follows: First, it is old, and they are now modern citizens of the modern world. Second, it is inhabited by foreign, single, male workers, with whom the native Saudis do not recognise social equality.

Differences in culture between the original residents and the new immigrants from different areas have led to cultural disturbances.

4.5.3.6 Economic causes

The city has a wealth of economic assets. As the main port for shipping and trade in the Red Sea and as the entry port for pilgrims to Mecca, it has become the major economic hub of the region. Since the oil boom of the 1930s, however, the industry has dominated its economy to the extent that other sources of wealth have almost vanished.

Oil wealth has had a massive effect on the city, creating a need for adequate facilities, services and a large labour force and requiring all these to exist within, or juxtaposed to, an ancient settlement. With the prosperity from the oil industry and the influence of modern life since the 1950s, the wealthy merchants who once lived in the old town simply locked the doors and left their houses empty or rented them to immigrants and lower-income residents. As the city grew outward, the important business and commercial centres originally within the old town also moved out. The rapid growth in the Jeddah economy necessitated the import of immigrant labour in all categories, highly skilled, skilled and unskilled. A population count in 1987 showed that foreigners constituted 55% of the total.

Car ownership has increased from 50 cars per thousand persons in 1970, to 120 in 1978 and to 300 in 2000 (roughly more than two cars for each household). The result of high car ownership and low density of development means the public transport system is not very well used.

The effect of technology is evident in the architecture of Jeddah. The introduction of the automobile had a great impact upon the urban form of the city. The streets became wider. The effect of new construction technology is clear in the huge masses of buildings and the eye-catching building forms employed.

4.5.3.7 Summary of the problems facing the old city of Jeddah

Table 4-4 below summarises of the findings of the problems facing the old city of Jeddah

Category of problems	Factors
Physical	<ul style="list-style-type: none"> - Old building demolition and new building construction - Mix of urban activities - Heavy traffic - Constructing new roads in old part - Difficulty in introducing water and sewerage into dense settlement - Introduction of over-scale modern architecture

	<ul style="list-style-type: none"> - Day and night noise - Lack of maintenance - Removal of the old city wall - Abandonment of old part - Redevelopment
Social	<ul style="list-style-type: none"> - Prominent families leaving the old town to suburbs - Single, migrant foreign workers - The negative attitude of many Saudis with respect to the old city - Different culture between the original residents and the new immigrants
Economic	<ul style="list-style-type: none"> - High income led to people moving to the new city - Increase in car ownership - Disappearance of traditional activities

Table 4-4: Showing the problems facing the old city of Jeddah

4.5.4 The old city of Fez

4.5.4.1 Location

Fez is located in North West Africa and is 150 kilometres from the Atlantic Coast (MG, 1989) (see Figure 4-12). Fez is so much more than its history. It is also a living social and economic reality. Inside its 26 kilometres of historic ramparts live over 150,000 people whose spirit, hopes and ambitions go far beyond the limits of the city's walls. Indeed, the main guarantors of the preservation of the historic city are its inhabitants, who continue using



Figure 4-12: Shows the location of the city of Fez

Source:

<http://reference.allrefer.com/world/countries/morocco/map.html>

its urban and architectural treasures. Over 9,000 traditional buildings are still inhabited and 700 traditional facilities, such as hammams, funduqs, schools, mosques and workshops, are still in use. Thus, Fez is much more than a museum.

4.5.4.2 Population growth

Fez's population has increased steadily since 1920 (see Table 4-5).

Year	Population
1920	100,000
1960	127,657
1971	151,780
1982	130,929
1994	114,503

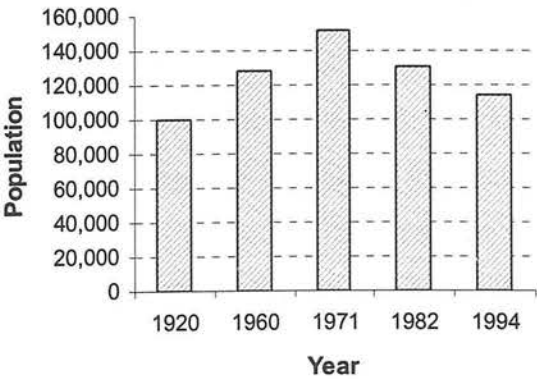


Table 4-5: Shows population growth in Fez

Within its area of 280 hectares, Fez has a population density of more than 468 inhabitants per hectare and it is still surrounded by walls and gates. The European city of Fez was almost three times larger in area than the Medina of Fez in 1982.

4.5.4.3 Historic overview

Fez was founded around the year 800 CE by Prince Idris, a descendant of the Umayyad dynasty from Damascus who had escaped persecution by the Abbasids. Old chronicles speak of a first settlement on the eastern bank of the river, founded by Idris I in 789 CE, and a second settlement on the opposite side, founded almost 20 years later by his son Idris II. During the 9th century, the new city attracted immigrations from Kairouan (Tunisia) and Andalusia, and eventually developed into a flourishing centre of Moorish art and culture. Its rise was sustained by a series of consecutive Berber dynasties, which conquered Fez in the late 11th century and unified the two cities by building a single city wall. They were followed, less than a century later, by the Almohades, who also kept Marrakesh as their capital. It was not until 1276 CE, with the advent of the Marinids that Fez became the capital of Morocco for almost three centuries. The Marinids founded the new palace city of Fez Jdid and became the patrons of a series of outstanding mosques and madrasas, bringing the urban culture of Fez to its summit and enhancing the city's position as a major commercial centre at the junction of important trade routes linking the Mediterranean with Africa. After the fall of Granada (1492), Fez absorbed another wave of refugees and became the legitimate heir and custodian of Andalusian traditions. Although during the later centuries, due to tribal vicissitudes, the city lost much of its political predominance, it remained the cultural, economic and spiritual centre of Morocco until the beginning of the French Protectorate in 1912.

Western influences became active in Fez at a later stage than in most other Islamic cities. In Morocco, the colonial age started around the time of the First World War, and its impact on Fez was mitigated by the fact that most of the modern development pressures were focused on the coastal cities. The old city had developed in a natural bowl, and this location, chosen for its ideal irrigation potential, required the new colonial city to be built at some distance, on the plateau above the old city (see Figure 4-13).

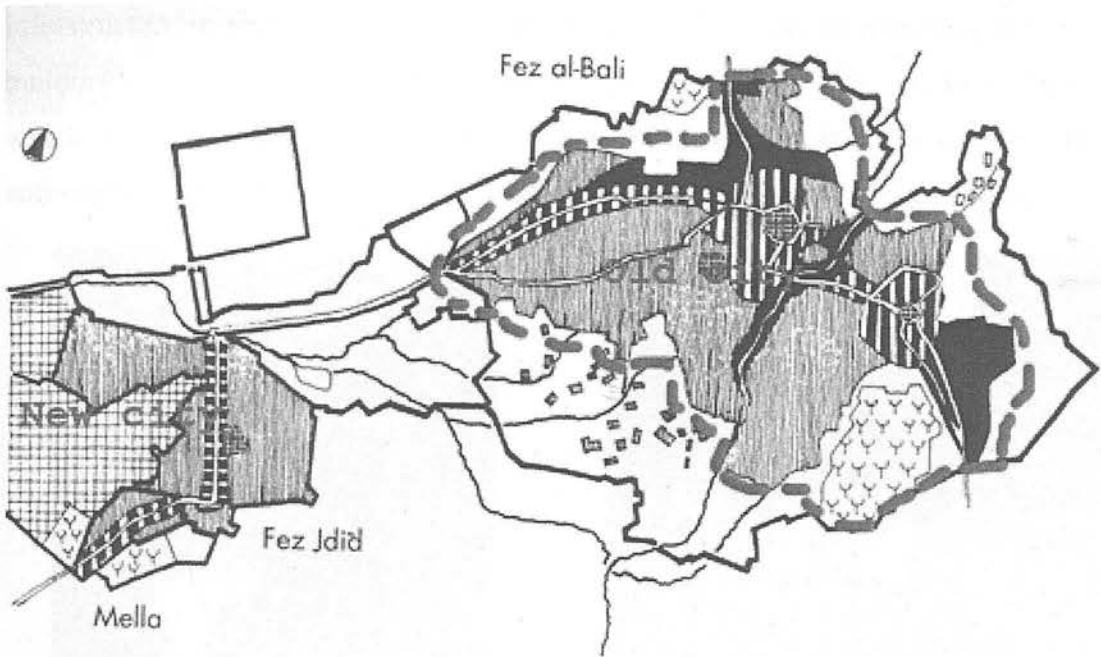


Figure 4-13: Diagram showing the basic land use structure of Fez around 1900

Source: Bianca, 2000

4.5.4.4 Problems: physical causes

In the old city of Fez, of 13,385 buildings, 11,601 are historical. Their physical condition can be proportioned as follows: 49 per cent of these buildings are in a medium physical state (neither excessive decay, nor excessive preservation); 41 per cent are decayed; 8 per cent are in danger of collapse; and 1.5 per cent is in actual ruin (Hassan, 2002).

The road coming from the new city enters the Medina and then stops in front of the main pedestrian spine as it crosses the river. The road project considered only the problems of vehicular traffic and technical feasibility issues, and ignored the urban context and the impact the road would have on the fabric of the old city.

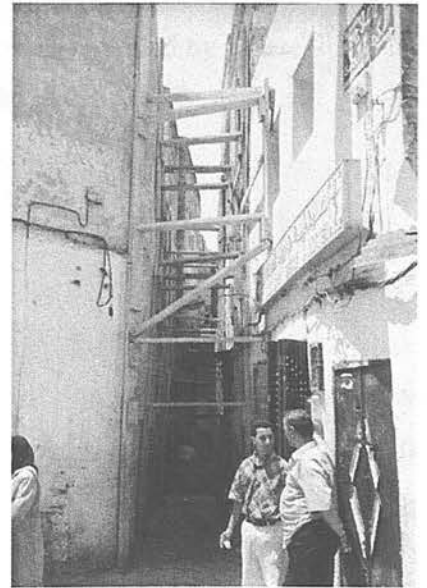


Figure 4-14: Shows temporary support to buildings

Source: The author, 2003

The effect of some projects, the whole river was to be covered by a huge concrete slab, which could serve as road. Some buildings had to have temporary support (see Figure 4-14). In addition, there has been building demolition and deterioration of the

infrastructure in some areas. In addition, there is a difficulty in removing the ruins of building material, which is done by horses (see Figure 4-15). In addition, the rivers, which are very important resources, water resources become a place for rubbish collection of the industrial activities and are filled with refuse (see Figure 4-16).

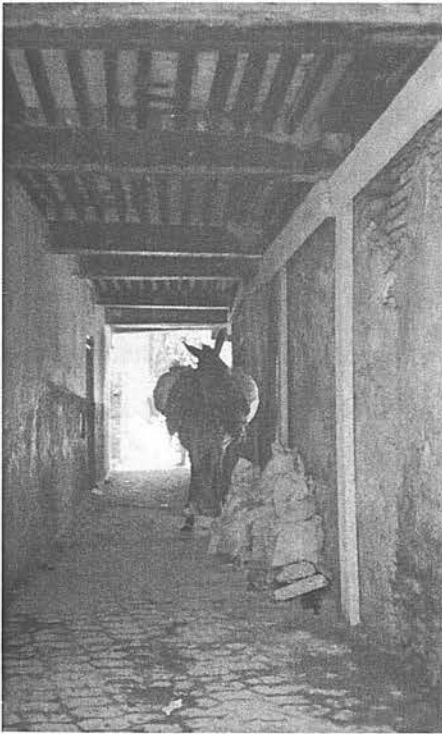


Figure 4-15: Shows the clearing of buildings materials by a horse because the streets are so narrow

Source: The author, 2003

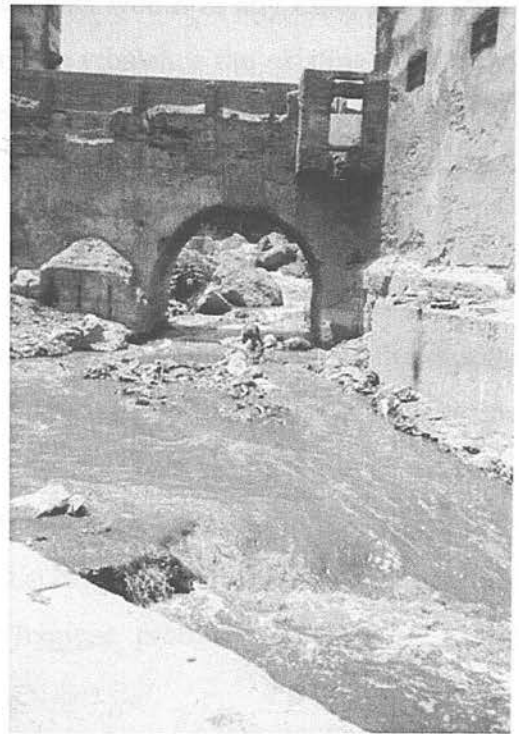


Figure 4-16: River filled by refuse

Source: The author, 2003

4.5.4.5 Social causes

The great demographic and socio-economic changes of the twentieth century have weighed heavily on the city's built environment. The population density is around 800 to 1,200 people per hectare (Hassan, 2002). The growing density of population, the introduction of mechanised and polluting activities, and even the disappearance of certain traditional skills are all factors that have accelerated the city's physical degradation.

Problems stem from the several demographic and social changes that took place as the old town was gradually deserted by the old bourgeoisie and taken over by rural migrants. The style of migrant life remains very much the traditional one but the economic situation of these people is precarious. They cannot afford to maintain the

once grand residences as they were; they can only rent or buy a single room, thus converting a house originally intended for one extended family into multi-family tenements. The resulting lack of privacy, poor hygiene, overcrowding and lack of public facilities and commercial space do not call for a total replacement of the housing stock by modern structures, which the present inhabitants would in any case, not be able to afford but rather, for interior adjustments that can rebalance the existing system. Most of the owners who let or sublet their former homes are no longer interested in maintaining them, and where ownership is split, maintenance would in any case be difficult.

Overcrowding in the old city has also been caused by the speculative redevelopment of formerly green areas within the city walls, which once compensated for the otherwise densely built-up structure. Outward-looking western-style apartment blocks stand almost as closely together as do the courtyard houses. This increase in density, in turn, has had inevitable effects on the production of waste material and refuse, which can no longer be absorbed by the traditional river discharge system. Some areas are totally lacking in infrastructure, and the resulting hygiene problems are almost insoluble (Bianca, 2000).

When Morocco became independent, the vacuum in the new city left by the French was filled by the Moroccan upper class. Their presence invested it with social prestige and resulted in the neglect of the old city. In addition, most municipal funds were spent on the new city which the rich inhabit and not on the old city, where the majority live.

The departure of the local bourgeoisie towards the new town or the booming political and economic centres of Rabat and Casablanca has, in a way, decapitated the urban community in the old city and deprived it of its major socio-economic forces. The parallel immigration of a new, predominantly rural population more than outweighed this loss in quantitative terms, but was not able to ensure the physical maintenance of the traditional urban system. As with many other historic cities in the Arab world, old houses left by their owners were subdivided and let or sold room by room to families who often could not afford to maintain the structures. The resulting densification, together with ever-increasing poverty, exerted tremendous pressure on the physical fabric of the Medina. Many private houses of historic value were turned into caravanserais, either for multi-family lodging or for accommodating manufacturing workshops, and fell into a precarious structural state. Both residential districts and markets suffered due to exploding production activities, which no longer matched the

inbuilt capacity and the traditional land-use patterns of the historic fabric. Provoked by the excessive densities, a number of corollary issues emerged, such as the congestion of the traditional street network, an increasing risk of hazards and the collapse of the traditional irrigation and sewage discharge system (Bianca, 2000, pp. 276-277).

4.5.4.6 Economic causes

The modern colonial city, preferred by the local bourgeoisie, with its extensive residential quarters contained around 120,000 inhabitants in 1980. It became a small provincial town, accommodating the local administration and relatively modest commercial and industrial activities.

The industrial activities in the old city took place in palaces and magnificent historical buildings. Those industrial activities had a negative impact on both the buildings' structures and the city's infrastructure, which was not designed to accommodate industrial waste, either chemical or physical. Thus, pollution had become a major issue (Hassan, 2002).

Many industrial goods are now brought from outside into the suqs to be sold there at cheaper prices, often to customers from the new city or from the region.

Other major problems are the absence of income, housing and of job opportunities outside the walls of the old city. Their availability might have removed some of the population pressure on the old city itself.

4.5.4.7 Summary of the problems facing the old city of Fez

Table 4-5 below summarises of the findings of the problems facing the old city of Fez

Category of problems	Factors
Physical	<ul style="list-style-type: none"> - Building demolition - Lack of infrastructure in some areas - Deterioration of the infrastructure - Pollution - Inadequate rubbish collection - Poor maintenance of building fabric

	<ul style="list-style-type: none"> - Difficult to clean the ruins of building material - Covering over of the river by a huge slab to serve as road - Transformation of traditional handicraft activities into partially mechanised small-scale manufacturing have contributed to the degradation of the urban environment - Hygiene problems
Social	<ul style="list-style-type: none"> - Departure of rich families from the old town to the new city - Changed lifestyles - Rural migrants - Poverty - Overcrowding - Lack of public facilities - More than one family in one house - High density
Economic	<ul style="list-style-type: none"> - Low income - No job opportunities outside the walls of the old town - There is production but there are no customers

Table 4-6: Shows the problems facing the old city of Fez

4.5.5 The old city of Tunis

4.5.5.1 Location

The old city of Tunis is located at the north of Tunisia (see Figure 4-17) and at the heart of the capital. It is a world heritage site and one of the best preserved medieval cities in the Islamic world. The old city of Tunis is considered to be one of the most beautiful cities of the Mediterranean. It houses the Casbah, palaces and mosques, medersas (schools) and the famous Zitouna mosque. The old city of Tunis covers about 270 hectares.



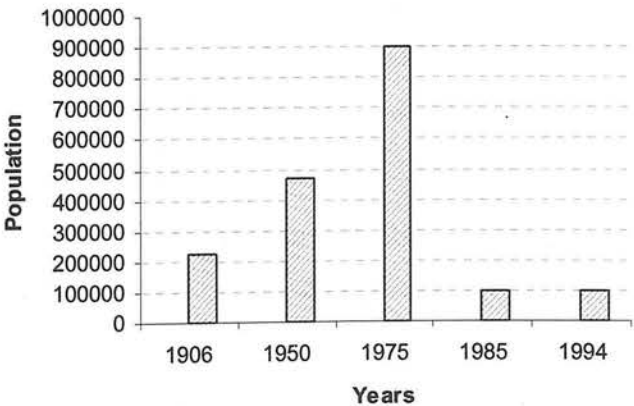
Figure 4-17: Shows the location of the city of Tunis

Source:<http://reference.allrefer.com/world/countries/tunisia/map.html>

4.5.5.2 Population growth

The 1975 census indicates that the total population for greater Tunis was approximately 900,000 with 140,000 mostly poor people residing in the old town (Micaud, 1978).

Year	Population
1906	227,500
1950	472,000
1975	900,000
1985	100, 000
1994	100,000



4.5.5.3 Historical overview

The Muslim Arabs founded the old city of Tunis in the 7th century on the site of an earlier settlement. The city became an important port in the middle ages under the Hafsid dynasty, closely linked with the Italian city-states, France and Spain. Devastated in the 16th century during the Ottoman Spanish conflicts, the Medina (Old City) revived under Ottoman rule in the 17th century. Its wealth was based mainly on trade, as well as the crafts and agricultural skills brought by Andalusian immigrants. The Medina was added to the World Heritage List in 1981 for its great influence on the development of architecture and the decorative arts in the eastern Maghreb. Its palaces and houses, schools and numerous suqs are testimony to the spatial organisation and daily life of a great Islamic city. Social and religious requirements, in addition to those of climate, commerce and defence, created a special urban form. Courtyard houses grouped around mosques and *madrasas*, and the skyline pierced by minarets, recall belief and learning, the suqs recall commerce and economic power, and the city gates are an enduring symbol of the city as a protective institution. The Medina is the Islamic old town of Tunis, still a village at the time of Carthage. Historically, it was founded just after Kairouan in the 7th century CE, and is the oldest Islamic settlement in North Africa.

4.5.5.4 Physical causes

By the 14th century, the Medina of Tunis had acquired all of its major physical characteristics (Lawless, 1986). The city grew steadily for the next 500 years, but its development was contained within the city walls. By the mid-19th century, railway lines and other 'modern' services were installed on flat land outside the old city and a new period of development was born. The beginning of urbanisation outside of the Medina can be traced to railroad activities and vehicular traffic along the roads leading from the city to the docks and beyond to the Gulf of Tunis (Amodei, 1985). The network of rough tracks in the newly forming European quarter to the east of the Medina was replaced with a grid of streets and sewer lines on a grand Roman style pattern (Lawless, 1986).

The urban system of the old town of Tunis stayed more or less untouched until the arrival of the colonisers at the end of the 19th century. The establishment of the French Protectorate in 1881 led to the birth of the Villeneuve, outside the old walls of the Medina. Banks, commerce, government offices, industry, transport, and head-offices were all located there (see Figure 4-18).

The new quarters filled up with buildings occupied by a foreign population connected with the colonial government. The proximity of this urbanisation adjacent to the old city had a detrimental effect on the Medina, siphoning off major functions from an area where most Tunisians lived (Young, 2000).

Through the early twentieth century, politicians and planners struggled to more clearly integrate the modern city with the Medina. One of the most ambitious projects was the planning and implementation of a ring road replacing the old walls of the Medina (see Figure 4-19).



Figure 4-18: New buildings outside the old city

Source: The author, 2003

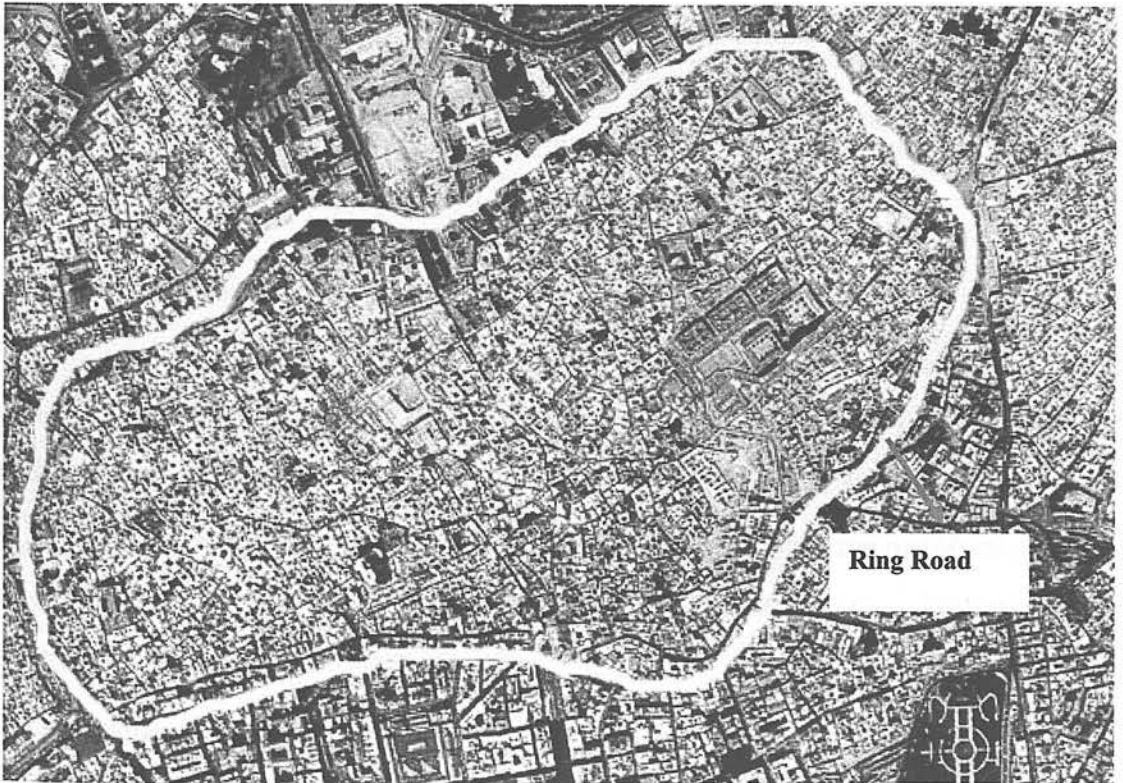


Figure 4-19: Shows the wall of the old city of Tunis replaced by a ring road

Buildings in the European style were built along this new road. As the city continued to expand outward and connections to the suburban settlements were enhanced through tramways and rail lines, the value of the historic centre was increasingly compromised. However, by this time, an anticipated by-product of colonisation began to surface.

Increasing volumes of rural migrants began arriving in Tunis as a result of the restructuring of agricultural practices and the introduction of modern machinery (Amodei, 1985). One of the primary reception areas for this population was the Medina, where housing was inexpensive due to low land values, the deteriorating physical condition of the buildings, and the lack of the Medina's functional significance.

By 1931, a new municipal plan had been developed, de-emphasising the historic centre and proposing bold interventions. The plan did not protect the Medina and, in fact, no longer emphasised a clear separation of it from the rest of the city: "It seems quite unlikely to think of building today the separation between the ancient and the new city, where the ramparts are no more" (Young, 2000). The plan proposed condemning and demolishing the old Jewish quarter (La Hara, now known as the Hafsia quarter), where there were 'plenty' of deteriorated buildings, to make room for a new European quarter, crossed by a 35 metre-wide thoroughfare, cutting north-south across the Medina. By 1943, partial demolition of the Hafsia and the construction of three blocks on a European pattern had begun (Amodei, 1985). In 1954, the Hafsia was declared a zone for renewal, discouraging all private maintenance, thus exponentially expediting a process of deterioration already in an advanced stage (Ferretti, 1992).

4.5.5.5 Social causes

Many problems grew in parallel with the city's growth ever since its foundation, such as overcrowding both from natural increases and immigration, and the dilapidation of the local historical buildings, especially in the traditional residential quarters.

The main problem for the city of Tunis was the transformation of the historical city into a low-income residential area and its integration into the modern city. The old city was overcrowded and associated with poverty.

Until the time of the French Protectorate, the old town had to absorb, within the area delimited by its fortified walls, the natural increase of its population. As a result, it became overcrowded, construction took place in all directions and houses were built on former open spaces (gardens, orchards, yards and public and religious spaces). The number of storeys increased and buildings were constructed over the streets, increasing the density and capacity of the urban fabric (Ben Mahmoud & Serge S., 1974).

When the residents of the old town saw the new European residential quarters and European houses, many of the rich families resident in the old town left to live in the

modern quarters with all their comforts. By the end of the colonisation period, most of the upper and middle classes had abandoned the old town.

When Tunisia became independent in 1956, the middle class virtually deserted the old city. Their place was taken by migrants from the countryside who sought to improve and upgrade their standard of living by moving to the Medina. By 1968, only 35 per cent of the residents in the old city were still Tunisian middle class. In little over ten years, the social structure of the old city had radically changed (Kafi, 1975).

The homogeneity of the large family sharing one traditional dwelling was, as a result of independence, breaking up. New political conditions, a new code of personal rights and obligations, the taking over of the administration by Tunisians, new employment opportunities and educational expansion soon led to the migration of young, educated and 'free' men to the suburbs. Often the entire family moved to new separate living quarters, installing themselves in the European-style towns vacated by the colonial population, or they helped to build new residential quarters elsewhere. This exodus was facilitated by a policy of slum clearance and building loans that young Tunisians obtained from their government. In itself generous, this policy was one of the reasons why the Medina was deserted by its traditional population. Under this 'loan for building' policy, the state encouraged the construction of new houses. The loans were paid from renting the old traditional homes once occupied by the entire family. It should be noted that the houses were sometimes divided up by owners themselves to accommodate several poor families and thus increase the owners' income (Kafi, 1975).

4.5.5.6 Economic causes

With the establishment of the French Protectorate (1881), a European-type city was built on land reclaimed from the sea, east of the old town, and inhabited by French personnel. On the pretext of not disturbing the equilibrium of the old town, French colonials turned their backs on it and consequently, political and economic power shifted from it and to the new city. With this new and powerful economic centre, the city of Tunis began to attract rural migrants who settled in an already overcrowded and unhealthy old town. The beginning of the colonial period was the beginning of the decay of the old town. Colonisation brought a sort of urban dualism by adding European towns to the historic old towns. Through this European new town, the old town residents became accustomed to a European, lifestyle, and economic system and their town planning. After that, the political and economic importance of the old city

diminished rapidly. The political power was changed from the Mokhtar or Bey (the traditional governor of the city), to the residence of the European governor, around who's residence developed new government quarters, as well as new commercial centres.

4.5.5.7 Summary of the problems facing the old city of Tunis

Table 4-7 below summarises the findings of the problems facing the old city of Tunis

Type of problems	Factors
Physical	<ul style="list-style-type: none"> • Demolition of old buildings • Colonial period • Construction of new buildings • Replacement of the old city wall with a ring road • Demolition of the old quarter • Lack of maintenance • Deterioration of the Medina • Division of houses to accommodate several poor families
Social	<ul style="list-style-type: none"> • The rich families left the old town for the new city • Rural migrants • Low income residents • Overcrowding • More than one family in one house
Economic	<ul style="list-style-type: none"> • Economic activity shifted from the old city to the new city • Low income people • There were no job opportunities

Table 4-7: Showing the problems facing the old city of Tunis

4.5.6 The old city of Aleppo

4.5.6.1 Location

Aleppo, with 3 million people (2000), is Syria's second largest city. It lies 193 kilometres north of Hims and 350 kilometres north of Damascus (see Figure 4-20). It is the capital of the Aleppo governorate of North West Syria, and is a commercial centre located in a semi-desert region. Aleppo city holds a big Turkish /Armenian community who are mainly Christian. There is also a large Russian community.

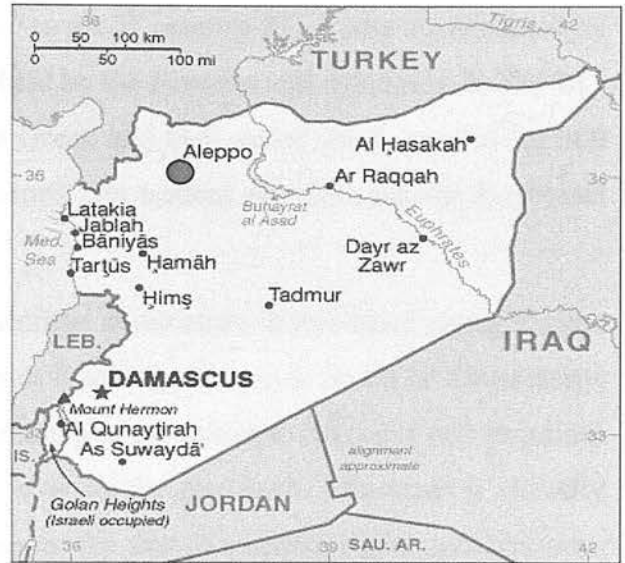


Figure 4-20: Shows the location of the city of Aleppo

Source:<http://reference.allrefer.com/world/countries/syria/map.html>

4.5.6.2 Historic overview



Figure 4-21: Aerial view of Aleppo old city

The city was inhabited perhaps as early as the 6th millennium BC and competes with Damascus on being the oldest inhabited city in the world. In the 14th–13th century BC, it was controlled by the Hittites. Later, Aleppo was a key point on the major caravan route across Syria to Baghdad. From the 9th to the 7th century BC, it was mostly ruled by Assyria and known as Halman, and later held by the Persians and Seleucids. In 333 BC, Aleppo was taken over by Alexander the Great, and kept under Greek control for 300 years. During this time, Aleppo was an important trading city between the Euphrates and Antioch.

In 64 BC, Pompey brought Syria under Roman domination. It remained under Roman control in the form of the Byzantine Empire it remained a major centre of Christianity, until 637 CE, when the Arabs took it over and a huge cathedral (which is still standing) was built in it. In 944, Aleppo was taken over by the Hamdanis who made it virtually independent of the Abbasid Caliphate. Under the first Hamadanid Seif al-Daula (who built Aleppo's famous citadel, see Figure 4-22) the city enjoyed great prosperity and fame in science, literature and medicine, despite this leader's military ambitions. Residents of that time included the two prominent poets, al-Mutanabbi and Abu al-Firas, and al-Farabi the foremost Arab philosopher and scientist before Avicenna. Successive Greek invasions gave the dynasty no chance to get a secure footing and soon after the Emir's death, the brilliance passed away.



Figure 4-22: Shows Aleppo citadel

In 962 AD, it was retaken by the Byzantine Empire and in 1098, it was encircled by soldiers from the First Crusade who could not conquer it, but paralyzed its commercial power. It was besieged again in 1124 by another Crusade, and then taken over by Zengi and his successor Nur al Din, and Saladin captured it in 1183, making it his stronghold. At the death of Saladin, the Ayyubid dynasty was perpetuated in Aleppo. At the Mameluke period, trade was diverted from Aleppo to the North in Antioch and to the South through Palmyra. However, when the Mongol Empire under Hulagu Khan (1260) and by Timur (1401) broke up and some converted to Islam, trade resumed through Aleppo. In 1517, the Ottoman Empire annexed Aleppo, which then became a great commercial city. From 1832 to 1840, it was held by Muhammad Ali of Egypt. In the late 19th century, Aleppo's importance declined as Damascus grew and the Suez Canal and other trade routes were developed. The city revived under French control after World War I and Aleppo's trade rose with the arrival of Armenian refugees, who fled the Ottoman massacres. However, after France had given Antioch to Turkey, Aleppo lost its Mediterranean outlet.

Nassiro Khosrau, the Persian traveller who visited the town as early as 1047, says that customs were then levied there on merchandise to and from the whole Middle East, and that merchants and traders from the surrounding lands were restored there. A Christian traveller at about the same time says that in the cloth bazaar alone, goods to the value of 20,000 diners changed hands daily. Neither was the discovery of the Cape route to India as fatal as might have been expected. The Levant Company and the merchants of Marseilles and Venice, who established the town as the chief depot for European trade at the eastern end of the Mediterranean, maintained a very considerable activity. Even the opening of the Suez Canal was not quite as disastrous for Aleppo as for other caravan cities; the town could still tap the traffic of regions to the north and east, which remained comparatively unaffected by the new developments.

4.5.6.3 Population growth

In 1900, the old city of Aleppo, including the suburbs, which had developed outside the main gates, had approximately 100,000 inhabitants. More recently, the population of Aleppo is about 1.7 million inhabitants and is the second city of Syria and the centre of the Northern Province.

Year	Population
1950	250,000
1970	170,000
1990	125,000
1999	100,000

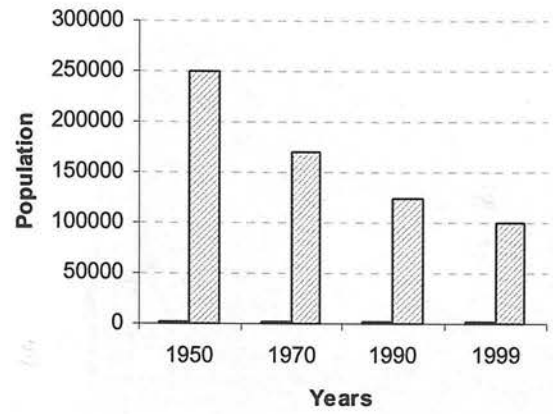


Table 4-8: Shows the population of Aleppo

4.5.6.4 Problems: Physical causes

The urban growth of the past few decades has reduced the relative importance of the old city. The beginnings of Aleppo's new town dates back to 1868, when the Ottomans established a western-style city administration in a newly constructed building beneath the citadel. The Ottoman administration started developing a number of new residential districts to the north-west of the old city, which clearly reflected contemporary European town planning influences (Bianca, 2000).

Another important urban intervention was the filling-in of the old moats around 1900 and the creation of vehicular carriageways to the north and west of the walled city. After the demolition of the city walls and the southern edge of Jdeide (the Armenian suburb), the northern moat road was framed by two lines of terraced houses in a hybrid Ottoman-European style.

The intersection of the two roads on the north-western corner of the city became an important node in the urban system (see Figure 4-24). The area developed very quickly into a major service and inter-change centre, with a large number of hotels, restaurants, shops, garages and bus stations attached to it. Aleppo had thus become two cities in one.



Figure 4-23: Area north of the Umayyad Mosque 1945

Source: Bianca, 2000

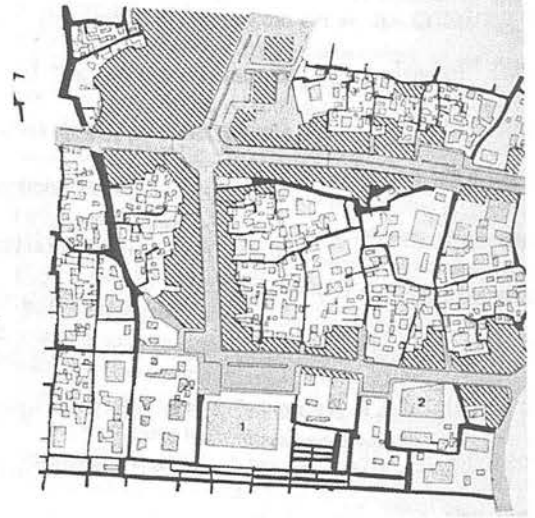


Figure 4-24: Area north of the Umayyad Mosque 1980

The new city was a grid pattern for vehicular traffic; the buildings were isolated from each other and dependent on the street rather than focused on their interior courtyards.

With the rapid growth of the new city during the French colonial period (1919-45) (see Figure 4-25) and even more so after independence, the confrontation between two urban systems became inevitable.

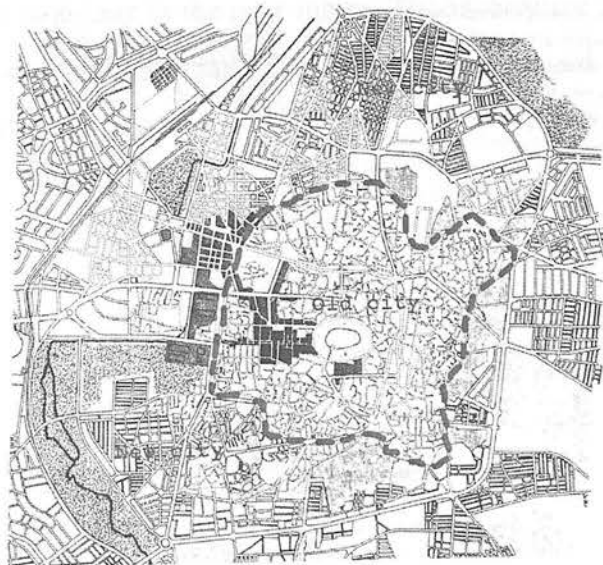


Figure 4-25: Plan of the central area of Aleppo around 1980, showing the urban extensions around the old city

Source: Bianca, S., 2000

Danger and Ecochard produced one of the first town planning schemes under the French administration in the 1930s (Qudsi, 1984). In 1954 a master plan for the old city was

proposed by the French planner Andre Gutton. He proposed two highways cutting through the historic fabric, north and south of the citadel, with a view to creating a direct road link “from the sea to the desert” and “properly enhancing the citadel” (see Figure 4-26). Eventually, only minor elements of Gutton’s proposal were implemented during the subsequent decades. Most of the western suburb, the glacis of the walled city, as it were, was gradually demolished and partly replaced by large markets and bus terminals. The idea of the two highways cutting through the walled city was reiterated in 1974 with new master plan by the Japanese planner Gyoji Banshoya (see Figure 4-27; Bianca, 2000). It was the Banshoya scheme and the destruction of 42 hectares of significant historic fabric that alerted concerned citizens of Aleppo, who in protest, succeeded in stemming the development. The northwest corner of the old city, the Bab al-Faraj area, suffered considerable demolition during 1979. It was not until 1983 that a stop was placed on the progress of the plan, and a new plan was sought (Qudsi, 1984). The old city of Aleppo is suffering from severe environmental problems. The emissions from vehicles contribute greatly to the old city’s problems and effect its historical monuments. There are no laws governing air emission from any source so far. In addition, there is noise pollution because the old city of Aleppo is a commercial and administrative centre; noise pollution is becoming an increasing source of discomfort. The old city of Aleppo has major urban refuse disposal problems, which require expensive and energy intensive solutions in the near future. The inadequate disposal of waste creates a range of environmental problems. The tipping of un-bagged garbage in the gutters poses serious sanitary and aesthetic problems, and hence reduces the tourist potential of the old city (Chibli, 2000).

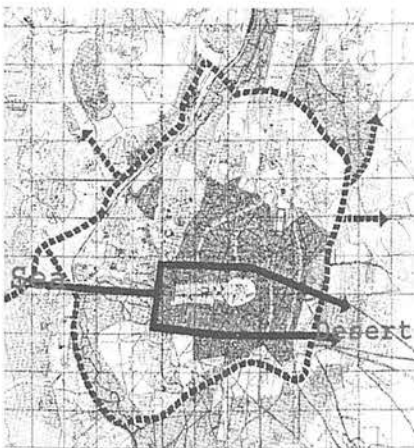


Figure 4-26: Master plan scheme for Aleppo by Andre Gutton (1954), proposing two Highways cutting through the historic fabric



Figure 4-27: The master plan by Banshoya (1974)

Source: Bianca, S. (2000)

4.5.6.5 Social causes

As mentioned above, in the early 1950s, a new master plan imposed major roads which cut through the historic fabric. This intervention caused considerable damage. Apart from the destruction and abandonment of historical buildings, whole neighbourhoods were isolated in between the new roads. Multi-story buildings sprang up alongside the new streets. Pollution and increased traffic were an immediate side effect. Furthermore, the integrity and privacy of the areas directly behind the multi-storey buildings was adversely affected. The living environment of entire neighbourhoods was compromised and their social coherence was disrupted. The limited municipal funds available for development were channelled outside the old city to create new areas planned according to European standards. Services within the old city deteriorated, as funding was limited for the day-to-day upgrading and maintenance. The very existence of the historic fabric and the lifestyle it represented were in danger. As a result, the out migration from the old city increased. In the last three decades, the population within the demarcated historical zone has decreased by about one third (Qudsi, Bitar & Windelberg, 1997).

4.5.6.6 Economic causes

Aleppo's economy has wavered over the centuries. It reached an architectural highpoint during the Ayyubid period of the twelfth and thirteenth centuries, evidence of which in the form of the Citadel, mosques and madrasahs, still remains (Qudsi, 1984). It reached its commercial peak in the sixteenth and seventeenth centuries, and at this time, was the third largest city in the Ottoman Empire. During the eighteenth century, the city fell into both a political and commercial decline, and by the nineteenth century, together with the opening of the Suez Canal in 1869, it fell into obscurity (Qudsi, 1984). From the end of the nineteenth century, the old city began to lose its economic functions as new extramural growth began spreading. In 1909, when the new famous Baron Hotel was built, it lay on the outskirts of the city in a garden setting. Today, the hotel lies in the centre of a massive sprawling city (Rowney, 2004). The social migration from the old city to the outer areas has resulted in a social decline, matched by an economic decline within the old city.

4.5.6.7 Summary of the problems facing the old city of Aleppo

Table 4-9 below summarises the findings of the problems facing the old city of Aleppo.

Type of problems	Factors
Physical	<ul style="list-style-type: none"> • New development • Demolition of old buildings • Demolition of the city wall • Roads cutting through the old city • Colonial period
Social	<ul style="list-style-type: none"> • Integrity and privacy affected by multi-story buildings • Social coherence was disrupted • Living environment of entire neighbourhoods was compromised. • Services deteriorated. • Migration from the old city increased • Air pollution
Economic	<ul style="list-style-type: none"> • Low income • Commercial decline

Table 4-9: Showing the problems facing the old city of Aleppo

Problems		Jeddah	Fez	Tunis	Aleppo	Tripoli
Physical	Colonial period	×	×	√	√	√
	Constructing new roads	√	×	√	√	×
	Demolishing old buildings	√	×	√	√	To be explored
	Dividing houses	√	√	√	-	To be explored
	New development		×	×	√	To be explored
	Lack of infrastructure	√	√	√	-	To be explored
	Poor maintenance	√	√		-	To be explored
	Removal of old city wall	√	×	×	√	√
	New architectural style	√	×	×	-	To be explored
	Inadequate rubbish collection	-	√		-	To be explored
Social	Departure of the rich inhabitants	√	√	√	√	√
	Overcrowding	×		√	-	To be explored
	Rural migrants	-	√	√	-	

	International migrants	√	×	×	×	√
	Poverty	-	√	√	-	To be explored
	Different culture between original and immigrant classes	√	×	×	×	To be explored
Economic	Low income	×	√	√	√	To be explored
	Increased car ownership	√	×	×	×	To be explored
	Disappearance of traditional activities	√	×	×	×	To be explored
	Lack of job opportunities	-	√	√	√	To be explored

√ Existing as a problem or cause

× Not existing as a problem or cause

- No information

Table 4-10: Shows the similarity of problems to that faced by Tripoli

4.6 Conclusion

The recent urbanisation and development in North Africa and Middle East has led to a rapid decline of indigenous urban forms and the socio-cultural fabric of traditional life. Historic cities such as Jeddah, Fez, Tunis and Aleppo, which had strong indigenous values, and culture have fallen sway to modern forms of development.

The historic cities in this area are gradually deteriorating because of negligence, poor maintenance and an emphasis on modernisation. In most of these cities, the first modern urbanisation was introduced during the European colonisation by the creation of new settlements for European settlers. This extension ignored the richness of the old cities' original architecture, which emerged from their inhabitants' collective understanding of social, cultural, economic and environmental aspects of the areas. In addition, the old cities have lost many physical, social and economic opportunities. Most of the case studies share more or less the same problems.

In the next chapter, the author will identify the problems, which are facing the Old Town of Tripoli.

Chapter Five:
Users' Questionnaire

Chapter Five: Users' Questionnaire

5.1 Introduction

Chapter Four highlighted the following factors that have contributed to the deterioration of historical areas and buildings: social, economic and physical factors. The objectives of this chapter are to identify the problems facing the Old Town of Tripoli. In order to test these factors in the context of the Old Town of Tripoli, the author will conduct a survey within this specific context. This investigation was undertaken through 60 questions about 50 houses in the Old Town. The questionnaire was presented in Arabic. The questionnaire is a relatively quick and effective way of gathering information. Questionnaires are useful and efficient data-gathering methods. (Friedmanns, Zimring and Zube, 1978, p 207).

In preparation for the field survey, the author presented letters from the Edinburgh College of Art, and from his work in Libya that introduced him and explained the purpose of this study. They were given to different organisations, which were asked to provide the author with support in his fieldwork, to allow him access to private houses, public buildings, and to take photographs in the Old Town of Tripoli.

This chapter consists of six sections; the first section deals with the presentation of the survey area. The second section analyses the information collected about the households, the third section looks at the households' occupations and their incomes. Matters concerning the complicated forms of tenure and ownership, along with the owners' contributions to the improvements of the dwellings and the relationships between tenants, owners and other tenants, are tackled in the fourth. The fifth section discusses the residents' level of satisfaction with the current municipality and the services provided by the Project of Administration and Organisation of the Old Town of Tripoli. The sixth section is concerned with the responses of the residents to the concept of community involvement and their contribution. This chapter reports on the identification of the survey sample, the design of the questionnaire, the process behind the survey fieldwork and the responses elicited.

5.2 The survey sample

The study area is situated on the upper part of Tripoli city, adjacent to the new Italian quarters. It consists of an area of 47 hectares bounded by the Mediterranean Sea to the

north and north east, the new development and Italian quarter to the west, and the Italian quarter to the south.

The field survey was done in the Old Town from April to July 2003. The size of the sample was 50 houses and the author decided to distribute the questionnaires according to the number of quarters in the Old Town, which was 6 (see Figure 5-1). That meant 9 questionnaires in each quarter, (see Figure 5-2) apart from El-Baladia, which had just 5 questionnaires, because it consists of commercial and service buildings, and there are few houses. These houses were chosen at random on the map but during the survey, the author found two houses were closed and three were in such a bad condition, no one was living in them. In that case, the author surveyed the closest house to them.



Figure 5-1: Shows the distribution of the questionnaire samples in the Old Town



Figure 5-2: Shows the distribution of 9 samples in one area

Surveys usually require large sample sizes of sufficiently varied characteristics that will adequately reflect the variation that might exist in the total population (Rossi, 1954, p.294).

5.3 Questionnaire design

(Zeisel, 1981) suggests that there are three critical issues in questionnaire construction: rapport, conditioning and fatigue. He proposes starting with general questions and

moving to ones that are more specific because the interviewer can influence the responses by the order of the questions. He also proposed that grouping the questions on similar topics and using a similar response format could reduce fatigue.

It was necessary that the questionnaire should be simple, clear and specific. The questionnaire was designed in a way that contained both open and closed questions. In the closed, which included some ready-made, multiple choice answers, the interviewee was asked to select the answer that most matched his or her opinion. Open-ended questions provided the respondent with greater opportunity to express themselves more fully and to give answers from their own, rather than the researcher's perspective. To ensure the co-operation of the respondents and to avoid distortion of the answers, the questionnaire was designed to be easy for them to answer.

The questionnaire was organised into eight parts that covered many aspects of the residents' circumstances such as age, occupation, gender and household size, houses condition and services in the Old Town of Tripoli. It was designed as follows:

Part 1 Personal information

Part 2 Houses condition

Part 3 Employment and income

Part 4 Tenure and ownership

Part 5 Neighbourhood facilities

Part 6 Demographic and social information

Part 7 Participation

Part 8 Degree of satisfaction

5.4 Fieldwork process

Most of the interviews for the survey were carried out in the afternoon, to make sure that the householders were available during this time. Important information was also gained from photographic evidence and observation of the external environment.

The people interviewed were the heads of the households, either house owners or tenants, selected randomly from the area. In this survey, all information was gathered through face-to-face interviews carried out by the researcher. Completion of the questionnaire was all conducted within the respondent's house. In only one case where

the researcher was not allowed to enter the house, the interview took place at the main door. Because the house was occupied by single African migrant workers, their number, according to one of them and he is the respondent of the questionnaire, was more than 15 persons and the interview took place late in the afternoon and the author was afraid to enter the house. Each interview lasted about twenty to forty minutes but in some cases, it took more time when the respondents wished to add further comments.

The face-to-face interview method provides an opportunity to motivate the subject's interest and to create a good atmosphere for discussion and allows the interviewer to approach individual concerns in a more accurate and comprehensive way. This method is also flexible and the quality of the data can be improved by asking for more information beyond the immediate remit of the questionnaire. In this case, the study dealt with areas where there are low educational and attainment levels, different nationalities, languages and backgrounds, and where it was expected that there would be a high concern for privacy. Most of the studies done about the Old Town of Tripoli in the last decade have been handicapped by the absence of properly organised investigations about the social and economical aspects of the population. Furthermore, these studies have paid little attention to the real situation of the people concerned.

The strategies of the Project of Administration and Organisation of the Old Town of Tripoli (PAOOT) in the field of conservation and rehabilitation have been and still remain ineffective as the experience of the last 15 years shows. There has been a failure as well, by all concerned, in making any progress to do something on the grounds that they concentrate heavily and selectively on a small numbers of historical buildings.

During the fieldwork, observations of the Old Town and its surrounding areas were conducted to investigate the current state of the locality. The observation included the characteristics of the spaces, structures and the types of building materials. The observation also shows the changes in the appearances of the buildings and their surrounding areas. This fieldwork was based on a map, scale 1: 2000, showing the streets, residential buildings, spaces and public buildings. Photographs, slides and some sketches were taken of the exteriors and interiors of buildings, the streets and the surrounding areas to give a visual record of the situation. Each image was annotated with notes by the author covering factors such as the building name, street name, building conditions etc. notes about each photograph.

During the fieldwork, the author made efforts in trying to meet people who were knowledgeable about their area, and asked them to suggest others with whom he might have further consultation.

During the field survey, further information was collected from group discussions, considered by the author as an effective method for collecting useful information that reflects the general public perceptions of the Old Town people. The owner of a bookshop helped the author in arranging the group discussions and offered useful advice and suggestions on meeting knowledgeable people. He also suggested that the author attend seminars about that were run in the Old Town. In addition, the author found opportunities for discussion in some of the small corner shops and coffee shops. The author found these shops were very important in serving the needs of the local inhabitants by providing them with meeting places to socialise and discuss current issues, problems, daily activities and business. In this kind of meeting, the author met residents who were born, raised and stayed in the Old Town, and had no intention of leaving it, and its sense of community. He prefers practising the traditional way of life, as he compares himself with other relatives and friends who left the Old Town and have missed this opportunity.

This chapter attempts to identify some of the major present-day problems, which the Old Town faces.

5.5 Questionnaire responses

1- Age

In Table 5-1 below, the respondents are grouped into four different age groups: under 18 years, 19-35 years, 36-55 years, over 56 years.

Age	Under 18	19 – 35	36 - 55	56 - Over	Total
Number	0	10	29	11	50
Percent	0%	20%	58%	22%	100%

Table 5-1: Distribution of the respondents by age

Source: Survey conducted on the site by the author, 2003

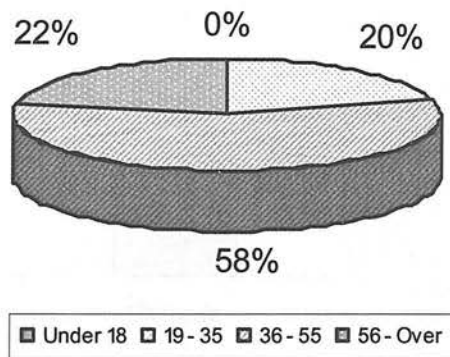
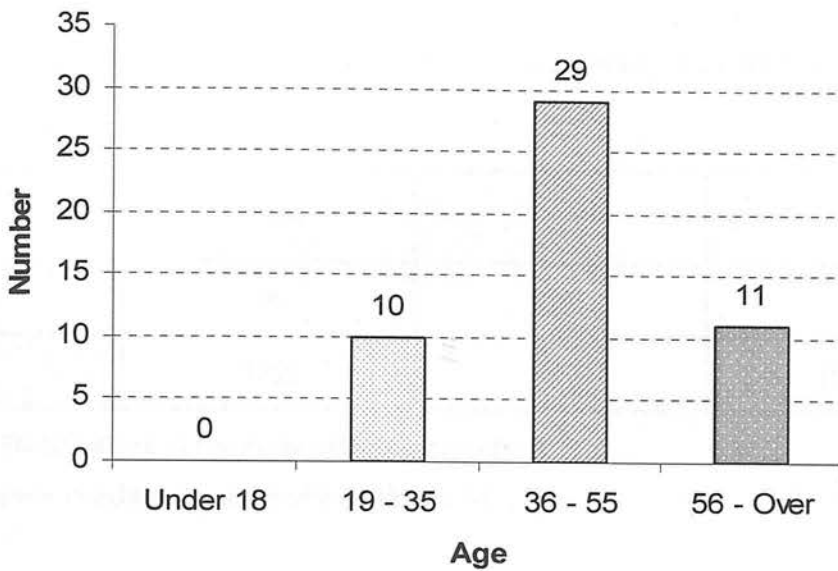


Table 5-1 above shows the majority of household heads (29-58%) of the total sample, are in the 36-55 years age group and that there were no household heads under 18 years. The reason for that may be that younger people do not get married at this age and the survey was done with the household heads. While the age group of household heads between 19–35 years represents 10-20% of the sample, the rest of the sample (11-22%) was over 55 years. To avoid any confusion about what we mean by a household, the author considers the household to be a group of related people who live together in one house. This could be an extended family, more than one family, a family with other relatives and a group of single people living in one house.

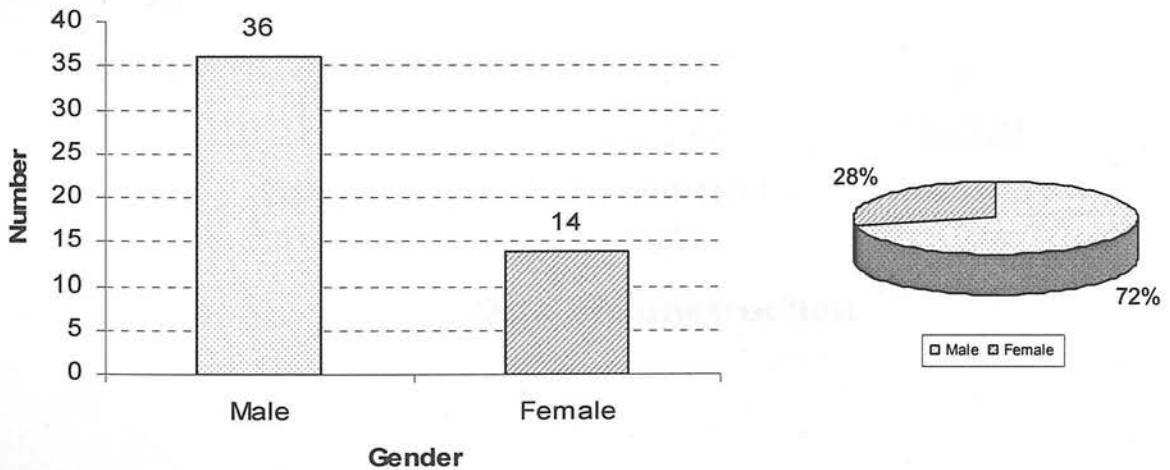
2- Gender

As shown Table 5-2, the gender distribution in this survey was thirty-six males and fourteen females.

Gender	Male	Female	Total
Number	36	14	50
Percent	72%	28%	100%

Table 5-2: Distribution of the respondents by gender.

Source: Survey conducted on the site by the author, between April and July 2003.



As was expected, out of the sample of 50 households, a very large proportion of the household heads were males, which represented about 36-72% of the total. Whereas 14-28% were represented by widows and divorced females. Table 5-2 above shows that the questionnaire with male-heads of families is dominant.

5.6 Houses Condition

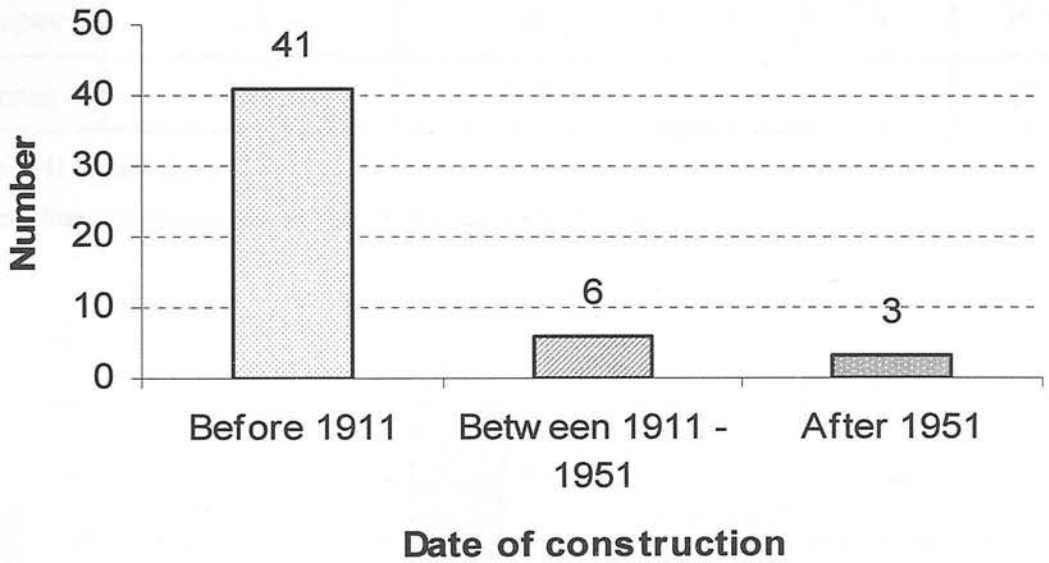
3- Approximate Date of Construction

In Table 5-3 below, the date of house, construction was distributed into three groups: before 1911 (pre-colonial period), between 1911–1951 (the colonial period), after 1951 (the post-colonial period).

Date of construction	Before 1911	Between 1911 - 1951	After 1951	Total
Number	41	6	3	50
Percent	82%	12%	6%	100%

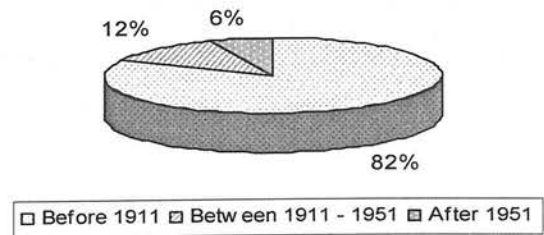
Table 5-3: Distribution of the date of house construction.

Source: Survey conducted on the site by the author, between April and July 2003.



From the stock of 50 houses in the sample that was surveyed:

- 82% were built pre 1911 style.
- 12% were built between 1911-1951.
- 6% were built post 1951 style.



The table above indicates that 41-82% of the houses were built before 1911 and further investigation made it clear that the majority were approximately more than 150 years old. Most of the buildings in the Old Town are between 150 to 200 years old. El-Harah Sagerh quarter is the oldest part of the Old Town, and some of its houses are somewhere between 500 and 800 years old.

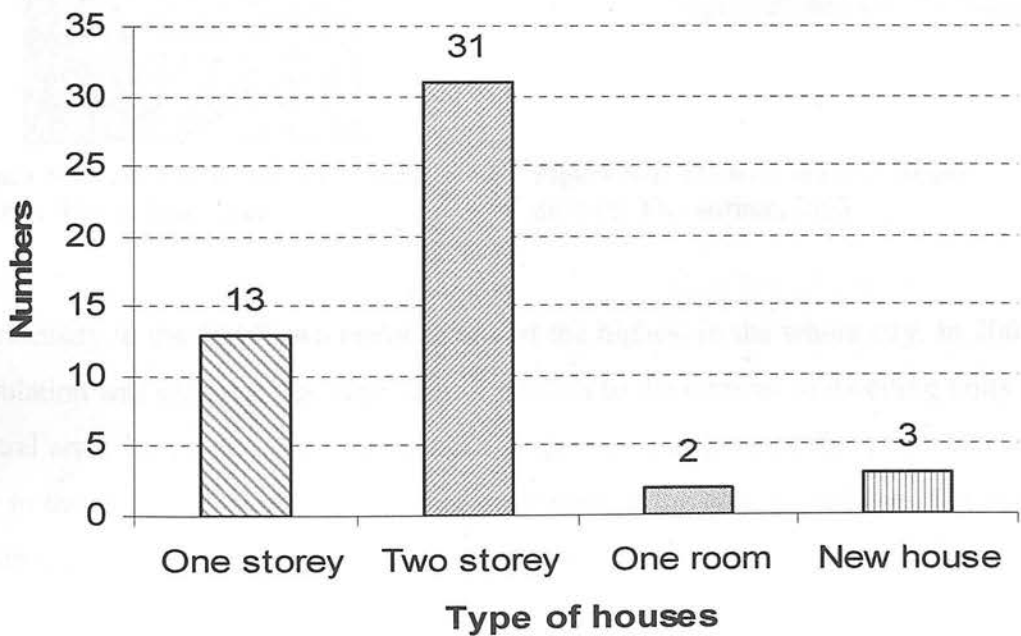
4- What type of house are you living in?

Table 5-4 below shows the type of house grouped into four different types: traditional courtyard house of one storey, traditional courtyard house of two storeys, one room house, and modern type of house. By ‘modern’ house, the author means the house has been built of new material and is a modern design.

Type of houses	Courtyard house one storey	Courtyard house two storey	One room	Modern house	Total
Number	13	31	2	3	50
Percent	26%	62%	4%	6%	100%

Table 5-4: House type.

Source: Survey conducted on the site by the author, 2003.



“The use and characteristics of traditional courtyard houses which dominated the type of housing in Libya during the Arab and Turkish time goes further back to the ancient days of Phoenicians, Greeks and Romans who introduced their typical court houses” (el-Dars & Said, 1972). The majority of traditional courtyard houses in the Old Town are one or two storeys. Table 5-4 above shows that 31-62% of the houses in the sample are traditional house types of two storeys, usually built around a regular courtyard. The dimensions of the courtyards vary, but are usually in proportion to the height of the

building to provide enough shade for most of a summer day while 13-26% of the same sample is one-storey houses. Also in the sample, there are two households consisting of only one room and a toilet, (see Figure 5-3). The remaining 3-6% of the sample are new modern houses are those which were built less than twenty years ago, where you can see from the façades, that the material and this type of house does not have a courtyard (see Figure 5-4).



Figure 5-3: One room used as a house
Source: The author, 2003



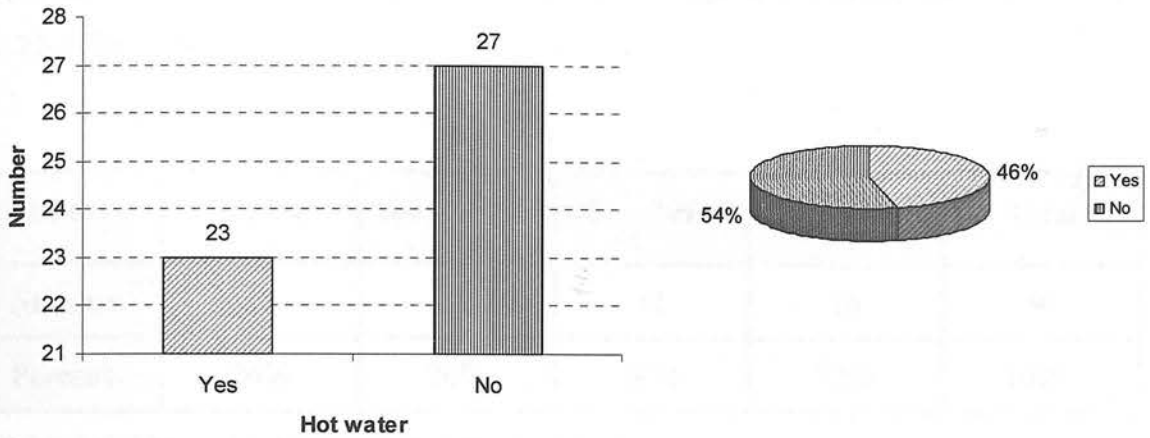
Figure 5-4: Shows a modern house
Source: The author, 2003

The density in the Old Town ranks as one of the highest in the whole city. In 2002, the population was estimated as very high in relation to the number of dwelling units in the central area; its density averaged about 625 persons per hectare. This concentration is due to the desire of people to live near the centre of the city. In addition, the rents are cheap and people want to be close to their workplace.

5- Is the dwelling for the exclusive use of the occupants?

Hot water	Yes	No	Total
Number	23	27	50
Percent	46%	54%	100%

Table 5-5: Number of houses provided with hot water



As can be seen from Table 5-5 above, the most striking feature in the sample survey of these houses, is the almost non-existence of bath facilities. About 23-46% of the total number of houses was provided with bathrooms where those are new houses or the occupants have added a bathroom recently. The remaining 27-54% were deprived of these facilities and had to use the public baths for personal washing or they heated up the water and would then bathe in it.

The majority of the houses in the Old Town had one toilet on each floor without a bath because people used to use the *hammam* (public baths) for personal washing.

Most of the rented houses surveyed have one toilet that is shared on average by three families. In an extreme case, two rented houses, one of a two-storey house housing 30 single persons, had to share two toilets. In another case, four families of different nationalities living in a shared house had to share one toilet.

Kitchens were found in all the houses surveyed. Only the houses owners had their own private kitchen and some houses lacked cooking facilities; some of them were sharing the kitchen when there is more than one family and they have good relationship with each other. When the relationship between the occupiers is not so good, some people prefer to use the common spaces in front of their rooms or inside the room for cooking.

Electricity had been installed in all the surveyed houses. However, this network was very dilapidated. In most cases, the wires were not covered, but frequently exposed and, in some places, looked like a spider's web, with the consequent risks and danger to the occupant's children a possibility.

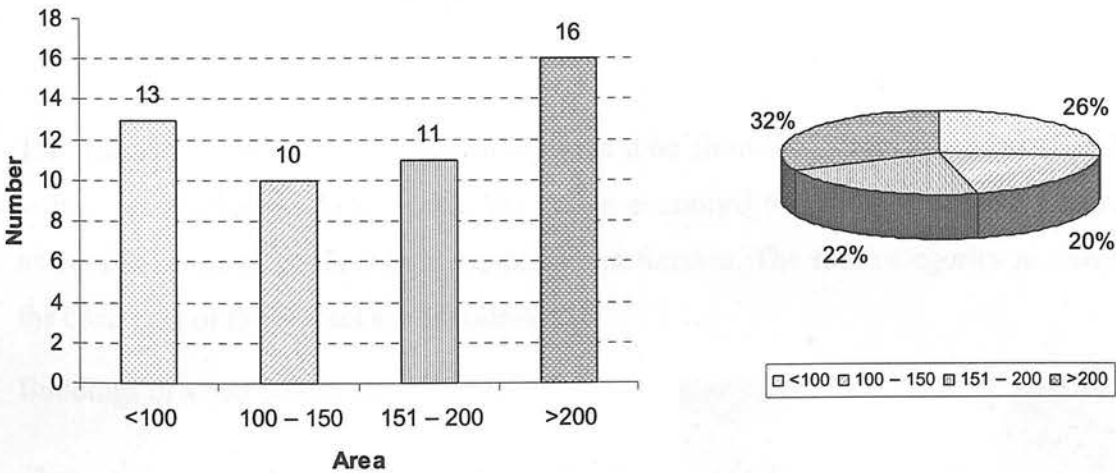
6- The area of the house

In Table 5-6 below, the dwelling area is distributed into four groups: less than 100m², 100–150m², 150–200m² and more than 200m².

The area	<100m ²	100 – 150m ²	151 – 200m ²	>200m ²	Total
Number	13	10	11	16	50
Percent	26%	20%	22%	32%	100%

Table 5-6: Shows the distribution of the dwelling's area.

Source: Survey conducted on the site by the author, between April and July 2003.



The average area of the houses was about 165m², the smallest 16m² and the largest 450m². The smallest house in the survey sample consisted of one room and toilet. This was originally not a house, just a room. From the table above, it was clear the majority of the houses are smaller than the new houses outside the Old Town. This suggests that the majority of those who left the Old Town moved to larger houses.

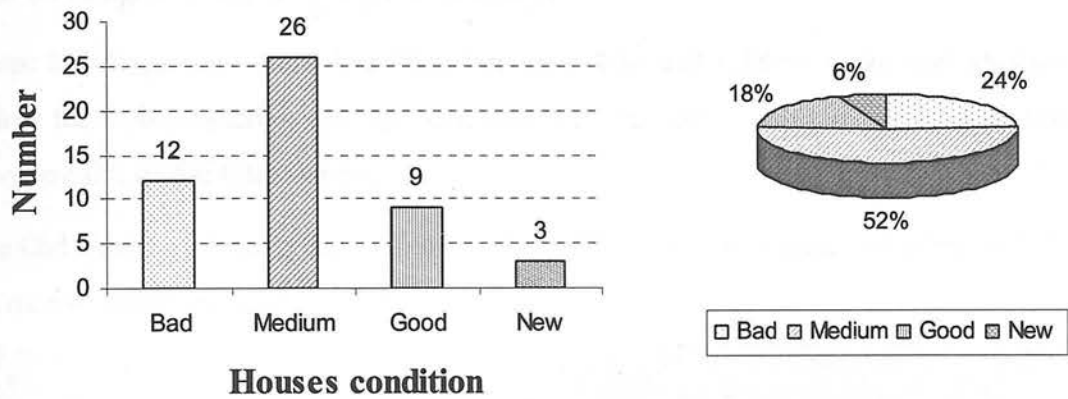
7- The house condition

Table 5-7 below shows the building condition classified into different categories: bad, medium, good and new.

House condition	Bad	Medium	Good	New	Total
Number	12	26	9	3	50
Percent	24%	52%	18%	6%	100%

Table 5-7: Distribution of the house condition.

Source: Survey conducted on the site by the author, between April and July 2003.



The majority of buildings in the survey area date from the Ottoman period (150-200 years age). During the field survey, the author examined the different components such as the floors, walls, roofs, windows, doors and finishes. The four categories in terms of the condition of the houses are as follows:

Buildings in a bad condition:

These buildings are dilapidated and unsafe for residents. Some of them have one or more defects of an intermediate nature that must be corrected if the building is to continue to provide safe and adequate shelter. Others had critical defects to their structure. They include serious cracks in the walls, damaged roofs or ruined parts of the building. Most of these cases happened on the first floor (see Figure 5-5). This category of buildings constitutes around 24% of the total sample.



Figure 5-5: Serious cracks in the wall
Source: The author, 2003

Buildings in medium condition:

These buildings are deteriorating and need more repair than would be provided in the course of regular maintenance. This building type represents 52% of the total sample.

Buildings in a good condition:

These buildings had slight defects, such as a lack of paint, small cracks. This category represents 18% of the total sample.

New buildings that are in very good condition:

These buildings were built less than ten years ago and seldom make any attempt to follow the style, material, quality, height of the surrounding buildings. These buildings represent 6% of the total sample.

The Old Town of Tripoli has a high number of buildings in a poor condition and there are many vacant areas (see figure 5-6).



Figure 5-6: Building falling down and the area is used as a rubbish dump

Source: The author, 2003

Most of the vacant areas are located in the El-homa El-Sagera and El-Homa El-kabera. These areas are the most damaged areas in the Old Town. In 1988, the PAOOT took action to demolish and clean away, the rubble in the area of the most seriously decayed

and collapsed buildings. This vacant land has caused many problems to the surrounding environment, such as dust, places for rubbish collection, bad smells and ugliness.

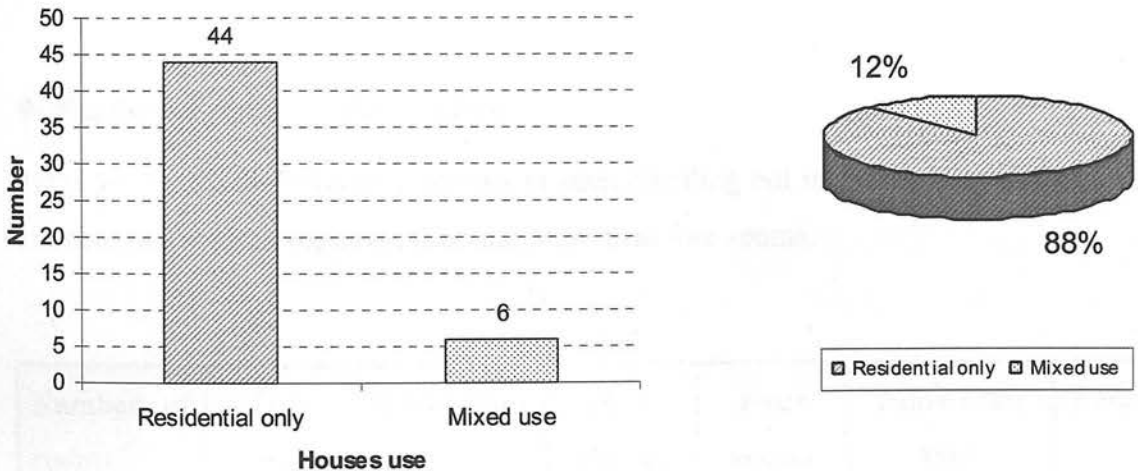
8- Use of the houses

Table 5-8 below shows the house use grouped into residential only and mixed use (houses used as storage for some material and a house).

House use	Residential only	Mixed use	Total
Number	44	6	50
Percent	88%	12%	100%

Table 5-8: Use of the houses.

Source: Survey conducted on the site by the author, 2003.



As Table 5-8 above shows, the majority of the houses (44-88%) of the total sample are used only for accommodation, while the remainder (6-12%) of the sample is mixed use. Some of these have been converted for other activities; for example, some of the houses are used as storage areas to store some goods for sale by the migrant workers (see Figure 5-7). During the field survey, the author saw some fishermen using houses to store their equipment.



Figure 5-7: House used as a storage area

Source: The author, 2003

9- Number of rooms in the dwelling

Table 5-9 shows the number of rooms in each dwelling not including the toilet and the kitchen: one room, two, three, four and more than four rooms.

Number of rooms	One room	Two rooms	Three rooms	Four rooms	More than four	Total
Number	2	6	12	7	23	50
Percent	4%	12%	24%	14%	46%	100%

Table 5-9: Number of the rooms in the dwellings.

Source: Survey conducted on the site by the author, between April and July 2003.

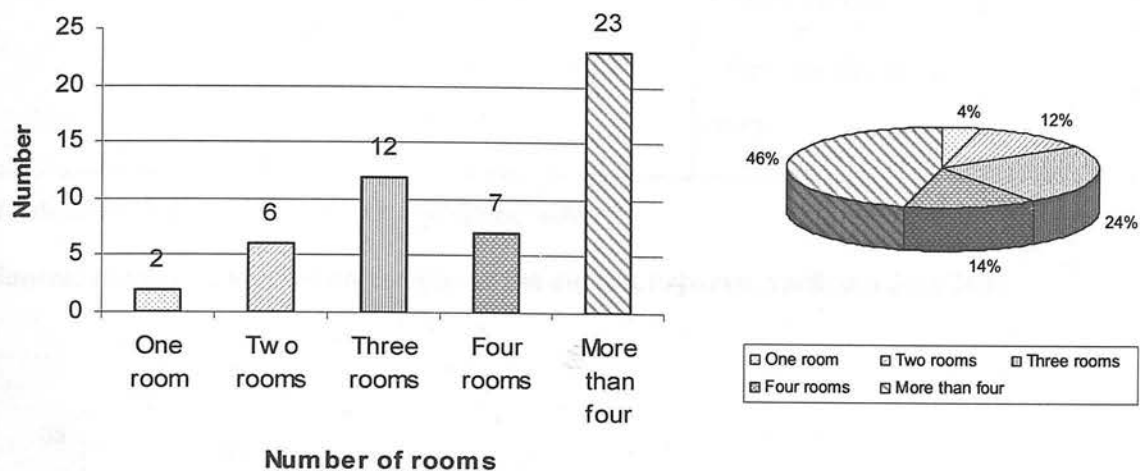


Table 5-9 above reveals some interesting information concerning the size of the dwellings, showing that almost half of the houses (23 out of 50), which is about 23-46% of the total sample, had more than four rooms. Dwellings with one bedroom only 2-4% out of 50 dwellings. The author found that the houses that have more than four rooms were occupied by householders who had been living in the dwelling for more than 40 years and who, usually, owned their own home.

The traditional houses in the Old Town were built to accommodate large families. These large houses have since been divided up into smaller units that offer accommodation for single people or nuclear families. Cases exist where a single family has rented the rest of rooms out to other families. In one instance among the sample case, the subdivided house was rented out to more than twenty single migrant workers who were living in four rooms. The author also found four families from different nationalities all with children, living in four rooms in one house with only one shared toilet and one kitchen.

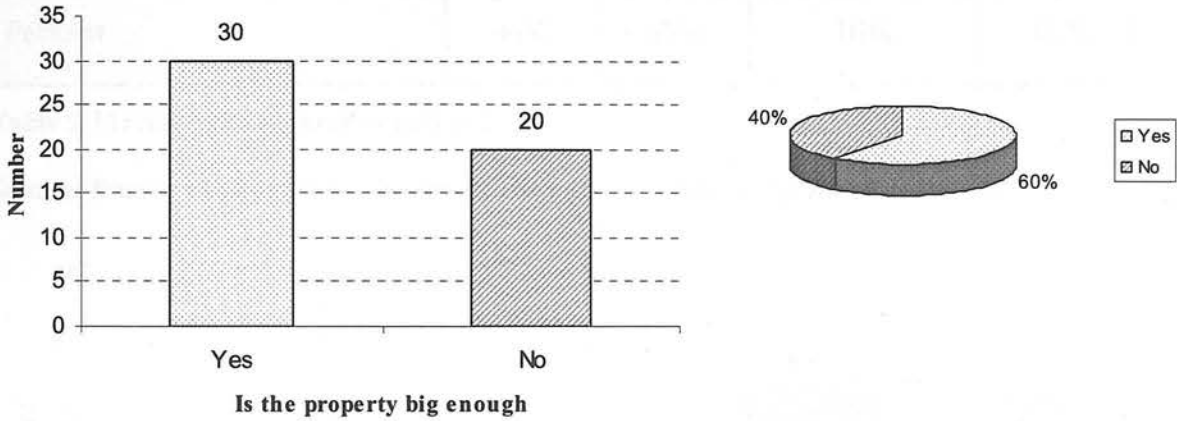
10- Is the property big enough for you and your family?

Is the property big enough	Yes	No	Total
Number	30	20	50
Percent	60%	40%	100%
Reasons	- Single person	- Big family	

	- Small family	- Small house	
	- Enough for my family	- One family in one room	

Table 5-10: Adequate/inadequate property size.

Source: Survey conducted on the site by the author, between April and July 2003.



The houses of the Old Town of Tripoli in the previous period used to accommodate three generations at once. These families used to share the kitchen, sitting room and the toilet facilities without compromising their inherent privacy. Table 5-10 above shows that 30-60% of the respondents in the survey area were satisfied with the size of their property. When the author asked them for their reasons, they said: “The house is very big”, “I am an old women and I live by myself in the house”, “I have a small family”. The remaining 20-40% of the same sample was dissatisfied with the size of the property because more than one family lived in one dwelling, each family renting one room and sharing other facilities, for example, the toilet, kitchen, roof and the courtyard. Big families living in small houses also voiced dissatisfaction and there were cases where one family lived in one room with a toilet.

In some cases, the extended families tend to subdivide as the families reach a certain size. So that it is no longer possible for them to remain in the same house due to getting married or the arrival of children, making it only a matter of time and dependent on the

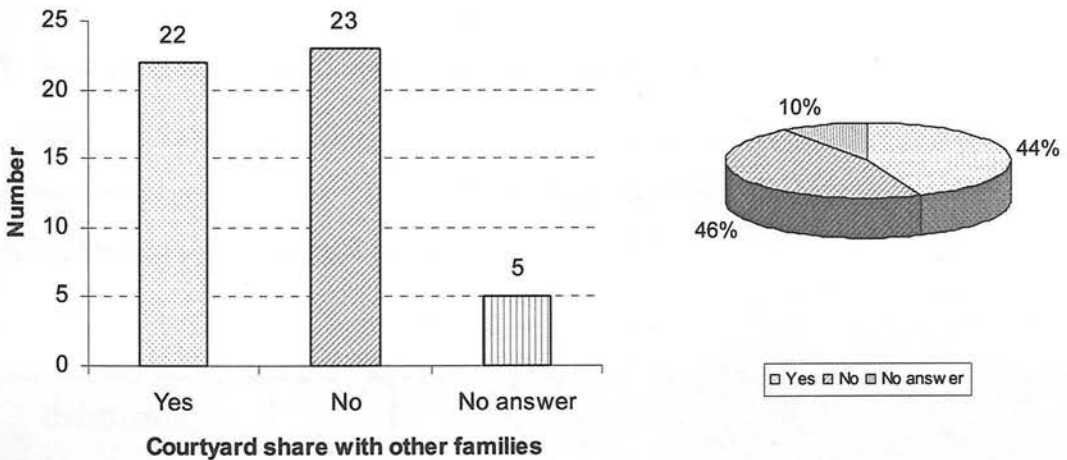
availability of other housing before they move out. Some of them like to move to a bigger house with more rooms.

11- If there is courtyard, do you share it with other families?

Do you share a courtyard with other families?	Yes	No	No courtyard	Total
Number	22	23	5	50
Percent	44%	46%	10%	100%

Table 5-11: Shared/unshared courtyard

Source: Survey conducted on the site by the author, between April and July 2003.



This refers to a group of people or families living in one dwelling, where each person or more than one person (in some cases more than 5) or a family has their own room but the toilet, kitchen and other facilities like the courtyard in the house are shared. Table 5-11 above shows, that 22-44% of the total sample is sharing the courtyard. Various different factors have caused the growth of sharing, for example, new migrants to the Old Town often share with their relatives, groups of bachelor workers and for reasons of extended families. At the same time, many migrant families from different countries cannot afford to rent a separate dwelling for themselves because the houses in the Old Town are too big. While 23-46% of the total sample owned the courtyard and did not share it with others, the remainder of the sample, 5-10% of the households, stay in houses without a courtyard, such as in the modern houses.

12- If yes, with how many families?

No. of families	Two	Three	Four	Five	With other single people	Total
Number	4	2	5	2	9	22*

Table 5-12: Number of families sharing one courtyard.

Source: Survey conducted on the site by the author, 2003.

* Number of household heads who share the courtyard with other families or other single migrant workers

Table 5-12 above shows that in four cases, two households, lived together in one house. In addition, single migrant workers shared nine courtyard houses.

13- How good is the relationship between residents?

In Table 5-13 below, the relationships between residents are grouped into five different groups: very good, good, normal, very bad and bad. A significant number, 30% declined to answer the question.

Relationship between the residents	Very good	Good	Normal	Very bad	Bad	No answer	Total
Number	5	8	15	3	4	15	50
Percent	10%	16%	30%	6%	8%	30%	100%
Reasons			Single - More than one family in the house from different nationality	Bad behaviour of some migrant workers			

Table 5-13: Shows the relationship between the residents.

Source: Survey conducted on the site by the author, between April and July 2003.

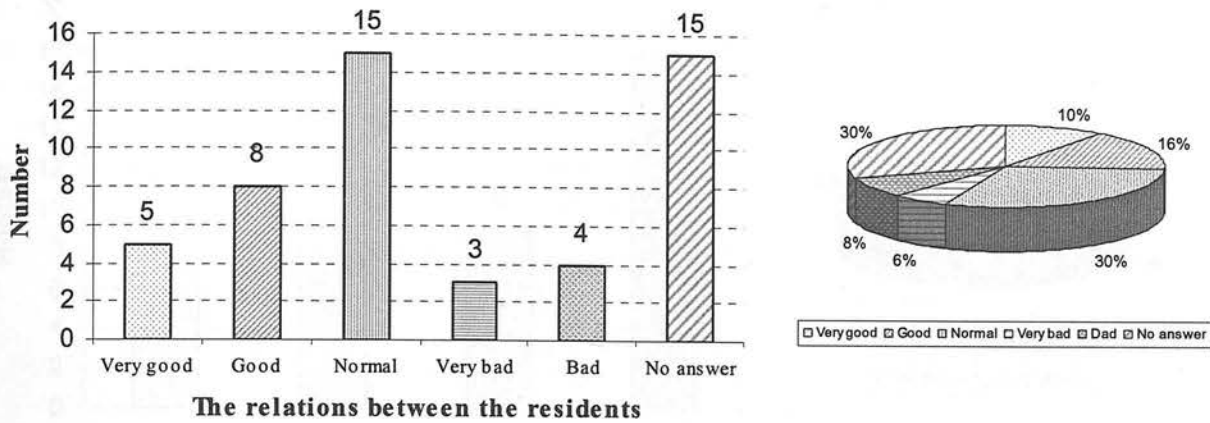


Table 5-13 above shows that 5-10% of the residents had very good relationships with other residents, 8-16% of them have good relationships. More than half, 15-30% of the sample, have normal relationships with their co-residents. As few as 3-6% had very bad relationships with other residents. Their reasons, were usually because they were single migrant workers, or they shared the house with families of different nationalities, Whereas 4-8% of them had bad relationships with the residents because they are single migrant workers or some of them were badly behaved or there some problems with the children. While 15-30% from the sample refused to answer this question.

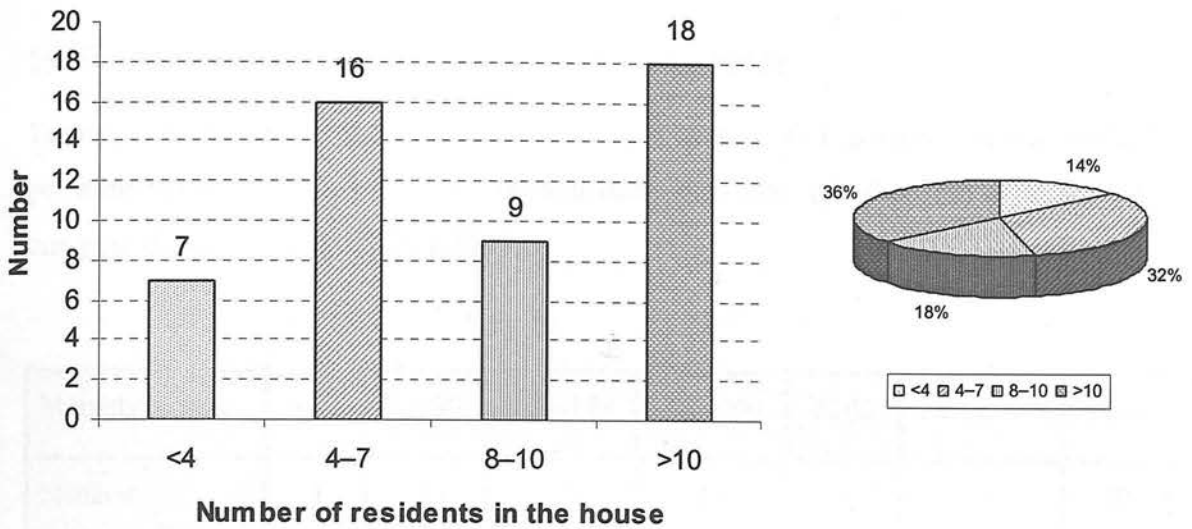
14- Number of people in the house?

In Table 5-14 below, the residents in the house or family size are grouped into less than four people, 4-7 people, 8-10 people and more than ten people.

No. of residents in the house	<4	4-7	8-10	>10	Total
Number	7	16	9	18	50
Percent	14%	32%	18%	36%	100%

Table 5-14: Number of people in the dwelling.

Source: Survey conducted on the site by the author, between April and July 2003.



The traditional houses were clearly influenced by the social changes that occurred in Tripoli society and in Libya, as a whole, particularly the changes in the family type and role. The Tripoli family used to be the basic building block of the society. The family members were all united behind the head of the family. Each extended family used to live in one part of the Old Town, and each part used to be called after the family living within. The dwellings of the Old Town in this time used to accommodate more than one generation under the one roof: the head of the family, his wife, sons, the unmarried daughters, his grandsons and granddaughters. Each married son used to live in one big room, creating a mosaic of nuclear families that shared a kitchen, sitting room, toilet and courtyard. After the town expanded and as a result of the economic changes as mentioned in Chapter One, most of those families left the Old Town. As a result, the role of the extended family in the society has been replaced by a looser network of smaller nuclear families, each one living in a separate house and in a different area.

In Table 5-14 above, it is clear that there is a wide difference in the number of people in each house. Less than four persons in the house represent seven houses from the total sample. Between 4 to 7 persons represent 16-32% of the houses, between 8 to 10 persons represent 9-18% of the total and more than 10 persons, represent the highest proportion, 18-36% of the total sample.

5.7 Employment and income

15- How much is the monthly income of the household?

Table 5-15 below shows the household monthly income in five groups: less than 60 L.D. per month, 61–99, 100–149, 150–200 and more than 200. (At the time of the survey, one pound sterling (£1) = 2.20 L.D.).

Monthly income	<60	61–99	100–149	150–200	>200	No answer	Total
Number	4	7	13	14	10	2	50
Percent	8%	14%	26%	28%	20%	4%	100%

Table 5-15: Monthly household income.

Source: Survey conducted on the site by the author, between April and July 2003.

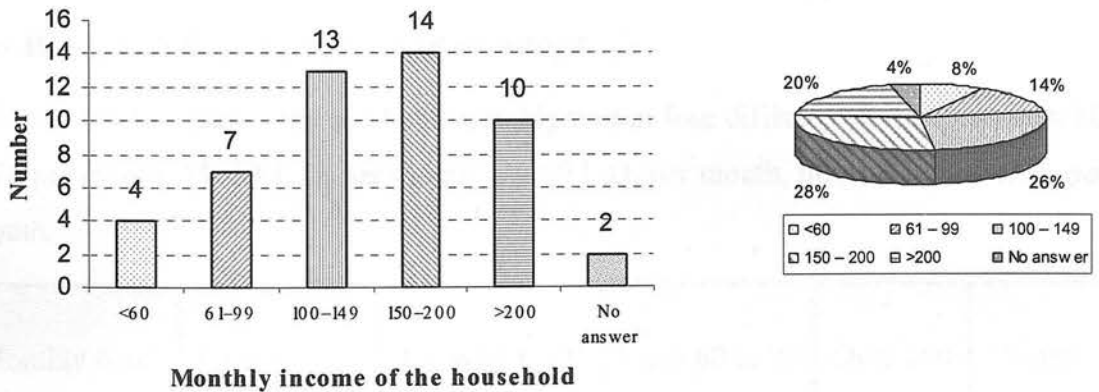


Table 5-15 shows the householder monthly income; it indicates that the maximum income in the Old Town is in the region of 250 L.D. per month, while the majority of the householders' monthly income is between 100-200 L.D. It is surprising to see that more than 200 L.D. per month represents 20% of the sample group. This cannot be taken as an indicator that there are families whose wages are more than 200 L.D. However, the majority of this group is migrant workers, who often work for nine hours per day, and sometimes seven days per week, in the building industry or in trade. Some household heads said they earn income from a secondary occupation, whereas retired, divorced people and widows receive very low pay.

When the number of persons per household increases, so does the likelihood of increasing the household income. During the field survey, the author found that there was frequently more than one person working among the households. Most household heads with very small wages were supported by their sons or daughters who lived with them. The average wage in the Tripoli region is 220 L.D. per month. Comparing this with the information in the table above, it can be concluded that the majority of the Old Town's residents are from the low-income class. Perhaps because of this, the physical fabric of the historical buildings in the Old Town is suffering and its condition will worsen if the present socio-economic structure continues. Families with an income below 250 L.D. with an average family size of six persons and who rent the property cannot be expected to allocate adequate funds towards maintenance and repairs. When the original inhabitants left the Old Town, the businesses left it too and it gradually became vacant and an undesirable part of the whole city. The squatting dwellers, migrant workers, low income and no income people, moved in and houses were without repairs.

16 - How much do you pay for rent monthly?

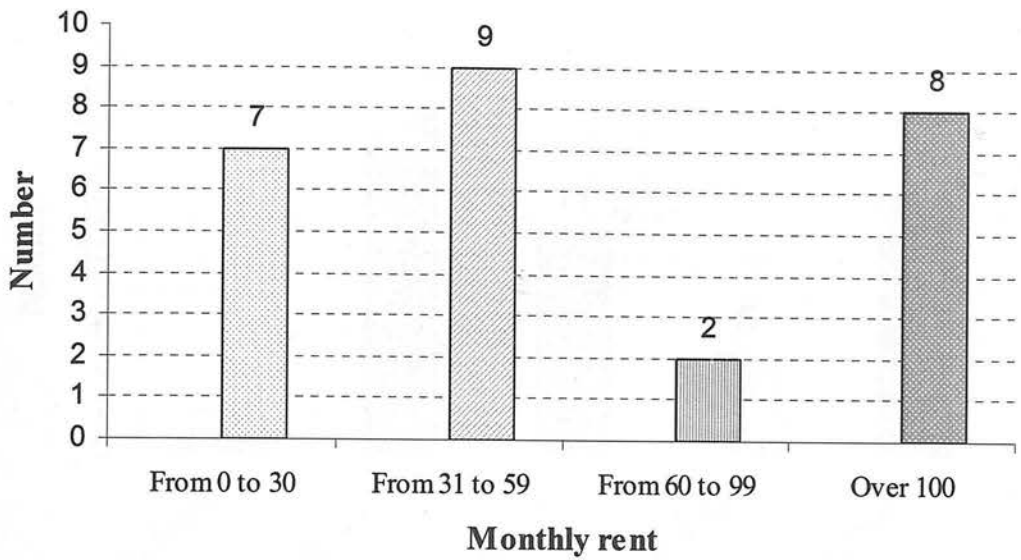
Table 5-16 below shows the residents monthly rent in four different groups: less than 30 L.D. per month, 31–59 L.D. per month, 60–99 L.D. per month, more than 100 L.D. per month.

Monthly rent	From 0 to 30	From 31 to 59	From 60 to 99	Over 100	Total
Number	7	9	2	8	26*
Percent	27%	34%	8%	31%	100%

Table 5-16: Shows the distribution of monthly rent.

Source: Survey conducted on the site by the author, between April and July 2003.

*** (26) Because only twenty-six of the sample rent their houses**



From Table 5-16, it can be concluded that the average rent value in the Old Town is about 56 L.D. per month. This percentage includes those houses rented to single migrant workers for around 300 L.D. per month but which, in many cases, accommodate up to twenty people. That means each person pays just 15 L.D. per month. In normal cases, the average rent is about 30 L.D. per month (PAOOT).

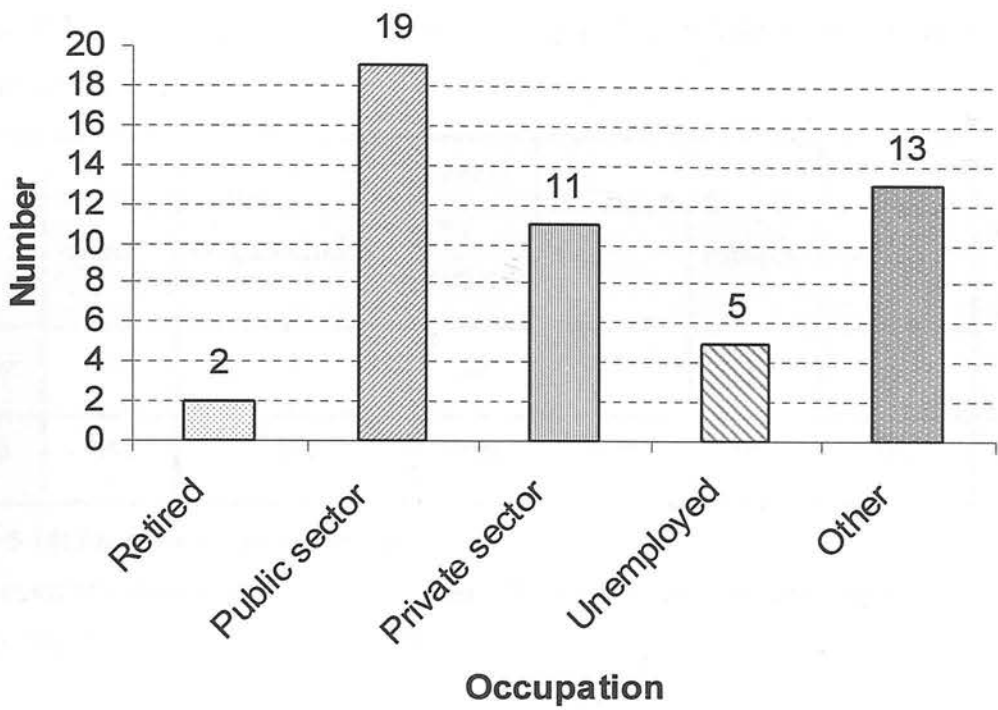
17- Householders' occupation

Table 5-17 shows the respondents' occupations in five groups: retired, public sector, private sector, unemployed and others.

Occupation	Retired	Public sector	Private sector	Unemployed	Other	Total
Number	2	19	11	5	13	50
Percent	4%	38%	22%	10%	26%	100%

Table 5-17: Shows the distribution of the respondents' occupation.

Source: Survey conducted on the site by the author, between April and July 2003.



From the table above, it can be concluded that about 19-38% of the respondents in the survey area are working in the public sector. The reason for this could be due to the role of government policy, which has cancelled the private businesses. In the traditional society, family employment gravitated around a specific family business and, usually, the men in the family used to undertake all the jobs related to this. Therefore, the family and the house itself used to be a principal unit for generating the economy and had a consequently strong role within the society. The table above also shows the private sector (11-10%) of the total sample. In no case among the sample group did the author encounter householders who run their own businesses, such as a shop or a small manufacturing workshop within the survey sample. The author found that three women (out of a total of fourteen women) were working, whereas the remaining householders (13-26%) included divorced and widowed people who received social security benefits. Unemployment among the respondents in the Old Town is 5-20%, who do not have permanent jobs and a stable income. In addition, this means that their income level depends on everyday work while the rest, 2-4% of the total sample, are retired people.

18 - Where is your work?

Table 5-18 shows the respondents work places grouped into six categories: within the house, within the neighbourhood, within the city centre, in Tripoli city, in the suburbs, and outside Tripoli.

Work place	Within house	Within the neighbourhood	Within city centre	In Tripoli city	In the suburbs	In another city	Total
Number	0	2	15	13	0	0	30*
Percent	0%	7%	50%	47%	0%	0%	100%

Table 5-18: Location of the workplace.

Source: survey conducted on the site by the author, between April and July 2003.

* Only (30) of the total sample had work

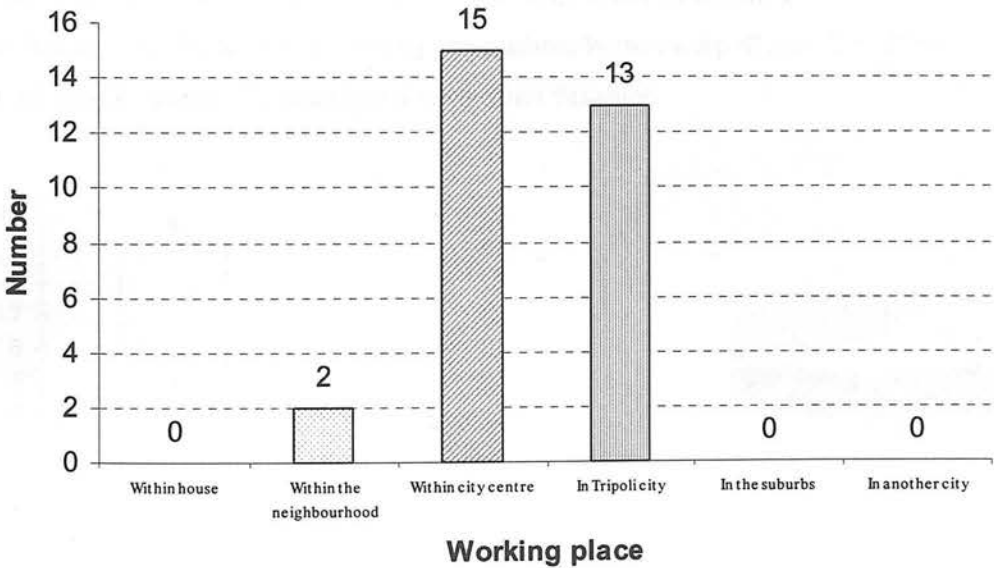


Table 5-18 shows that 15-50% of the households have a job in the city centre, which is more or less close to their homes, and most of these respondents added that they walk to work. Whereas 13-47% of those who work in the larger Tripoli city, some of them use public transport to travel to work, while the remainder (2-7%) of the sample are working within the neighbourhood.

The field study discovered that fewer of the respondents are living and working in the Old Town today.

5.8 Tenure and ownership

19- Would you like the courtyard to be your own?

Courtyard for you only	Yes	No	Total
Number	9	4	13*
Percent	18%	8%	100%
Reasons	Privacy Less problem For the children to play Feeling free For sleeping in summer time Drying the clothes.	I stay with my brother/ parent/ son or other relative.	

Table 5-19: Shows if the households would like to own the courtyard.

Source: Survey conducted on the site by the author, between April and July 2003.

* Only 13 people shared the courtyard with other families.

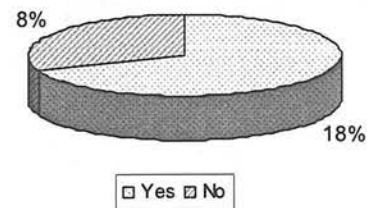
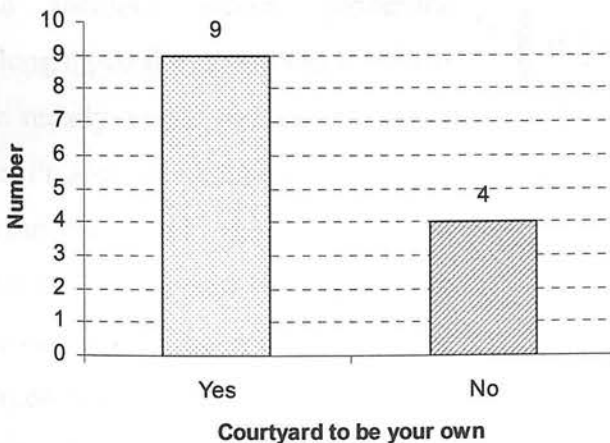


Table 5-19 above shows that 9-69% of the total households who shared the courtyard with other families would prefer the courtyard to be their own. The typical reasons they stated were that: “The courtyard provides privacy for the family”; “When you own the courtyard there will be less problems”; “The courtyard is a good place for the children to play”; “When you own the courtyard you can dry the clothes in it”; “When you own the courtyard you feel free”; “When you own the courtyard you can use it for sleeping

in the night in summer”; “When you own the courtyard you feel there is no control, you feel free, you can wear any clothes you like and sit in the courtyard at any time. When you share the courtyard, it is difficult to do all that”. While the remainder, 4-31% of the total sample, were happy to share their courtyard all stated that, they shared it with another member of the same family.

20- Is the household owned, rented or other?

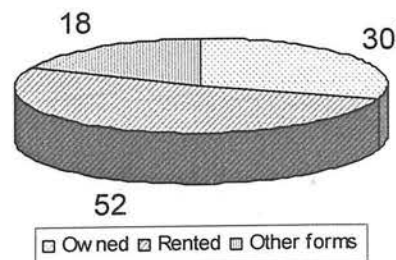
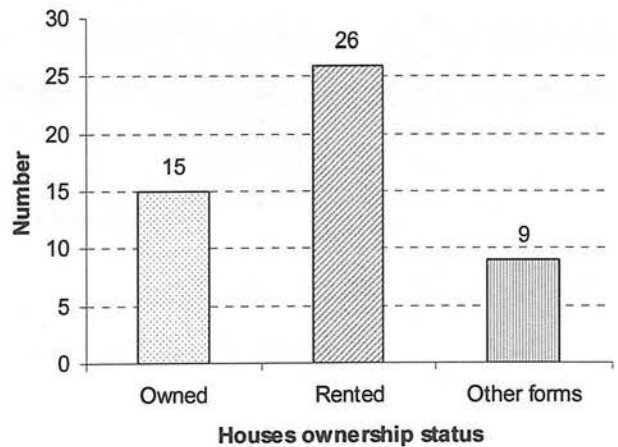
Table 5-20 below shows the house ownership status.

Ownership status	Owned	Rented	Other	Total
Number	15	26	9	50
Percent	30	52	18	100%

Table 5-20: House ownership status.

Source: Survey conducted on the site by the author, between April and July 2003

In the Old Town of Tripoli, ownership of properties is divided into three main categories. The first one includes rented properties belonging to the government, which are mostly under the ownership of the Project of Administration and Organisation of the Old Town (PAOOT) under new legislation. The second category is properties that are owned through Al-Awqaf, i.e. that have been left by pious people as religious endowments. The third category is those properties in private ownership; these might belong to individuals or be inherited by a group from the same family.



Most of the houses in the Old Town are tenanted properties. From the table above, it can be concluded that about 70% (18% + 52%) of the Old Town houses are not owned but are rented and other forms. Another form means the user of the house does not own or rent but gets the house under the new housing ownership law of (1976) which allows one dwelling unit to each Libyan family and stipulates that this dwelling cannot be rented. The result is that many dwellings have been expropriated by the government and rented to non-Libyan people or left unoccupied. As a result of this, the Project of Administration and Organisation of the Old Town (PAOOT) is entitled to own and manage the properties of landlords who previously owned more than one house. Most of these houses were rented by this agency to non-Libyans who are married or single. The table also gives an indication that more than 70% of the original inhabitants deserted the Old Town to move to the city's new suburbs.

During the field survey, the author recognised that some of the houses in the Old Town had been rented legally to one family or a limited number of single migrant workers, but the true number of residents was completely different. The actual total number of migrant workers in the city of Tripoli and living in the Old Town is much higher. Most of the migrant workers do not know the value of the historical buildings and do not share the cultural value of the Old Town. Building deterioration in the Old Town has been due to overcrowding and neglect. While 15/30% of the total sample owned the houses.

21- If the house is rented, what kind of tenure is it?

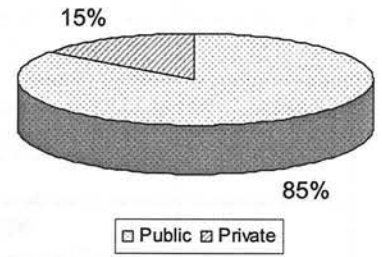
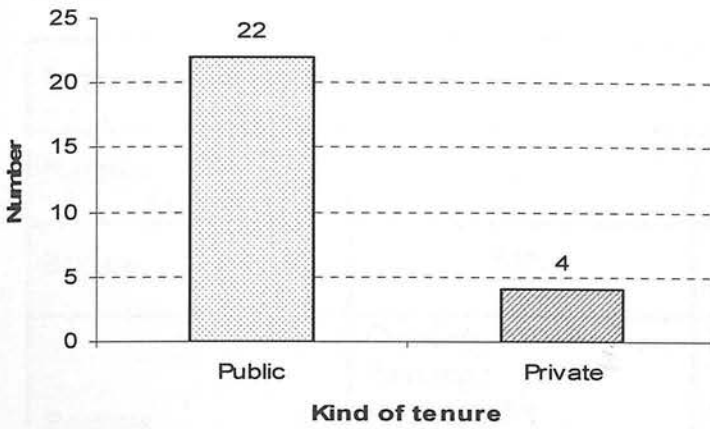
Table 5-21 shows the type of tenure in two groups: public and private. The total in the table is 26, accounting for only those who rent a house from the total sample.

Type of tenure	Public	Private	Total
Number	22	4	26*
Percent	85%	15%	100%

Table 5-21: Shows the type of tenure.

Source: Survey conducted on the site by the author, between April and July 2003.

*** Only 26 households of the sample are living in rented houses.**



The table above reveals that the majority of rented houses (85%) are in public tenure. However, Table 5-21 also shows that 15% of the households rented the property from private property owners while 85% are in public ownership. In addition, it is surprising to see that the properties which, are rented from public landlords was high. This cannot be taken as an indicator. The Project of Administration and Organisation of the Old Town (PAOOT) for years have owned most of the houses in the Old Town. The reason for this is that the government aims to support each family by providing a satisfactory dwelling unit, as made clear in the Green Book (1976) "a book containing the philosophy and ideas of the Libyan leader" which made it clear that each family is supposed to have its own dwelling unit for satisfactory living. This states that the house is a basic need for both individuals and families. Therefore, others should not own it. There is no freedom for a man who lives in another's house. According to Ghaddafi, all other attempts made by different nations to solve the problem of housing are not solutions at all. The Green Book states that all their other attempts have concentrated only on the reduction, increase or standardisation of rent, whether at private or public expense. No one, it adds, has the right to build any dwelling unit in addition to his own, for the purpose of renting it, because the dwelling unit represent another person's needs, and building it for the purpose of rent is an attempt to have control over the needs of another person.

From this idea, which became enshrined in law, each person who had more than one property was only entitled to possess one and the rest had to belong to the government. The majority of the original people who had at least one house in the Old Town and another in the new town chose to leave the Old Town house, live in the new one and leave the old one to the government.

22- Do you contribute to improving the house?

Improving the house	Yes	No	Total
Number	31	19	50
Percent	62%	38%	100%
Reasons	Cleaning Painting Adding toilet Maintaining the roof Plastering Electrical working	New house There is no ability No money I am not the owner of the house	

Table 5-22: Residents' contributions to improving their houses.

Source: Survey conducted on the site by the author, between April and July 2003.

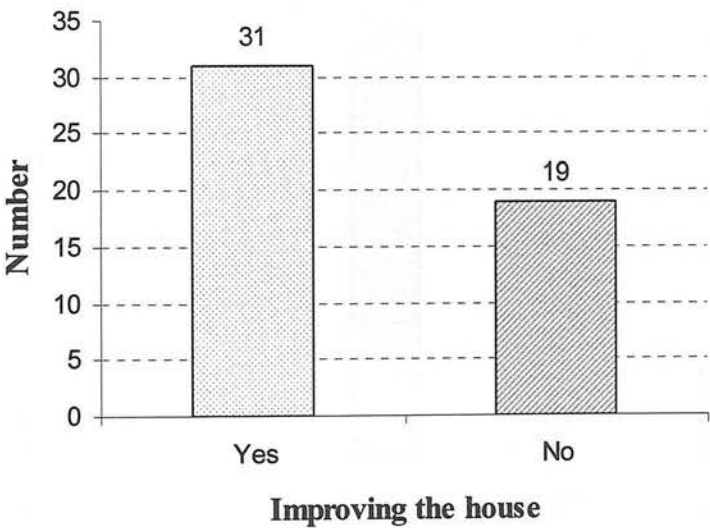


Table 5-22 above shows that a total of 31(62%) householders out of 50 had contributed to improving their houses. This ranged from doing simple work like cleaning and painting, to repairing the roof, plastering, insulation upgrading the electricity wires and adding rooms like a toilet. The remaining 19(38%) of the sample had not contributed because either they did not own the property, or they lacked the ability or the money to improve the house. In addition, some of them do not like to improve the house because they do not own the house.

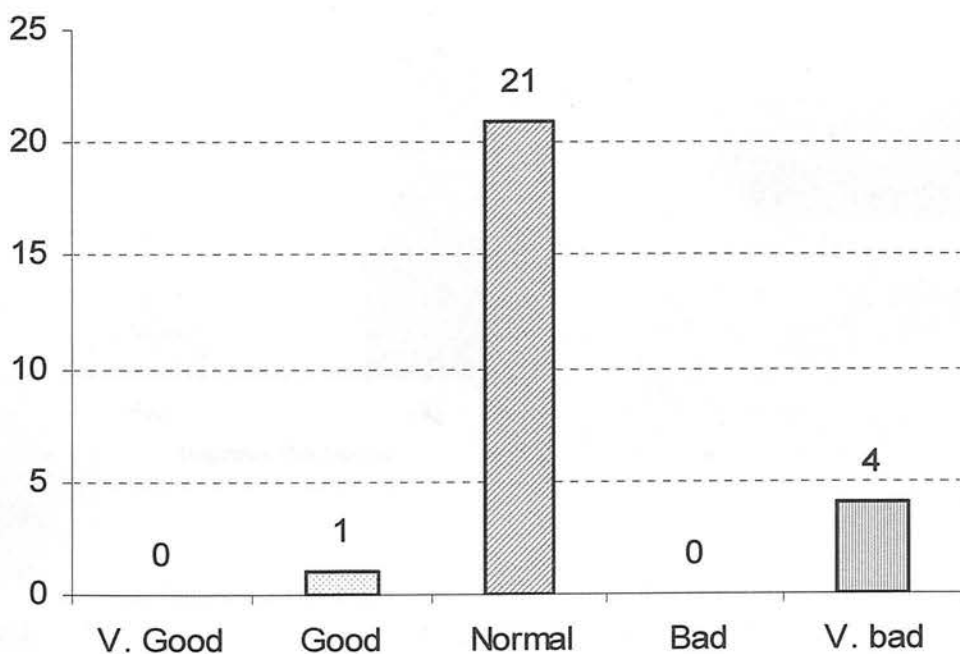
23- How is the relationship between the owner and the tenants?

Relationship between them	V. Good	Good	Normal	Bad	V. bad	Total
Number	0	1	21	0	4	26*
Percent	0%	4%	81%	0%	15%	100%

Table 5-23: Relationship between the owner and the tenants.

Source: Survey conducted on the site by the author, between April and July 2003.

*** Only 26 households of the sample are living in rented houses**



The field survey revealed that 21(81%) of the tenants interviewed had a good to normal relationship with their owners, only 4(15%) of the same sample had a very bad relationship with the owners. Most of these mentioned that the owner did not carry out any maintenance of the property. While only 1(4%) had a good relationship with his or her property owner.

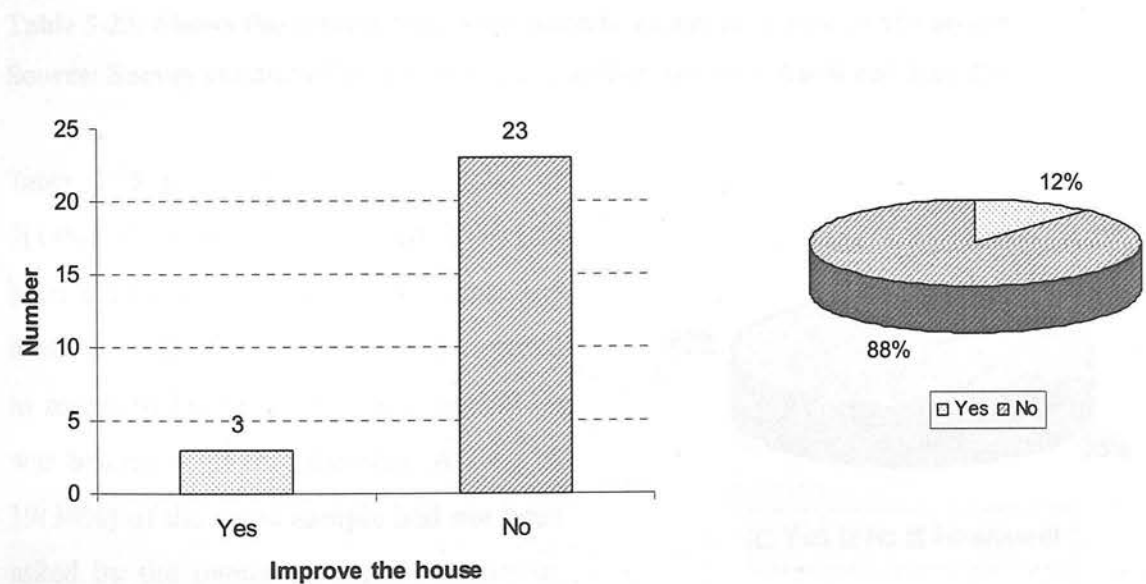
24- Does the owner take any measures to restore or improve the rented house?

Improve the house	Yes	No	Total
Number	3	23	26
Percent	12%	88%	100%

Table 5-24: Improvements of rented houses by the owner.

Source: Survey conducted on the site by the author, between April and July 2003.

* Only 26 of the sample are living in rented houses



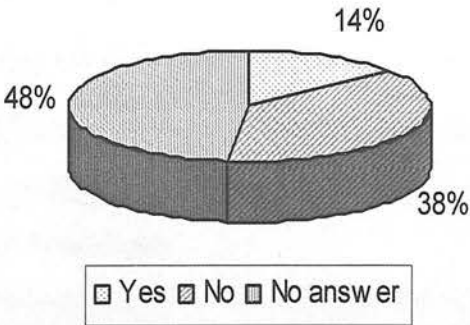
The Table 5-24 above shows that 23(88%) of those interviewed and who rented their house claimed that the owner did not take any measures to improve it. While only 3(12%) of the total sample said he or she did. This indicates that dwellings with absentee owners suffer general dereliction, which can lead eventually to physical disrepair. The absence of the owner-occupier considerably diminishes his sense of responsibility to the building itself and perhaps to the local community. The owner has less to gain from improving his property, as he would gain nothing from it unless improvements led to higher rents. The tenants, on the other hand, would be unwilling to see the rents increased, simply because they could not afford it.

25- Have you been asked to vacate the house by the owner?

Vacate the house by the owner	Yes	No	No answer	Total
Number	7	19	24	50
Percent	14%	38%	48%	100%
Reasons	The main owner wants his house Failure to pay the rent			

Table 5-25: Shows the tenants who were asked to vacate the house by the owner.
Source: Survey conducted on the site by the author, between April and July 2003.

Table 5-25 above shows that a total of 7(14%) of the householders out of 50 had been asked by the owner to vacate the house because the original owner wanted to return to his house or the householder was behind in paying the rent. A total of 19(38%) of the same sample had not been asked by the owner to vacate the house. While the remaining 24(48%) of the sample owned the property.



26- How are relations between the residents?

Table 5-26 below shows the relationships between the residents. The respondents are in five different groups: very good, good, normal, bad and very bad.

Relationship between the residents	V. Good	Good	Normal	Bad	V. Bad	Total
Number	8	23	19	0	0	50
Percent	16%	46%	38%	0%	0%	100%

Table 5-26: Relationship between the residents.
Source: Survey conducted on the site by the author, 2003

Table 5-26 indicates that the majority of the residents 23(46%) had good relationships with each other, 19(38%) of the respondents indicated that they had a normal relationship with their neighbours. A few (8-16%) had very good relationships. Most of the residents who answered 'normal' said that



the reason is we do not know each other. Some of them who have lived for a long time in the town said they feel the sense of social and cultural harmony does not exist any more after the Old Town's original people have been replaced by the migrant workers.

27- Change in your living conditions in the last five years?

Table 5-27 below shows the changes in the householders' living conditions in the last five years. The respondents are grouped into: improved a lot, improved a little, no change, declined a lot, declined a little, less than five years here.

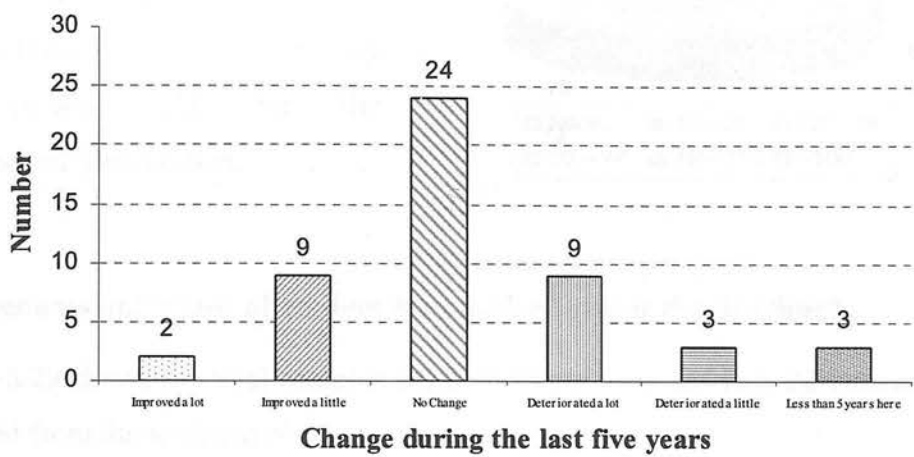
Change during last 5 years	Improved a lot	Improved a little	No Change	Deteriorated a lot	Deteriorated a little	Less than 5 years here	Total
Number	2	9	24	9	3	3	50
Percent	4%	18%	48%	18%	6%	6%	100%

Table 5-27: Changes in living conditions in the last 5 years.

Source: Survey conducted on the site by the author, between April and July 2003.

Table 5-27 above shows that the majority of the residents, 24(48%) had no change in their living conditions in the last five years. Nine (18%) of the residents indicated that they had made a little improvement to in their living condition. Most of those are migrant workers who came from poor areas. Another (9-18%) reported that living

conditions had deteriorated a lot. Most of those were original residents who said the reason was the situation of the Old Town. While 3(6%) of the sample have been living in the Old Town for less than 5 years.



28- (For owner-occupiers only) how much do you pay for your repairs annually?

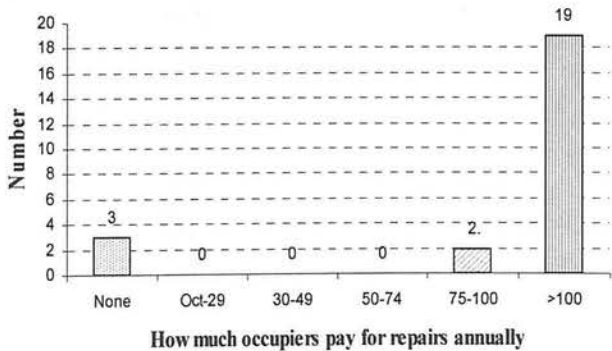
Occupier only	None	10-29	30-49	50-74	75-100	>100	Total
Number	3	0	0	0	2	19	24*
Percent	13	0	0	0	8	79	100%

Table 5-28: Shows how much the owners are paying for repairs annually.

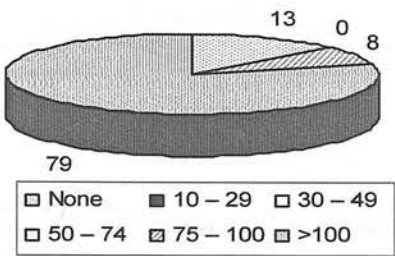
Source: Survey conducted on the site by the author, between April and July 2003.

* Only 24 of the household heads had owned the house in the sample.

Table 5-28 above shows that 3(13%) of the total sample do not pay any annual money towards the repair or maintenance because their houses were in good condition (the new houses). Two (8%) of the sample paid between 75 to 100 L.D. annually, while 19-79% of the sample pay more than 100 L.D per year.



Where the owners live in their own properties, it is in their immediate interest to keep them more or less well maintained. In the sample, the author found two household owners who pay around 16.000 L.D. for the maintenance of their houses.



29- For (tenants only) how often does the landlord repair the dwelling?

The Table 5-29 shows the total samples are 26 because there are only 26 houses, which were rented from the total sample.

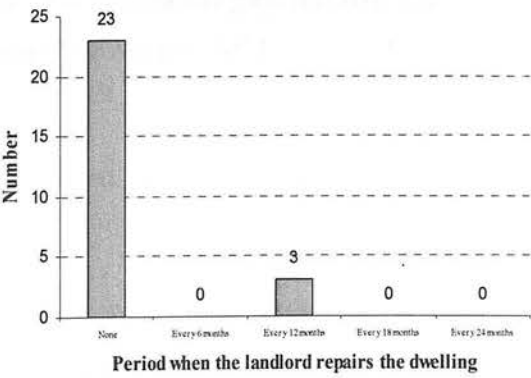
Tenants only	None	Every 6 months	Every 12 months	Every 18 months	Every 24 months	Total
No.	23	0	3	0	0	26*
Percent	88%	0%	12%	0%	0%	100%

Table 5-29: How often does the landlord repair the dwelling.

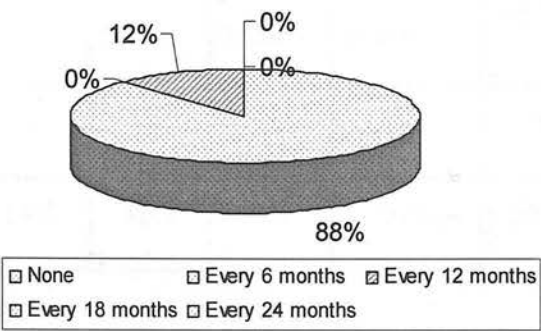
Source: Survey conducted on the site by the author, between April and July 2003.

- Only 26 of the head householders in the sample rent the house.

Social change, the new policy regarding renting rules and the subdivision of houses into rooms for rent, especially the houses with absentee landlords, inevitably leads to the housing suffering significant physical damage and general degradation (see Figure 5-6).



The absence of owner-occupiers has greatly diminished their sense of responsibility about many of the houses that once existed within the Old Town. While this sense of responsibility is missing once the properties belong to the government and nowadays, the majority of the houses are rented to the migrants workers who do not care about them.



This situation appears on the surface in the visible lack of maintenance and repairs (see Figure 5-8). Maintenance is essential extend the expected life of the houses.

Moreover, the low rent paid to the agency (PAOOT) has reduced its income to the point where they see little point in spending money on repairs and improvements to the houses. From Table 5-29, it appears that 23(88%) of the rented households claimed that the owner (PAOOT) did not take maintenance seriously or restore or repair their rented houses, while, at best, 3(21%) of the same sample believed that they did so once every 12 months.



Figure 5-8: Shows the physical damage
Source: The author, 2003

30- How long have you lived in this neighbourhood?

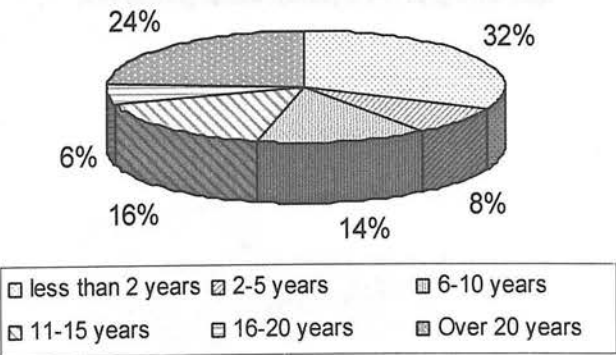
Table 5-30 below shows the length of residence in the Old Town in six groups: less than two years, 2-5 years, and 6-10 years, 11-5 years, 16-20 years, and over 20 years.

Length of stay in this neighbourhood	Less than 2 years	2-5 years	6-10 years	11-15 years	16-20 years	Over 20 years	Total
Number	16	4	7	8	3	12	50
Percent	32%	8%	14%	16%	6%	24%	100%

Table 5-30: Length of residence in the Old Town.

Source: Survey conducted on the site by the author, between April and July 2003.

From Table 5-30 above, it appears that the majority of the residents in the sample, 16(32%), have lived there for less than two years. Most of the inhabitants are migrant workers who have been staying for a short period, from a few months to two years. Others replace them when they leave. Another 8(16%) have lived in the Old Town between 11 to 15 years. While 12 families, (24%) of the total sample who have lived there for more than twenty years include families of long standing in their neighbourhood. Most of this group of residents, who were born and raised in the Old Town, do not wish or expect to leave it, as they have developed a sense of community. They enjoy practising the traditional way of life compared with other relatives and friends who have left the Old Town to live in the new city and who feel they have missed this opportunity. In addition, the residents who were born in their neighbourhoods had a greater attachment to their neighbourhoods as a place to live and which they wanted to protect, than those who had been living there for a short time.



31- Where were you living before coming to this neighbourhood?

Table 5-31 below shows the families' origin, distributed in five groups: from the Old Town, from the city centre, from the suburbs, from another city and from another country.

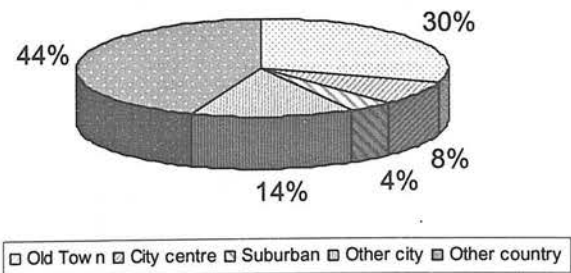
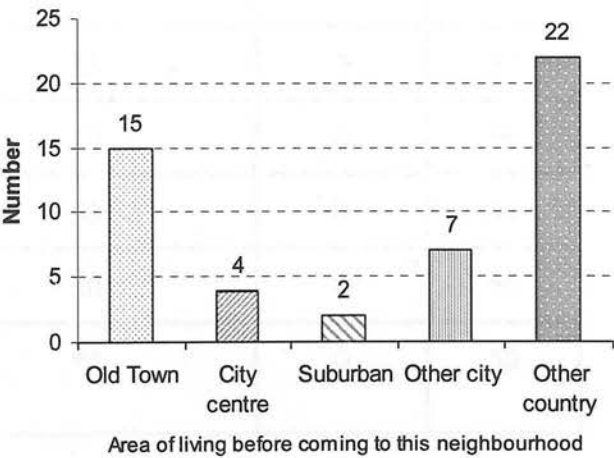
Before coming to this neighbourhood	Old Town	City centre	Suburbs	Another city	Another country	Total
Number	15	4	2	7	22	50
Percent	30%	8%	4%	14%	44%	100%

Table 5-31: Place of living before coming to this neighbourhood.

Source: Survey conducted on the site by the author, 2003.

In the survey area, it was unusual that the families and single people interviewed came from different countries; they spoke different languages and were from different backgrounds. Many of them had moved to the Old Town after the opening up of the borders to the African peoples when Libya was united with the African countries. Table 5-31 shows that those migrant workers from other countries represent the majority of the sample, 22(44%). On the other hand, migrants from other cities comprised 7(14%) of the total sample. The families from the same city, Tripoli, comprise 6(12%) of the total sample.

Families living in the same neighbourhood, some of them had moved from different neighbourhoods in the Old Town and these households still living in their original Old Town and had not moved out (those represent 15 households (30%) of the total sample.



5.9 Neighbourhood facilities

32- Is there an open space or play ground?

33- Is there a primary school within walking distance of 500 metres?

34- Is there a mosque within walking distance of 500 metres?

35- Is there a neighbourhood coffeehouse within walking distance of 500 metres?

36- Is there a bazaar or suq within walking distance of 500 metres?

37- Is there any sewage and storm water drainage in the streets?

Table 5-32 combines all the questions, which deal with the neighbourhood facilities.

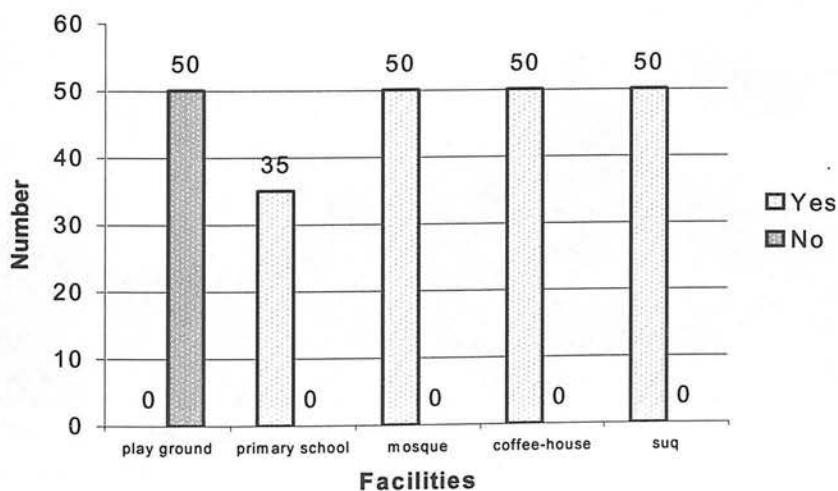
Neighbourhood facilities	Yes	No	Total
Playground	0	50	50
Primary school	35	*	35
Mosque	50	0	50
Coffeehouse	50	0	50
Suq	50	0	50
Sewage and storm water drainage	**	0	50

Table 5-32: Shows the Old Town services.

Source: Survey conducted on the site by the author, between April and July 2003.

* People do not have children in primary school

** There is drainage but in a bad condition



An attempt was made in the survey to establish attitudes to the current provision of facilities in the Old Town. It appears from the responses that there is high degree of satisfaction with the facilities provided. Table 7-32 shows that 100% of the respondents are happy with some facilities. The Old Town residents have access to a range of facilities within walking distance. However, when the author asked them about the health services, an issue, which was not included in the questionnaire, they answered, they were not very satisfied with the health service. When the author asked why he or she was not satisfied, they said because there was a clinic but no doctor. The Old Town residents live in poor urban conditions and lack health services. With regard to shopping facilities, they said that in recent years, they were very satisfied because all the shops in the Old Town were open again. During the 1980s, up to the beginning of the 1990s, retail was moved out into supermarkets owned by the government and located far from the Old Town. In addition, the above table shows that the households recognised the lack of a playground. Some of the residents said the children in this area used to play in the outdoor space freely, with very little restriction. Now the area is not very safe and clean after buildings have collapsed and many cars use these open areas as well as open spaces being used for car parking. It is difficult to protect the children from the traffic. In addition, they said there is no area for children to play. The majority of respondents said the children did not enjoy the outdoor space in their neighbourhood. During the field survey, the author observed that the outdoor spaces were not clean and children often played close to rubbish collection areas (see Figure 5-9). The majority of parents of the sample encouraged their children to play inside the house in the courtyard.

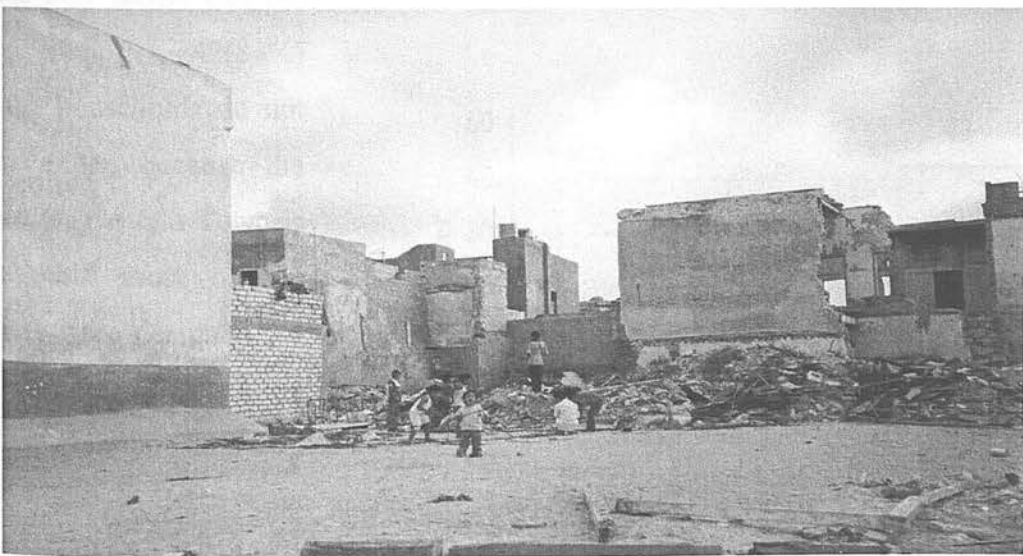


Figure 5-9: Children playing close to rubbish collection area
Source: The author, 2003

One of the most serious problems confronting the Old Town is its inadequate infrastructure. As a consequence of neglect, old sewage and water networks for example, these services have long vanished. The water pipes leak. Most of the streets in the Old Town are unpaved and dark without light during the night. When the author discussed with the residents this situation, they added that there was no fire station in the Old Town, which is a very important service to have in any neighbourhood. In addition, they complained about the lack of some facilities, such as cleansing, health services, fire station, water, sewage, and areas for leisure and recreation.

38- Do you own a car?

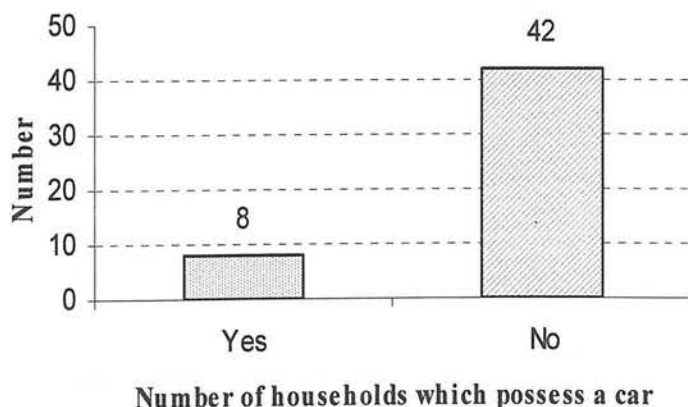
Table 5-33 below shows the number of households, which own a car.

Car ownership	Yes	No	Total
Number	8	42	50
Percent	16%	84%	100%

Table 5-33: Number of households, which own a car.

Source: Survey conducted on the site by the author, between April and July 2003.

Table 5-33 shows that the large majority, 42(84%) of the households do not own a car, because the fabric of the Old Town is such that most of the streets were designed for pedestrians. Most of the activities in the Old Town took place in the narrow streets and alleys and it is not safe to keep the car



far from the house. In addition, most of the people are on a low income, which means they cannot afford to spend money on a car. While 8(16%) of the total sample own a car. The residents prefer to bring their cars as close as possible to their homes. The restricted car access in the traditional neighbourhoods has made it hard for those who wish to park near to their home.

39- What is the approximate distance between your parking place and the house?

Distance between your parking place and the house	Less than 50m	50 – 100m	100 – 150m	More than 150m	Total
Number	7	1	0	0	8*
Percent	88%	12%	0%	0%	100 %

Table 5-34: Distance between the car-parking place and the house.

Source: Survey conducted on the site by the author, between April and July 2003.

* Only eight own a car

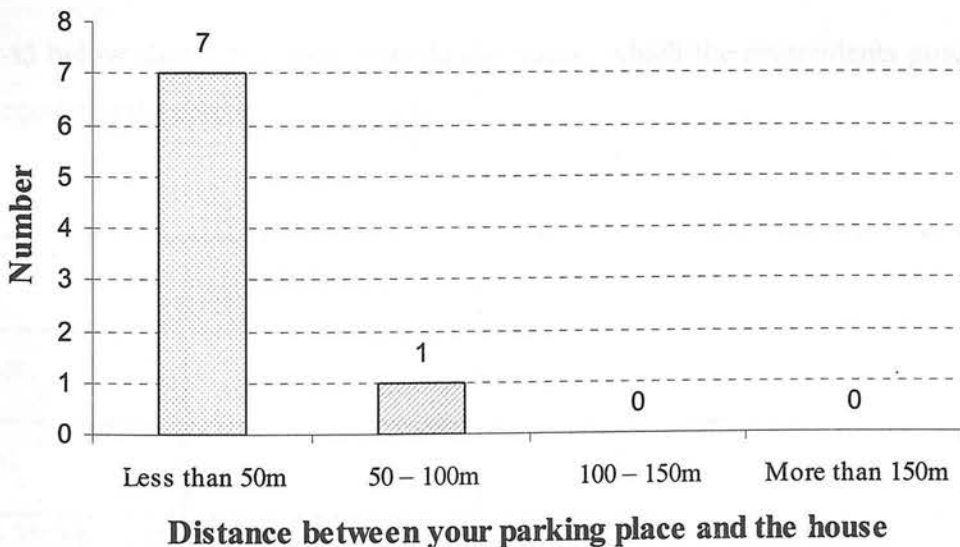


Table 5-34 shows the majority (88%) of the households were parking their vehicles less than 50 metres from their home.

The vehicles have difficulty passing through the narrow streets of the Old Town. Most of the vehicles in the Old Town are driven by persons who do not live in the Old Town but work in it. There is a need to forbid or restrict or regulate vehicular access to the Old Town because it is dangerous and creates many problems (see Figure 5-10).



Figure 5-10: Vehicles in the Old Town

Source: The author, 2003

Most of the vehicles block the narrow lanes and doorways of the houses and shops, which contributes to a conflict between vehicular and pedestrian traffic. Nowadays, the vehicles are parked on the street sides and in the pedestrian walkway, which handicap the commercial life and degrades the historic value of the Old Town.

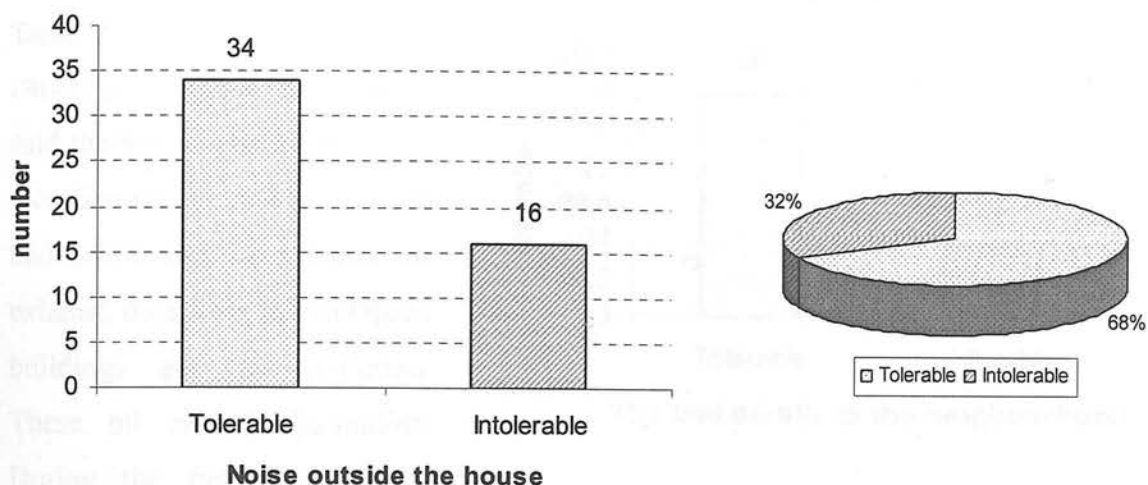
40- Is the noise outside the house tolerable or intolerable?

Table 5-35 below shows the noise outside the house, which the respondents grouped in two categories: tolerable and intolerable.

Noise	Tolerable	Intolerable	Total
Number	34	16	50
Percent	68%	32%	100%

Table 5-35: Shows the noise outside the house.

Source: Survey conducted on the site by the author, between April and July 2003.



From Table 5-35 above, it is evident that 34(68%) of those interviewed said the noise outside their houses is tolerable. The author observed during his field survey that housing which was located in alleys far from the traffic, main pedestrian streets and the suq areas was more quiet. Whereas 16(32%) of respondents from the same sample said that the noise outside their houses was intolerable. When the author asked them why, they explained that the streets where they live were very busy, near to the crowded markets, and close to the traffic areas. In addition, some families complained about the noise made by sharing the houses with other families or coming from houses occupied by single migrant workers.

41- Is the air quality outside the house tolerable or intolerable?

Air quality	Tolerable	Intolerable	Total
Number	26	24	50
Percent	52%	48%	100%

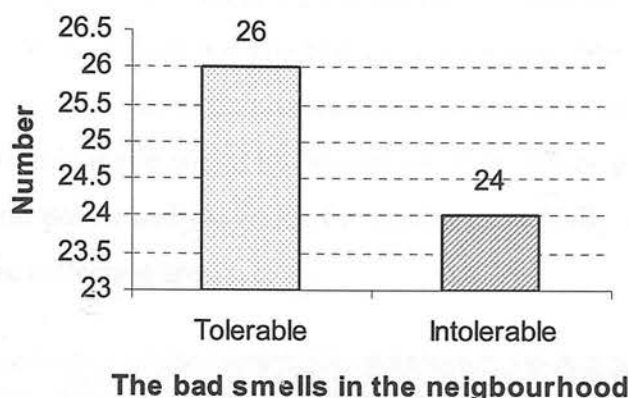
Table 5-36: Air quality outside the house

Source: Survey conducted on the site by the author, between April and July 2003.

Table 5-36 above shows that 24(48%) of those interviewed said the bad smells in their area were intolerable and there were bad smells from the rubbish, car exhaust, dust from the collapsed buildings and air pollution. These all caused discomfort.

During the field survey, the

author observed that the houses, which were located near the rubbish collecting area, were more effected by bad smells, especially when it was hot, the smells were stronger and they also came from the sewage system which was in a poor condition. However, 26(52%) of respondents of the total sample said the bad smells in their neighbourhood were tolerable. When the author asked them why, they said it was because they lived far from the rubbish collecting areas.



42- Do you think the municipality is doing enough to keep the Old Town clean?

Is the Old Town Clean?	Yes	No	Total
Number	24	26	50
Percent	48%	52%	100%
Reasons	They starting cleaning two weeks ago	No agreement between the project (PAOOT) and the committee No specialised equipment for the Old Town No co-operation from the residents No funding for this Huge amounts of rubbish	

Table 5-37: Satisfaction with municipality cleaning Old Town.

Source: Survey conducted on the site by the author, between April and July 2003.

Table 5-37 shows that 26(52%) of the households were dissatisfied with rubbish disposal in the area see (Figure 5-11). The main reasons for that is the Project of Administration and Organisation of the Old Town (PAOOT) does not provide a good service, which has caused health problems because there is a strong link between the environment and the health of the residents. The situation is made worse by households that do not put their rubbish in the allocated collection points and the lack of a regular time (daily or weekly) for rubbish collection from the collection area.



Figure 5-11: Rubbish collection area.

Source: The author, 2003

43- Do you think the PAOOT is doing enough to restore the Old Town?

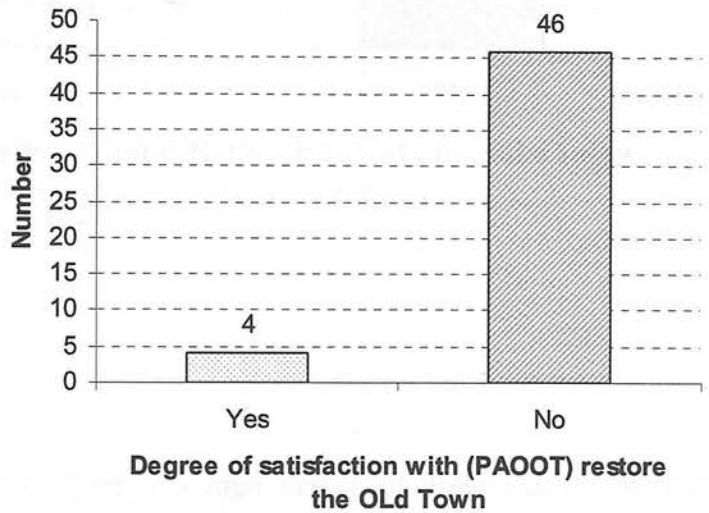
Restore the Old Town	Yes	No	Total
Number	4	46	50
Percent	8%	92%	100%
Reasons		No agreement between the PAOOT and the committee No specialist equipment for the Old Town	

		No funding for this objective	
		No real attention from the responsible authority about the Old Town	

Table 5-38: Satisfaction with PAOOT restoring the Old Town.

Source: Survey conducted on the site by the author, between April and July 2003.

The study reveals that almost all the householders interviewed believed that neither the PAOOT nor the municipality was not doing enough work to restore the Old Town. Table 5-38 above shows that about 46(92%) of household heads out of 50



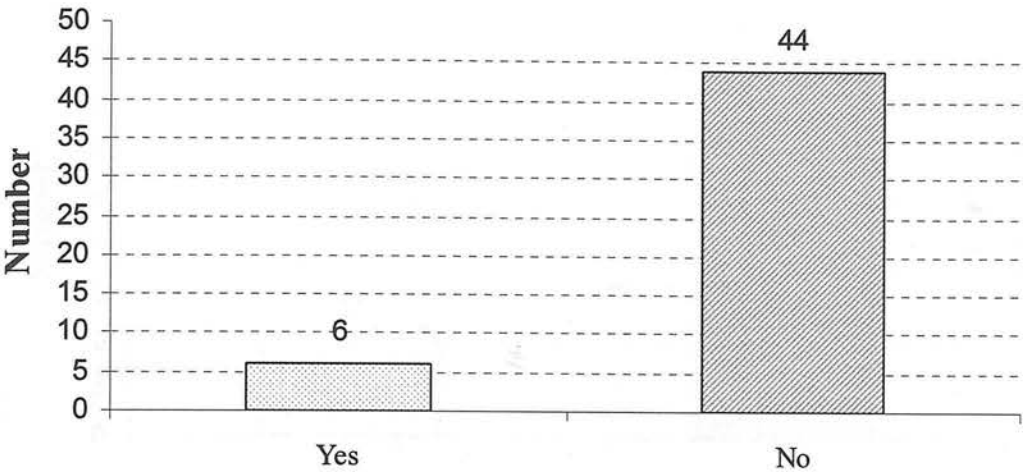
interviewed, were completely dissatisfied with what the (PAOOT) on the Old Town has done about the restoration of the Old Town. When the author asked the interviewees for their reasons, they said: "There is no funding support for this objective", "There is no real attention from the responsible authority of the Old Town", "The authority is caring about the historical buildings only", "There is no agreement between the PAOOT and the committee of the quarter". While (4-8%) of households said that they were satisfied.

44- Do you think the PAOOT is doing enough to maintain the streets in the Old Town?

Maintain the main streets	Yes	No	Total
Number	6	44	50
Percent	12%	88%	100%

Table 5-39: Satisfaction with PAOOT maintaining the streets of the Old Town.

Source: Survey conducted on the site by the author, between April and July 2003.



Degree of satisfaction with the (PAOOT) in maintaining the streets of the Old Town

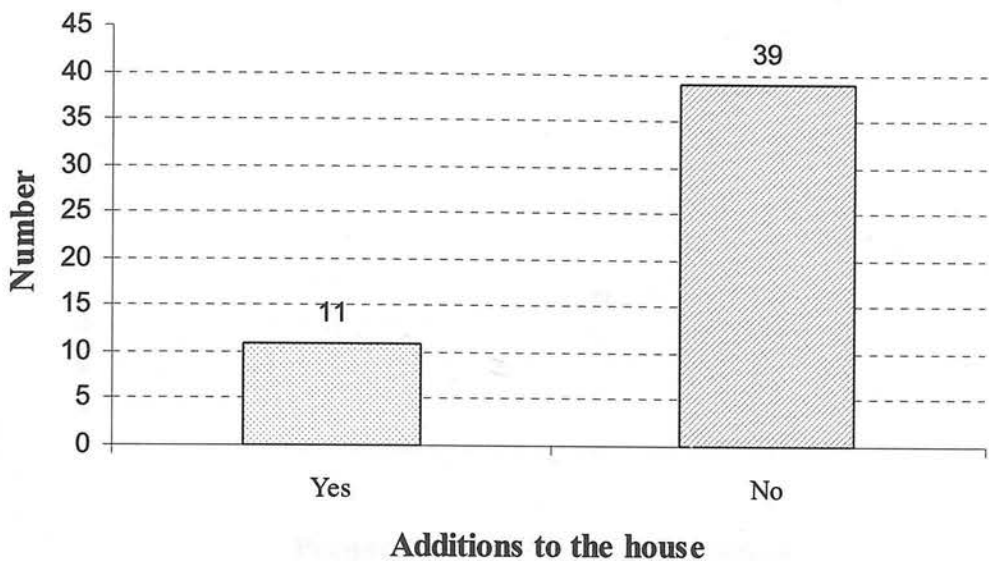
It appears from the answers that there is a high degree of dissatisfaction with the maintenance of the streets by the agency (PAOOT). Table 5-39 shows that 44(88%) of householders said that they were not happy, while 6(12%) said they were satisfied. The great majority of the household heads interviewed believed that the PAOOT was not doing enough work in the Old Town.

45- Have you modified any part of your house recently?

Modification of your house	Yes	No	Total
Number	11	39	50
Percent	22%	78%	100%
Reasons		New house Lack of money The house is enough Small house The house is rented	

Table 5-40: Shows the modification to the houses.

Source: Survey conducted on the site by the author, between April and July 2003.



The survey suggests that a small percentage of the respondents had made new additions to their dwellings. Table 5-40 above shows that 11(22%) of the residents had added parts to their houses recently. While the remainder of the total sample, 39(78%) had made no recent additions to their houses. When the author asked them for their reasons for not adding any part to their houses recently, they said: “My house is new”, “I do not have money to spend on my house”, “My house is too small which I cannot add to”, “The house is rented” and “I am staying here temporarily”.

46- Did you get permission to modify your house?

Permission to make changes	Yes	No	Total
Number	2	9	11*
Percent	18%	82%	100%
Reasons		It is not necessary It is not a big addition No money	

Table 5-41: Whether householder obtained permission to modify the house.

Source: Survey conducted on the site by the author, between April and July 2003.

(11): Only 11 of the household sample had added parts to his house.

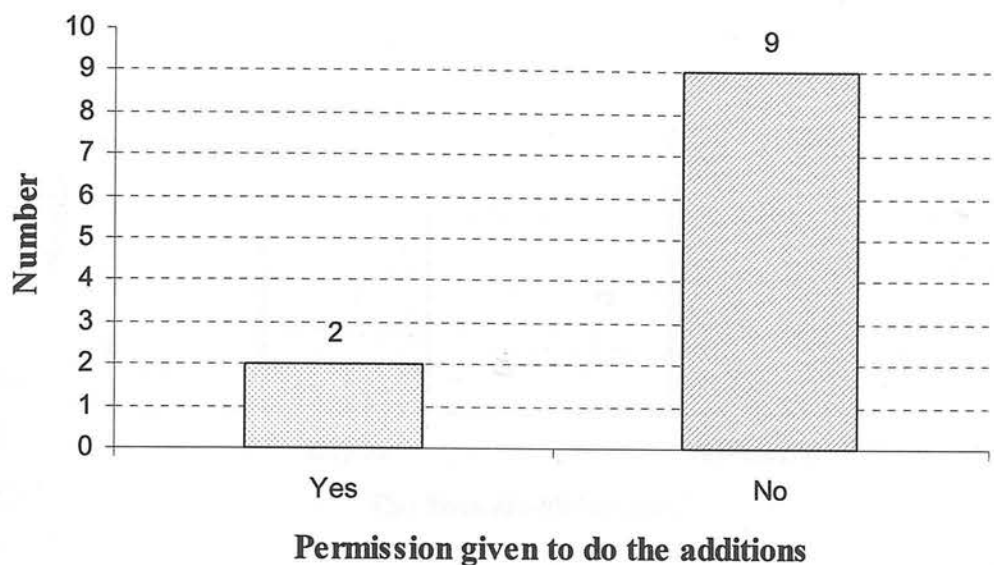


Table 5-41 shows that out of 11 household heads who had added parts to their houses recently, only 2(18%) had obtained permission to make these additions before they started. While the rest, 9(82%) did not ask for permission. When the author asked the others for the reasons they did not obtain permission or take advice, they said: “It is not necessary to get permission because no one asks you what you are doing”, “It is very small addition”, “If we had the money to give to architectural or engineering work, we could add a new room, instead of making a small addition.”

5.10 Demographic and social information

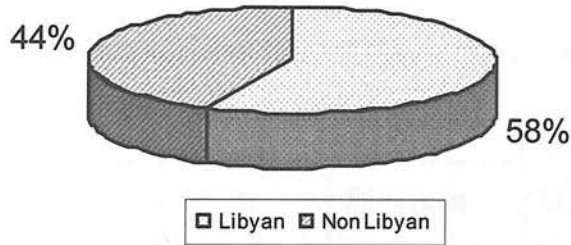
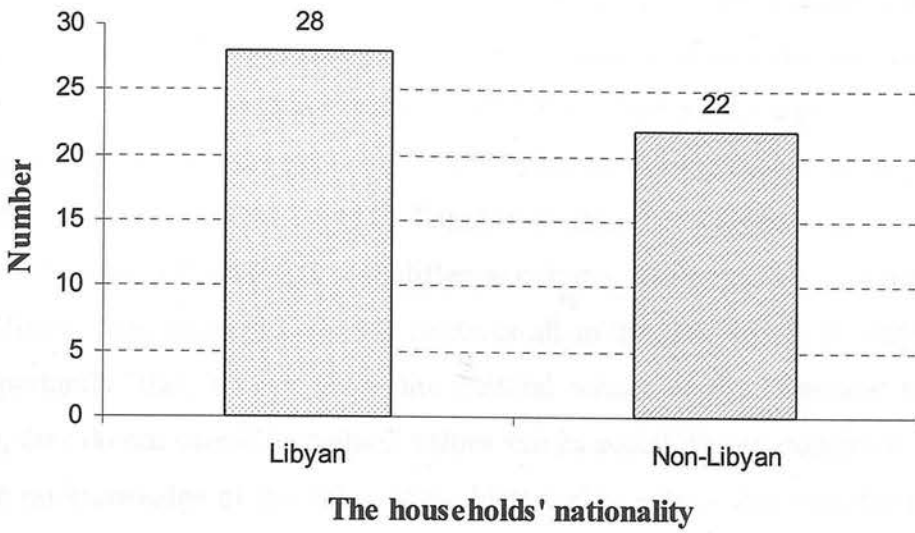
47- Your nationality?

Table 5-42 below shows the householders' nationalities in two groups: Libyan and non-Libyan.

Nationality	Libyan	Non-Libyan	Total
Number	28	22	50
Percent	58%	44%	100%

Table 5-42: Householders' nationality.

Source: Survey conducted on the site by the author, between April and July 2003.



The interesting information concerning the nationality of the residents in the sample, as shown in Table 5-42, is that 22(44%) were non-Libyan. The Old Town of Tripoli is crowded with migrant workers, most of them unskilled people. The development projects in Tripoli and the new laws to open the country to African people who can come to Libya without a visa, have given chances to many different African people to emigrate there. The majority of these migrant workers settle in the Old Town as soon as they arrive in Tripoli because the rent is very cheap or they stay with other relatives or friends from the same country. Most of the non-Libyan single men are living in very low standard, uncomfortable accommodation. These migrants have replaced the original inhabitants who moved to another area outside of the city wall. Of the total number, 28-58% were Libyan families.

On the author's visit to the old city of Tunis and the old city of Fez in Morocco, he did not see migrant workers. Tripoli is considered the only Old Town with many migrant workers. About 65% of the total number of the Old Town residents is such (PAOOT, 2002).

Most of the original inhabitants left the Old Town to live in the modern parts where they could enjoy better urban facilities. The Old Town gradually became vacant and semi-ruined, occupied by migrant workers and low-income people with few remaining original inhabitants who were generally older and poorer. The international migrants are an important factor in the Old Town of Tripoli's decline. They arrive in Tripoli without skills, documents and knowledge, with different cultures and languages, and they stay in the Old Town, with many friends and relatives all in the one house. In addition, and most importantly, they do not share the cultural values of the historical town and therefore, they do not care if its cultural values and its social life are destroyed. Equally, they have no knowledge of the value of the historical buildings they use; the historical houses are just for sleeping, in their view. All that puts additional pressure on damaged and destroyed historical buildings.

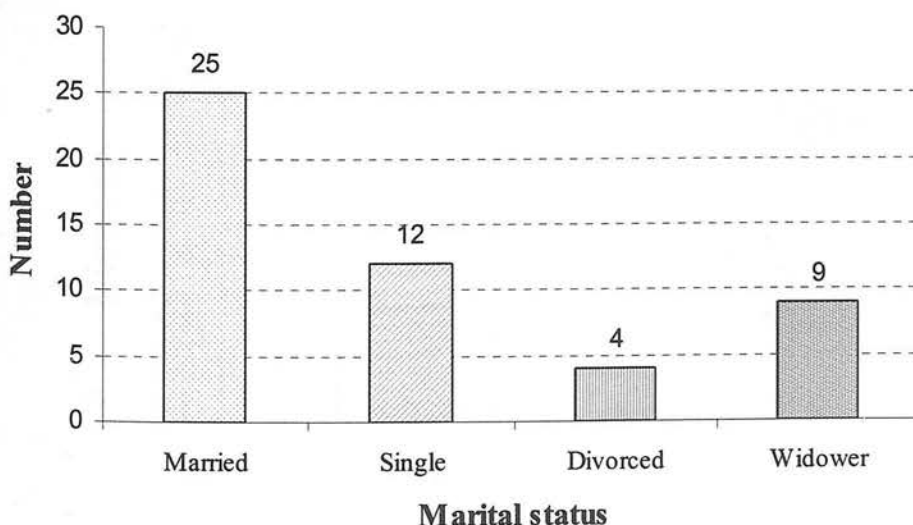
48- Marital status

Table 5-43 below shows the respondents marital status, distributed into four categories: married, single, divorced and widower.

Marital status	Married	Single	Divorced	Widower	Total
Number	25	12	4	9	50
Percent	50%	24%	8%	18%	100%

Table 5-43: Marital status of the respondents.

Source: Survey conducted on the site by the author, between April and July 2003.



The percentage of single people was high (24%) because as was mentioned previously, there are a large number of single migrant workers from other countries who have come to Libya seeking a better way of life and they stay in the Old Town.

The divorced category, representing 8% of the sample, referred to four divorced women in the sample survey who all came from outside Libya. The fact that they saw themselves as household heads goes against very strong local traditions. For example, when a Libyan woman is divorced, she moves to live with her parents. If her parents are dead, she lives with her brothers or sisters if they are not married or, if they are married, she moves to live in the house of her older brothers. It is a bad custom to leave a divorced woman to live on her own. In some cases, when a divorced woman chooses to live on her own, the large family and her relatives may practise a boycott against her, in some cases, as a way of forcing her to move in with them. When the author discussed this with some of them, he found they were from other countries.

49- Do you have any relatives living in the Old Town?

Relatives living in the Old Town	Yes	No	Total
Number	23	27	50
Percent	46%	54%	100%

Table 5-44: Shows the number of relatives living in the Old Town.

Source: Survey conducted on the site by the author, between April and July 2003.

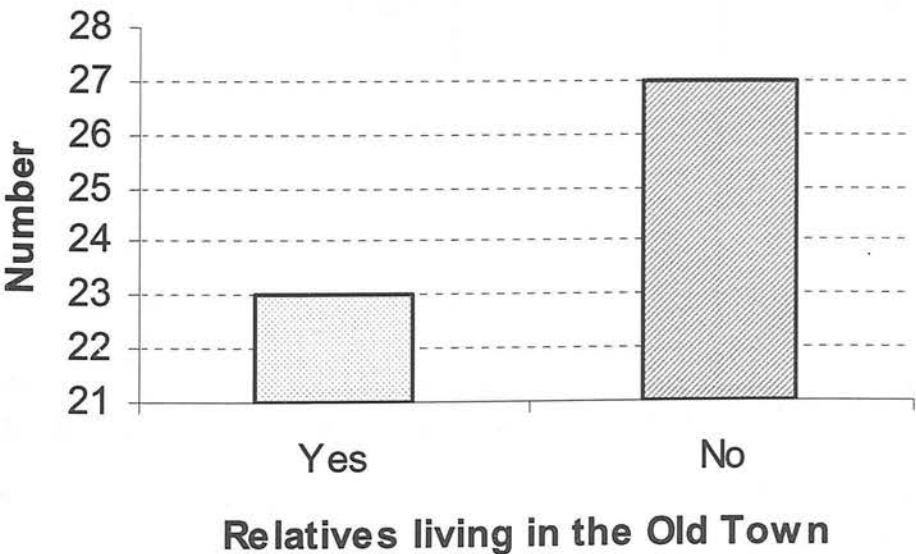


Table 5-44 shows that only 23(46%) of the sample had relatives living in the Old Town, while 27(54%) of the sample had no relatives in the area. The majority of Old Town residents used to have relatives close by but after the original people left the Old Town and were replaced by migrants from rural areas and from other countries, this familiar network broke down.

5.11 Participation

50- Have you done any voluntary work in the Old Town, or in your neighbourhood?

Voluntary work in the Old Town	Yes	No	No answer	Total
Number	28	15	7	50
Percent	56%	30%	14%	100%
Example/reason	General maintenance Sewage maintenance Collecting rubbish Cleaning the street Helping my neighbour Keeping the area safe Fighting corruption Maintaining the mosque Giving water to some neighbour	No body has invited me to do any voluntary work.		

Table 5-45: Shows who have undertaken voluntary work in the Old Town

Source: Survey conducted on the site by the author, between April and July 2003.

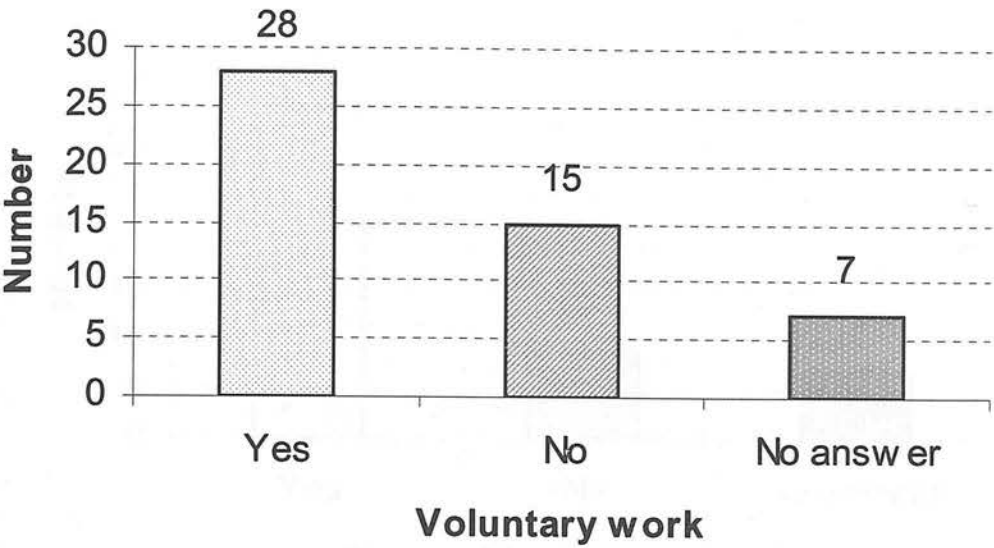


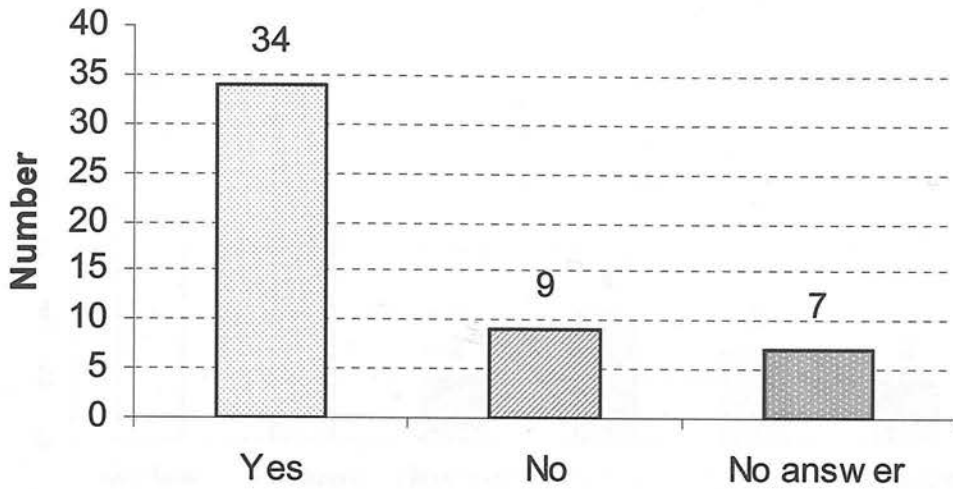
Table 5-45 above shows that over half, 28(56%) of the sample had participated in voluntary work in the Old Town. Examples of voluntary work included: “General maintenance”, “collecting rubbish from the street front of our house”, “helping each other”, “keeping the area safe”, “participating in maintaining the mosque”, and “giving water to some neighbour”. The residents reported that they received help from their neighbours for solving some problems in their daily lives because the narrow streets and alleys, which in some cases are free of cars, give more chance for people to make contact with their neighbours easily. In addition, the study revealed that the 15-30% of household heads, had not participated in any voluntary work because they had never been invited to do so, while the remaining 7(14%), did not answer the question.

51- If you were asked to participate in cleaning and preserving your neighbourhood, would you participate?

Would you participate in cleaning and preserving your neighbourhood?	Yes	No	No answer	Total
Number	34	9	7	50
Percent	68%	18%	14%	100%

Table 5-46: Shows the residents who participate in cleaning and preserving their neighbourhood.

Source: Survey conducted on the site by the author, 2003.



The residents participation

The field survey reveals that 34(68%) of household heads said they would like to participate in activities such as cleaning and preserving their neighbourhoods if they were asked to do so. However, 9(18%) said they were not willing to participate in any voluntary work. The rest 7(14%) refused to answer the question.

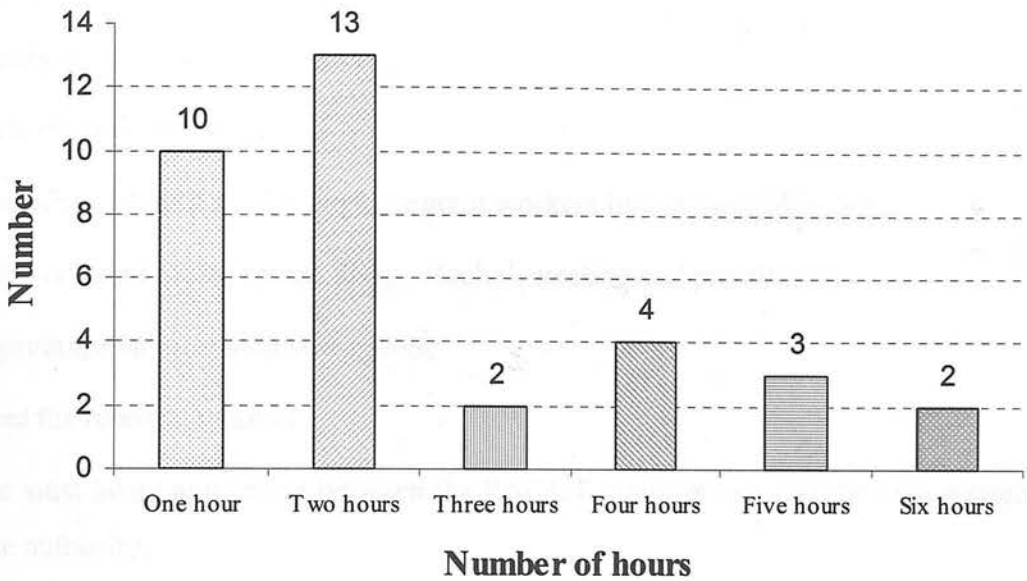
51- If yes, how many hours can you give in the week?

No. of hours per week	1	2	3	4	5	6	Total
Number	10	13	2	4	3	2	34*
Percent	29%	38%	6%	12%	9%	6%	100%
Total of hours per week	10	26	6	16	15	12	85

Table 5-47: Level of hypothetical participation in hours per week.

Source: Survey conducted on the site by the author, between April and July 2003.

* Only (34) of the total sample they said would like to participate



The study tried to indicate the number of hours that residents would participate per week, as shown in the table above. It shows that a total of 10-29% of household heads who agreed to participate in voluntary work could give one hour per week. A total of 13-6% of the same sample participated by giving 2 hours a week. A total of 2(6%) of the sample could give 3 hours weekly. A further 4(12%) of the respondents could participate 4 hours per week. Another 3-9% of the sample could give 5 hours weekly. While the remaining 2(6%) would participate for 6 hours each week. As a result, the author feels that there is an important commitment by residents to participate in the improvement of their neighbourhood through voluntary work if the time organised could give a good result. The most important thing that the residents can offer is their time, which in total is 85 hours per week, to help in providing a service to their own area, the residents would be willing to give their time voluntarily for their town.

53- What is the first priority that should be tackled to preserve the Old Town?

The responses mentioned 27 items, which should be tackled first to preserve the Old Town.

Maintain the buildings.

Maintain the sewage system.

Relocate the migrant workers from the Old Town.

Preserve the historical features of the Old Town.

The Old Town must be kept clean.

Maintain the streets.

Update the infrastructures.

The residents should not let single migrant workers live in the Old Town.

The government must prevent drugs, alcohol, stealing and prostitution.

The government must stop corruption.

Collect the rubbish on time.

There must be an agreement between the PAOOT management and the area committee as one authority.

The residents must work in co-operation with the PAOOT.

There must be subsidies from the government to preserve the Old Town.

Responsible people must care about the Old Town.

The infrastructure project for the Old Town must be improved.

The street market which is located on the west side of the Old Town near el-Bab el-Jaded must be closed.

In the Old Town, there is a clinic but there is no doctor.

The government must encourage the local people to come back to the Old Town to replace the foreign people.

Collapsed building materials must be cleaned up.

The buildings need painting.

Legislation should be passed to protect the Old Town.

The government must find solutions to the social problems.

5.12 Satisfaction

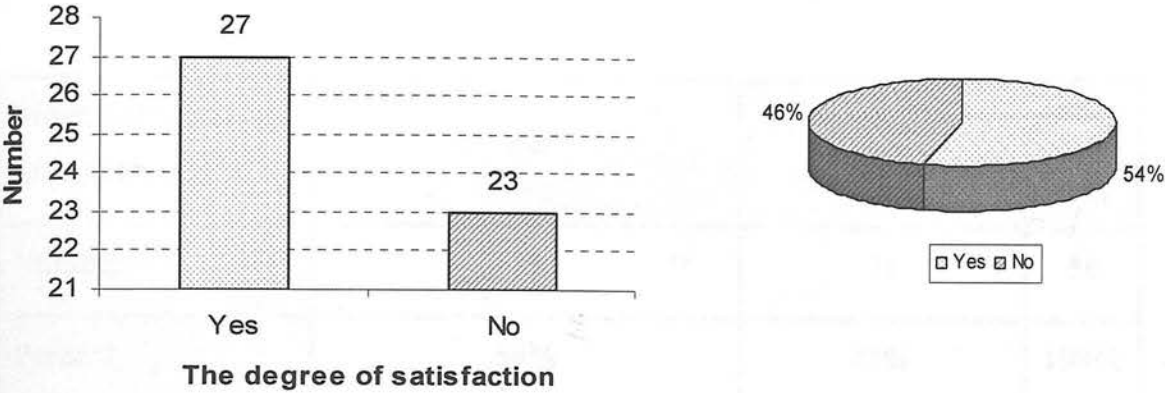
54- Are you happy living in this neighbourhood?

Table 5-48 below shows the satisfaction of the residents with their neighbourhood.

Happiness with neighbourhood	Yes	No	Total
Number	27	23	50
Percent	54%	46%	100%
Reasons	<p>The relationship with family member</p> <p>Stability</p> <p>Good neighbours</p> <p>Working place</p> <p>Social custom</p> <p>Folklore</p> <p>Relatives</p> <p>Good services</p> <p>Social correlation</p> <p>Own the house</p> <p>Good house for me because I came from Africa when I had no house</p> <p>I love the Old Town</p> <p>Old memory</p> <p>Birthplace</p> <p>In the centre of the city</p> <p>No disturbance</p> <p>The house is enough for me</p> <p>There is no alternative</p> <p>I have been a long time in the Old Town</p> <p>The rent in the Old Town is very cheap</p>	<p>The house is in bad condition</p> <p>Disturbing</p> <p>Pollution</p> <p>Smells</p> <p>Inconvenience from the original owner</p> <p>Drugs in the street</p> <p>Foreign people</p> <p>Different reasons</p> <p>The house is not enough</p> <p>There are mice and rats</p> <p>We do not own basic things, like TV.</p> <p>Poverty</p> <p>There is no water</p> <p>Sewage problems</p> <p>Electricity problems</p> <p>Rubbish problems</p> <p>My neighbour is not good</p> <p>There are many single people</p> <p>Ventilation is not good</p> <p>Near the suq (congestion)</p> <p>The Old Town has become a stigma</p>	

Table 5-48: Satisfaction with the neighbourhood

Source: Survey conducted on the site by the author, between April and July 2003.



As Table 5-48 above indicates, 27(54%) of the householders said that they were happy with living in the Old Town. The reasons for this satisfaction can be seen in the following comments; “We have a good relationship with families in our neighbourhood”, “The Old Town is close to our work place”, “We have our relatives living in the Old Town”, “The Old Town is close to good services”, “I have my own house”, “The house is very good for me because I came from an African country and I do not have a house in my old home”, “I love the Old Town”, “The Old Town my birthplace and I have beautiful memories”, “My house is enough for my family”, “I have been living in the Old Town for a long time” and “The rent in the Old Town is very cheap”.

Whereas 23(46%) of the householders from the same sample said, they were dissatisfied with living in the Old Town. This is evident from their answers; “My house is in a bad condition”, “There are many disturbances in the Old Town streets”, “In the Old Town you find the rubbish everywhere, which causes environmental pollution and bad smells”, “In the Old Town drugs and alcohol are sold on the street”, “The people in the Old Town, their behaviour changed when the foreign people came”, “My house is small and is not big enough for my family”, “In the Old Town there are mice, rats, and insects”, “We are very poor and we do not have the simple things, for example a TV”, “The infrastructure in the Old Town is in a very bad condition and there is no water”, “We do not feel free in the Old Town because there are many single male migrant workers” and “The Old Town has become a stigma”.

55- Would you like to move out if you got the opportunity?

Move out if you got the opportunity	Yes	No	Total
Number	29	21	50
Percent	58%	42%	100%
Reasons	<p>For my children</p> <p>There are many changes in the Old Town</p> <p>Streets are not clean</p> <p>Pollution</p> <p>There are many foreign people</p> <p>The streets are not safe because there are many foreign people</p> <p>The house is not big enough</p> <p>If the new house was better than this one</p> <p>If the house was bigger than this one</p> <p>If the new house was not in a high-rise building</p> <p>There is a shortage of water</p> <p>There is a problem with the sewage, electricity, roads, telephone, a lot of rubbish and no care</p> <p>The Old Town during the last ten years has become unsafe</p>	<p>Birthplace</p> <p>I do not think to move out of the Old Town</p> <p>Memories or connections over long time</p> <p>Near to my work</p> <p>Close to services</p> <p>Good location</p> <p>Childhood friends</p> <p>Cheap rent</p> <p>Getting used to this place</p> <p>This dream cannot come true</p> <p>The Old Town is part of my life.</p>	

Table 5-49: Residents who would like to move out if they got the opportunity

Source: Survey conducted on the site by the author, between April and July 2003.

Table 5-49 above shows that 21(42%) of household heads said that they preferred to stay in the Old Town. Their reasons for this include the following comments; "The Old

Town my birthplace", "To make connections it takes a long time", "My house in the Old Town is near to my work", "The Old Town is close to the main services", "The Old Town is a good location", "I have my childhood friends", and "The rent is very cheap in the Old Town". While the remaining 29(58%) of household heads would still want to move out to other parts of the city. Their reasons for this can be seen in the following comments; "The Old Town is not safe any more", "The Old Town streets are not clean and there is rubbish everywhere", "There are many bachelor migrant workers from different countries with different cultures, languages and life styles" "There is a lack in some services", "There is a shortage of water" and "The Old Town is deteriorating physically".

56- Would you like to live in a flat instead of your house?

Live in a flat instead of your house	Yes	No	Total
Number	26	24	50
Percent	52%	48%	100%
Reasons	<p>It is good in winter time because it's covered</p> <p>My house is not good</p> <p>There is no infrastructure</p> <p>Shortage of water</p> <p>Streets are not good</p> <p>There are foreign people</p> <p>The house needs maintenance which will cost a lot of money</p> <p>If the new flat</p>	<p>There is no agreement between the residents</p> <p>Delinquency</p> <p>Sharing responsibility</p> <p>Less personal control</p> <p>I am foreign, it is difficult to get a flat</p> <p>The flat is shared with others</p> <p>My house is near to my work</p> <p>In the flat there is no privacy</p> <p>In high-rise buildings, there are more problems</p> <p>My neighbours</p> <p>I am an old man. I couldn't live in a high rise building</p> <p>Far from the centre</p>	

	was on the ground floor with a garden	There is no freedom Too high In the Old Town, the rent is very cheap I am single, it is difficult to get a flat The flat is not convertible	
--	---------------------------------------	---	--

Table 5-50: Residents who prefer living in a flat instead of a house in the Old Town.

Source: Survey conducted on the site by the author, between April and July 2003.

Table 5-50 shows that 26(52%) of the respondents among the sample preferred to live in a flat instead of where they live in the Old Town. Their reasons for that are their dissatisfaction with living in the Old Town. They would like to move from it to any place or to any type of building and in any storey because they feel upset about their way of life in the Old Town. Their reasons are evident from these comments:

“The flat is very good in winter time because it is covered”, “I would prefer to live in a flat because my house is in a bad condition”, “The Old Town infrastructure is in a bad condition”, “The house where I live in the Old Town needs repair which will cost a lot of money”, and “In the Old Town there is a shortage of water”.

From the comments of residents who do not prefer to live in flats instead of the houses in the Old Town because the houses in the Old Town are in bad condition, while 24(48%) of the householders from the same sample said, they were dissatisfied with living in flats instead of their house in the Old Town. Their comments included:

“The residents in flats, always there is no agreement between them”, “There is a lot of fuss or hubbub and delinquency or negligence”, “Sharing responsibility”, “More control from the residents”, “I am foreign it is difficult for me to get a flat”, “My house is near to my work”, “In the flats there is no privacy”, “In the high rise building there are more problems”, “I am old man, I couldn't live in a high-rise building”, “Far from the centre”, “There is no freedom”, “Too a high”, “In the Old Town the rents are very cheap”, “I am single it is difficult for me to get a flat”, and “The flats cannot be modified”.

57- Are you applying for another house?

Applying for another house	Yes	No	No answer	Total
Number	16	25	9	50
Percent	32%	50%	18%	100%

Table 5-51: Shows the residents applying for another house.

Source: Survey conducted on the site by the author, between April and July 2003.

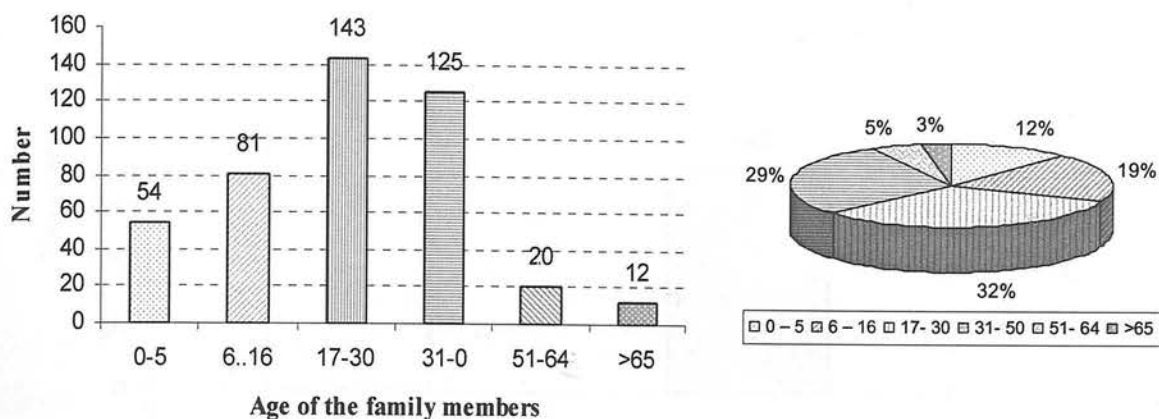
As can be seen from Table 5-51 above, 25(50%) of the respondents in the survey were not applying for another house for many reasons. Some of them do not apply because they have their own properties. Others do not apply because they are single migrant workers and ineligible to apply. While 16(32%) of the total sample answered yes, the reason their house is in a bad condition and some of them are sharing the house with other families. The remaining 9(18%) did not answer the question.

5.13 Demographic schedule**58- Age of all family members in the sample**

Age of family member	0-5	6-16	17-30	31-50	51-64	>65	Total
Number	54	81	143	125	20	12	435
Percent	12%	19%	32%	29%	5%	3%	100%

Table 5-52: Shows the distribution of the families' members by age

Source: Survey conducted on the site by the author, between April and July 2003.



Using the information derived from the field survey, Table 5-52 above shows the proportion of different age groups; including both males and females residing in the study area. The data from this table shows that 288(66%) of the inhabitants of the total sample are within the work age of 17–64 years old. Only about 12(3%) of the same sample were elderly persons (over 65 years old) while the table 6-52 shows that 135(31%) of the total sample are persons under the age of 16. The information concerning the age of the population is very useful when assessing their role in any future development of their town.

59- Gender of all family members in the sample

Gender of family member	Male	Female	Total
Number	252	183	435
Percent	58%	42%	100%

Table 5-53: Shows the distribution of the family members by gender

Source: Survey conducted on the site by author, between April and July 2003.

* Some houses accommodate about 35 persons and some of them, just one.

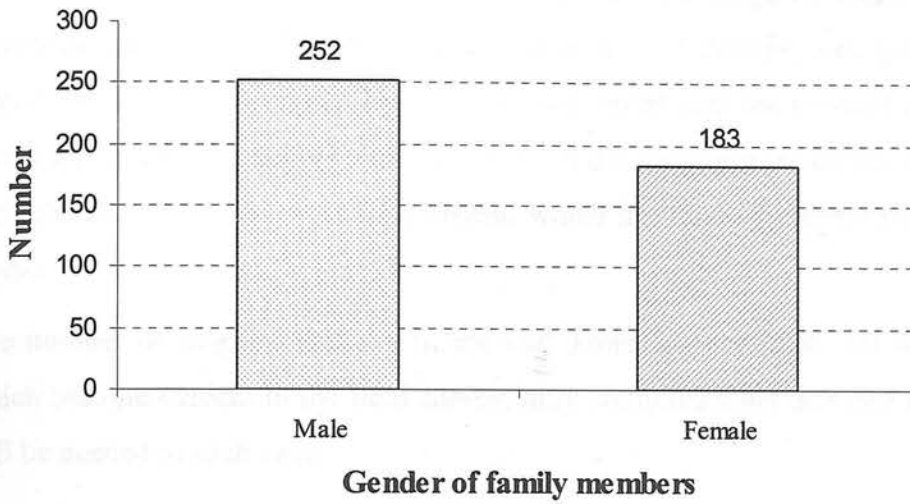


Table 5-53 above shows that 252(58%) of the total inhabitants in the sample were male. Whereas the 183(42%) of the sample were female. It would be useful to compare the proportion of male population with female. It is clear from the table above that the male percentage is higher than the female percentage. One explanation of this big difference may be that the male group includes the single migrant workers who came to Libya to look for work or a better life and most of them are concentrated in the Old Town. Drawing from the table, the average number of people per house in the sample is about 8.7 people.

5.14 Conclusion

After the analysis of the field survey questionnaire and during the author's observation, it looks as if the situation of the Old Town of Tripoli today is bleak. The speed of change and decay has increased during the last four decades. The measures undertaken by the government to alleviate the decline in the physical, social, and economic conditions of the Old Town has intensified the already overwhelming deterioration. The revolution that was meant to stop the movement from the small towns and the rural population to Tripoli has failed and the number of migrants from outside the country has increased.

The scale of housing deficit is staggering. The government is aware of this, and has realised the need to construct about 8000 dwelling units every year, but still the huge housing shortage has resulted in overcrowding, high densities and other social and economic problems. The Old Town buildings are in a noticeable state of disrepair.

In the representative sample, the author found a wide range of social and economic situations and physical structures. The houses were differently occupied. Some were rented, others were occupied by the law (not rented and not owned) and some were owner occupied. The majority of the houses in the sample were owned by the PAOOT and the original owners were long absent, which has made the condition of the houses worse.

The number of migrant workers in the Old Town is very high. All these situations, which became evident in the field survey, only complicate the task and specific actions will be needed in each case.

The field survey analysis, which considered the physical, social and economic situation, will lead to the determining of the necessary interventionist steps, which could be developed, aiming at successful results, which would satisfy residents needs and at the same time, which would protect the character of the Old Town of Tripoli. The analysis shows that there is a major economic problem for most household heads. There is unemployment resulting in low, insecure incomes.

In the next chapter, the author presents other problems, which were not addressed by the survey questionnaire but which became evident through further observation and discussion with the residents during the study visit.

Chapter Six: The Problems of the Old Town of Tripoli as Observed by the Author

6.1 Introduction

The beginning of the 20th century brought far-reaching changes to the Old Town on various levels: economic, social, technical as well as political, which have had a great impact on the Old Town. The development of modern life have put new pressures on the Old Town, demanding that it satisfy new needs that have become necessities because of the nature of this progress. The Old Town, therefore, finds itself now facing several problems of a new type, according to the requirements of this era. At the same time, its architectural designed schemes were not prepared to cope with those new interactions and interferences. Thus, some changes have taken place in its constructional characteristics and in its architectural features.

Chapter Six:

The Problems of the Old Town of Tripoli as Observed by the Author

Undoubtedly, progress in all spheres of life has had great advantages for humanity in cities. The extent of change is global. It is neither restricted to one country, nor to one city. Technological, social, political and modern technology are some features of this era, which have changed the manner, and the way of living, as well as to a change in human behaviour, which, not in many ways, became liberated and relaxed by modern and developing styles. This, in turn, has brought about radical changes in the way of thinking and in cultural standards, which no longer need to follow codes and principles prescribed by localized forms of government, technologies, beliefs and way of life.

In the past, the Old Town of Tripoli was contained within its own walls and boundaries. Life within its walls was different from life outside. The Old Town was a self-contained community, with its own laws, customs, and traditions. It was a place where people lived and worked, and where they found their identity and belonging. The Old Town was a place where people lived and worked, and where they found their identity and belonging. The Old Town was a place where people lived and worked, and where they found their identity and belonging.

All of these features contributed to the Old Town's unique character and identity. The Old Town was a place where people lived and worked, and where they found their identity and belonging. The Old Town was a place where people lived and worked, and where they found their identity and belonging. The Old Town was a place where people lived and worked, and where they found their identity and belonging. The Old Town was a place where people lived and worked, and where they found their identity and belonging.

Chapter Six: The Problems of the Old Town of Tripoli as Observed by the Author

6.1 Introduction

The beginning of the last century brought far-reaching changes to the Old Town on various levels: economic, social, technical as well as political, which have had a great impact on the Old Town. The developments of modern life have put new pressures on the Old Town, demanding that it satisfy new needs that have become necessities because of the nature of this progress. The Old Town, therefore, finds itself now facing several problems of a new type, according to the requirements of this era. At the same time, its architectural designed schemes were not prepared to cope with those new interactions and interventions. Thus, some changes have taken place in its constructional characteristics and in its architectural features.

Undoubtedly, progress in all spheres of life has had great advantages for humanity in some fields while imposing its own disadvantages, which burden the world's ancient cities. The extent of change is global. It is neither restricted to one country, nor to one city. Telecommunications, high-speed transportation and modern technology are some features of this era, which have changed the manner, and the way of living, as well as to a change in human behaviour, which has in many ways, became liberated and relaxed by modern and developing styles. This, in turn, has brought about sudden changes in the way of thinking and in cultural standards, which no longer need to follow codes and principles prescribed by localised factors of environment, technologies, beliefs and way of life.

In the past, the Old Town of Tripoli was contained within its own walls and boundaries. Life within it continued independent of external effects or influence. This helped greatly to ground the mores of everyday life. The development of the Old Town, therefore, was a production of its local environment and its buildings were built from, local materials, for example, coral, limestone, timber, which was available from local sources.

All of these factors contributed to making the Old Town generate and maintain its own vocabulary and manner of use of architectural features and characteristics. However, this situation no longer applies to the same extent as the walls, the buildings were destroyed at the time of colonisation, and the telecommunications, and transportation revolution has transformed the whole world into a global village. The possibility to

transfer information from one place to another very quickly has, in turn, made available new ideas and created the potential for people to be receptive to modernising influences and to seek more comfortable ways of living. All these factors have placed stress on the Old Town. However, arguably, subscribing to a traditional view need not exclude whatever is new, modern or comfortable, since no one would deny that there are several aspects of modern life, which have helped to maintain the old towns. Most critically, a dependence on modern engineering techniques can do much to support any old towns' infrastructure. Therefore, the aim is not to reject the new and modern developments for what they are, rather in Tripoli Old Town's case, to identify and seek to constrain the negative aspects, which have come as a result of their application.

From the above, it is evident that the main reason behind the collapse of the Old Town was encroaching modernism infiltrating every walk of life, including in new-build developments. This is apparent in the visible differences and the disharmony between the Old Town and the general appearance of its surroundings and neighbourhoods. These problems can be classified into different factors as follows:

6.2 The physical impact on the Old Town

As mentioned earlier, Tripoli witnessed a rapid development during the second half of the previous century that led to widespread social and economic changes. During the author's field-study of the Old Town, through walking in its streets, alleys and open spaces, and from note-taking, it was possible to easily define and determine several impacts that have taken place and which have threatened to undermine the Old Town's history, traditional styles and its architectural pattern. These features, of course, bring with them other side effects, such as the use of modern building materials that differ in their type, kind and way of use from the traditional building materials used in the older buildings. The introduction of different styles and materials results in disharmony with the traditional architectural pattern. The new appearance makes these buildings look, somehow, strange and out-of-place in the middle of the Old Town, and gives the impression of great irregularity between the old and the new (see Figure 6-1).



Figure 6-1: Disharmony between old and new

Source: The author, 2003

The new materials now being used in the Old Town include concrete blocks, dry bricks, as well as the use of metal doors and windows. Furthermore, these new materials have very different specifications from the traditional materials. They are relatively easy to assemble into modern buildings, since they are easy to carry from one place to another they are cheap and depend on minimal skills in implementation. All these factors decisively deter the continuity of use of traditional materials. All these materials contribute to bringing about some deficiencies in the construction forms and the pattern of the Old Town.

The problem, however, stems not just from the use of the type of building materials, but is also occasioned by the lack of consistency with the dominant architectural patterns of the Old Town. The importance of the new materials, together with the modern facilities of life such as sewage, electricity and water systems, air-conditioning units, telephones, televisions, satellite dishes etc. cannot be understated. For the inhabitants of the Old Town, such facilities are considered the main factors that help towards their settlement into and their continuing way of life in, the Old Town. During the period of the field-study, it was noticed that these new materials and their way of construction, contribute much to departing from the architectural pattern unity of most of the buildings in the Old Town. In addition, the indiscriminate adding of water and drainage pipes and air-

conditioning units to the outsides of old and new buildings is a major problem in disfiguring the once-beautiful streetscape (see Figure 6-2).

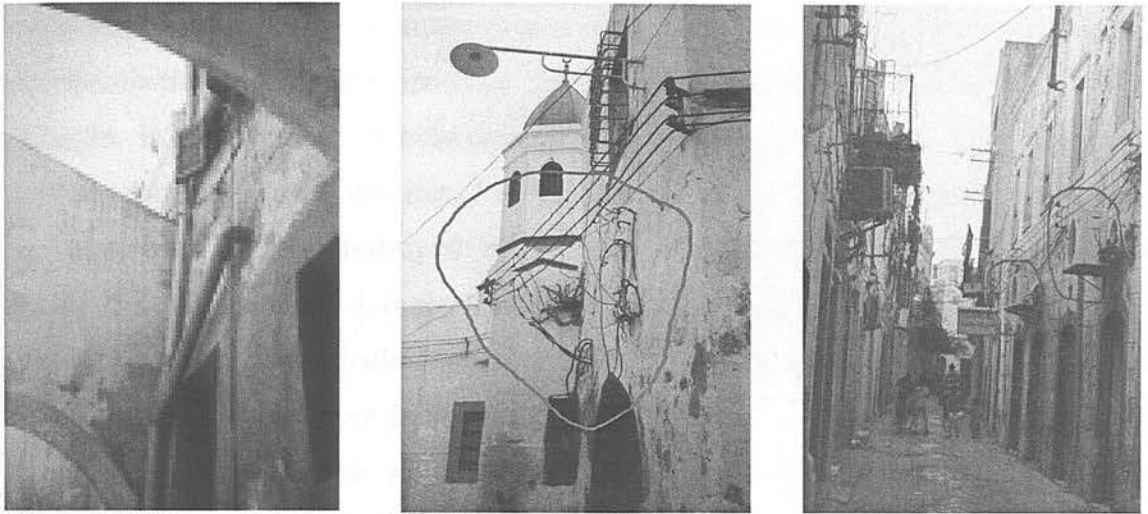


Figure 6-2: Shows the new material in some buildings

Source: The author, 2003

From the Old Town walls, looking to the surrounding modern developments, changes in architectural principles are more evident. Here, the modern buildings have been built in a totally different style from the Old Town. Thus the multi-storey buildings, which sometimes reach up to twenty floors, have no similarity or harmony with the architecture of the Old Town. This big difference is considered one of the main problems facing the future of the Old Town (see Figure 6-3).

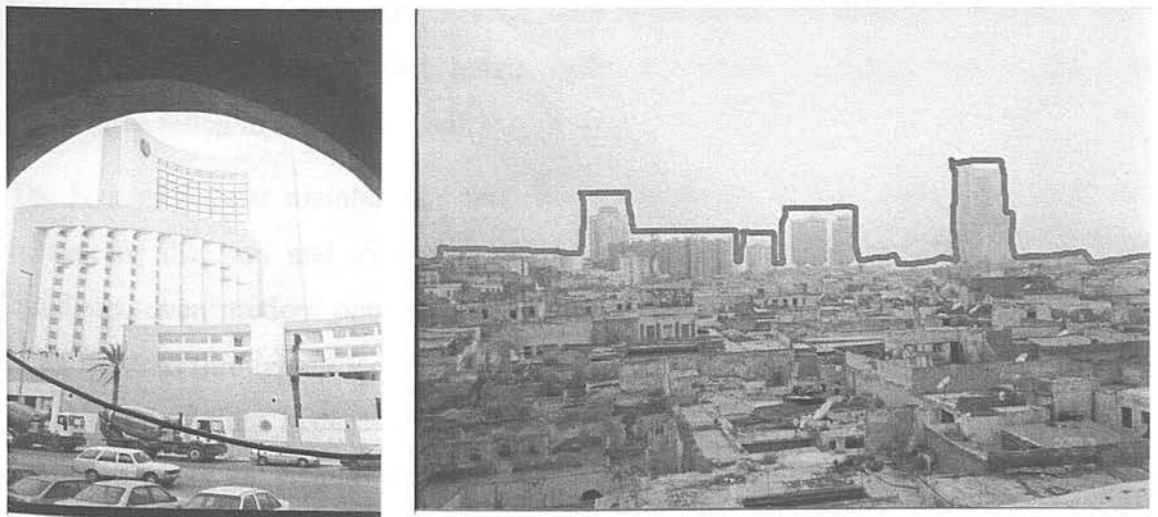


Figure 6-3: New developments surrounding the Old Town

Source: The author, 2003

6.2.1 Lack of development control

In the absence of special development controls within historic areas in many countries, many important historical monuments and areas have been allowed to be invaded by unsympathetic modern developments. The magnificent historical area in Tripoli, for example, is now almost entirely surrounded by unsightly high-rise buildings. The skyline of the Old Town, dominated for centuries by characteristic domes and minarets has now been largely destroyed by high-rise developments of little architectural distinction. At ground level, many historic monuments have been dwarfed by their new surroundings and look ridiculously out of scale in this own context. Clearly, therefore, if a sizeable modern structure is built near such a monument, or even several hundred metres away from it, the whole unique spatial atmosphere of that monument is dramatically disrupted and altered.

6.2.2 Neglect and lack of attention

To the visitor it is quite apparent that the Old Town suffers from neglect and a lack of attention, especially in those buildings or building elements, which have lost their functional and official uses, or have dropped in value because of the encroachment of modern facilities in every aspect of life. Thus one can see that the wells, which used to be in the internal courtyards of the houses and which were considered as one of the main features of the Old Town, are now neglected and disused. Moreover, even historical buildings of prime importance, such as the Arch of Marcus Aurelius and other arches, as well as some ancient hotels, baths, consulates and some walls of the Old Town have fallen to neglect as well.

The lack of regular maintenance that is a consequence of this neglect has been the reason for the loss and disappearance of some of the buildings. The majority of buildings, even modern ones, are not regularly maintained. Indeed, some have never been repaired throughout their long life. Traditional houses are usually more neglected than other buildings because most of their occupants are either unable or unwilling to meet the costs of regular maintenance. Often, historic buildings are deliberately neglected because of their high site value and good development potential. During the field-trip it was noticed that several buildings were on the point of collapse, in spite of the existence of the Project of Administration and Organisation of the Old Town (PAOOT), whose main role since its establishment in 1986 has been to protect the Old

Town, and to supervise and determine means to protect the Old Town in its many different aspects. However, one can see domestic waste and the rubble of destroyed buildings everywhere, as well as some illegal developments, which further distort the architectural patterns of the Old Town.

It has also been observed that some migrant workers have been removing the dust from the front of the gold factories. After washing and filtering this dust in large pans to separate out the gold-dust, they poured the waste water over the roofs of the fallen-down houses. This further weakens the building fabric and increases its moisture content (see Figure 6-4).

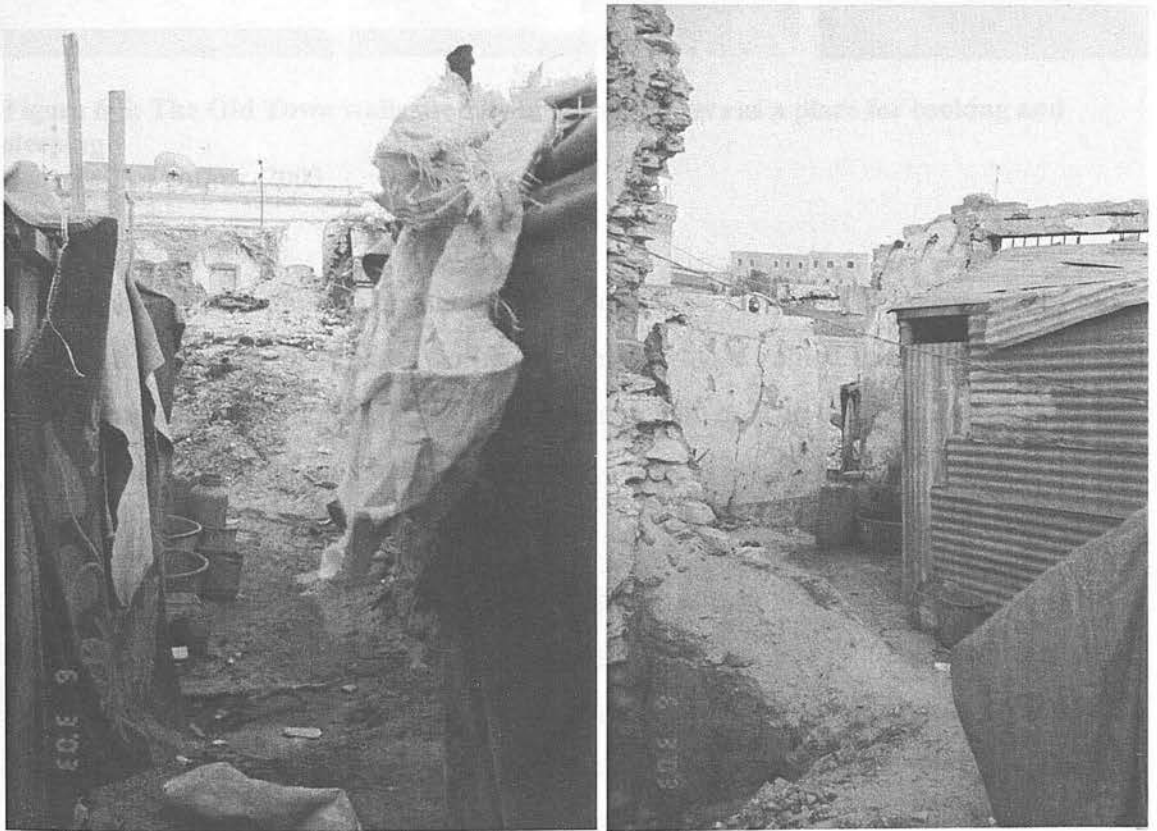


Figure 6-4: Migrant workers using the building roof as a place for living and working

Source: The author, 2003

The neglect also extends to the walls of the city, particularly in the neighbourhoods of the western entrance, known as el-Bab el-Jaded (The New Gate) (see Figure 6-5). During the field trip, particularly in the evenings, one could see crowds of people rushing towards the New Gate. Unfortunately, they were not going for a visit to the beautiful, historical Old Town but to get rid of this waste-water by pouring it over the

old walls. This water has changed the walls' surface for the worse, to the extent that the stones had decayed and become discoloured (see Figure 6-5).



Figure 6-5: The Old Town walls used by migrant workers as a place for cooking and sleeping

Source: The author, 2003

Some homeless people live beside the wall and cook, sleep and eat there. All of those newcomers have no place to stay other than beside these valued historical walls, which have become a focus point for all different nationalities. The wall and the surrounding trees urgently require care but there is no response. As one of the inhabitants of the Old Town said regretfully:

“The Old Town is begging for help but no response comes. It is asking for small favours but no one cares; it is crying but no one pays attention. The neglect makes its status even worse as it becomes like someone who walks shoeless over pins and needles of the [neglect], where the hummers of disregard break its bones and the ghoul of carelessness tears its flesh into pieces, it becomes a den of prostitution, drugs and alcohol ... what else? Its reputation drops to the lowest level and it has no more historical memories. [It becomes] tired, exhausted, defeated and distressed” (Masoud, 2003).

The problem of neglect and decay is perhaps universal but some western planners seem to suggest that it exists in Muslim countries, largely due to the fatalistic attitude of Muslims towards life in general. John Warren (1976) illustrates these particular issues:

“For all the damaging pressures upon the heritage of Islam, neglect is one of the most powerful. By definition, the religion embodies an attitude of submission – submission to the overall and total will of God – from this follows an element of fatalism, bringing with it a lack of sentimentality, particularly towards the inanimate. Dust to dust... the

brick towers that proudly served the master all too often become the crumbling heaps beside the buildings of the next generation. In the Muslim world new ‘cities’ have been abandoned with astonishing regularity until the abandonment of buildings has become something of a tradition itself.”

6.3 The social impact on the Old Town

The discovery of oil in the second half of the previous century greatly influenced the way of life in Libya, especially in Tripoli. This took the form of an increase in the population and a change in lifestyle. Many related problems arose as a result of such rapid population growth inside the city and in its expansion.

Tripoli has witnessed a high-level increase in population during the last four decades. This growth has been a result of the increase in the number of indigenous people as well as the increase in the number of immigrants. Thus the population density of the Old Town is estimated at present as 625 persons per hectare, which is high, and demands that the construction pattern of the town be pillar-shaped and vertical in nature, thus creating considerable problems. Additionally, some parts of the Old Town, including the commercial zone, are exclusively devoted to services and, besides that; part of the town wall is destroyed. Figure 6-6 shows the increase in population in Tripoli over several years.

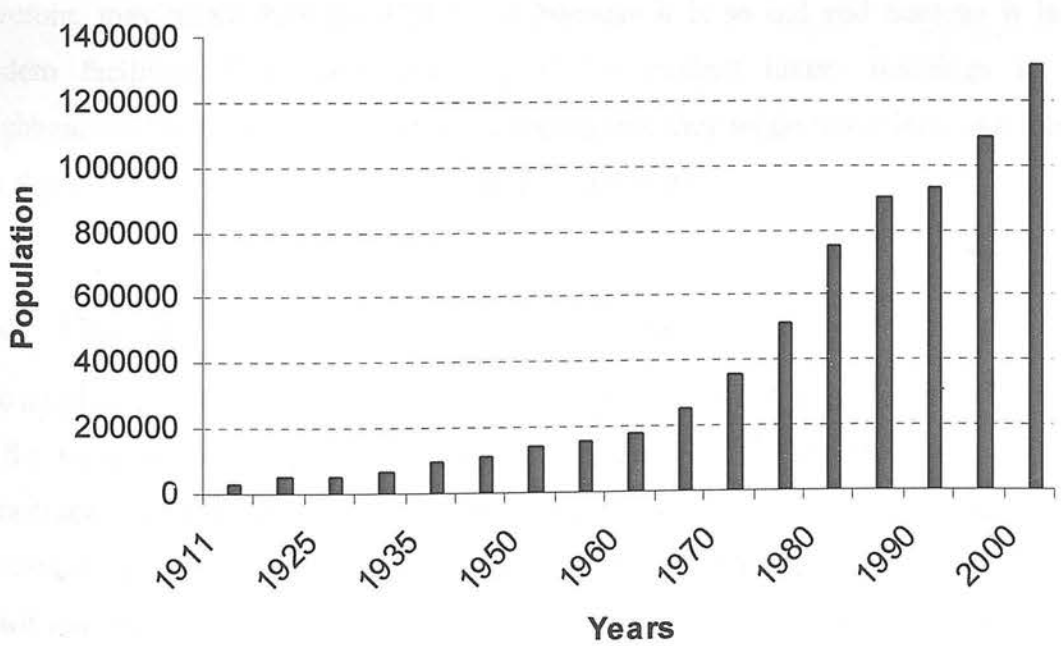


Figure 6-6: Shows the population of Tripoli city

Through these statistical numbers and rates, one can see that the population size has increased continually from 1970 to 2000. Most of the main services in Tripoli, such as governmental associations and offices, commercial agencies, main banks, embassies, hospitals, as well as the main university in Libya, El-Fateh University, are concentrated in the capital. In addition, most of the services in Tripoli are greater and better than in the rest of the other Libyan cities. This increase in population has in turn resulted in increased pressure on the Old Town's infrastructure and forced upon its old fabric many modifications as well as new buildings

6.3.1 Migration from the countryside to the Old Town of Tripoli

The migration from the countryside to Tripoli has had its own impact on the Old Town. During the previous century, the level of migration increased rapidly because of the discovery of oil. The result of this change, however, has been to create an imbalance between the village and the city. With the discovery of oil, the Libyan national economy expanded considerably and the state began to concentrate its industries, services and job opportunities in Tripoli. Inevitably, such a situation attracted the rural population to the city looking to make their living and fortune in an easy, settled and secure way. Most of those migrants settled in the Old Town, forming a new working-class sector. For them, Tripoli Old Town became a place both for living and for working but it has never been for them, either a place where they have been protected or respected. It is likely, therefore, they might hate the Old Town because it is so old and because it lacks modern facilities. Thus, they may regard the modern luxury buildings in the neighbourhood with bitterness, and envy, hoping that they might move into such places one day when they become financially capable of doing so.

6.3.2 Migration from the Old Town to the modern outskirts

The migration of the indigenous inhabitants of the Old Town to beyond its walls is one of the most significant problems that threaten the area. Neither the layout nor the infrastructure of the Old Town, nor the traditional Arabic home is able to satisfy the contemporary needs of the original residents and meet their requirements. Thus, the Old Town now faces additional problems due to the relocation of those people who once owned the large historical houses there and who used to have the necessary wealth to develop and maintain them. These people have left their houses and moved to new

districts to take advantage of modern facilities. The original owners of the Old Town houses have subsequently rented them to rural migrants, who have adapted the older homes to their own way of living by, for example, sub-dividing the houses and changing their general appearance in a way that better suits their way of life. This happened to larger houses in particular, those previously occupied by one extended family including sub-families of sons and daughters. These changes have had further negative affects that have caused the downfall of these houses. In this way, the recent wave of migration and relocation has altered both the social and physical fabric of the area irrevocably and reduced it to a perilous state. It is important to stress that this migration has reduced the way of life of the Old Town to its lowest level.

6.3.3 International migrants to Tripoli

The increase in oil revenues, along with the new open-door policy with African countries (to make a United Country of Africa) has attracted many foreign workers, the majority from within Africa. Massive numbers of unskilled workers settled in the Old Town as soon as they arrived in Tripoli because the rent is very cheap or they can stay with friends from their own country, thus replacing the original inhabitants who left for the new suburbs. Consequently, a variety of housing types, have created distinctive differences between the old and the new.

The new economic base and the urban development plans have opened the country's door, certainly with respect to Tripoli, to the full flood of western development. This again has led to a huge number of immigrants, who settled in the Old Town and affected its social and physical fabric. Such influences fitting well with the ambition of Tripoli people for a more modern way of life and for modern houses in place of the old style of life, has led to the emergence of new building types, which have less respect for residents' traditional requirements. The consequent social impact of such changes upon the family structure has been substantial.

During the author's visit to the Old Town, when walking in some streets, he felt very much a stranger, much of the language, clothing, and even the smells of the street were so foreign to him.

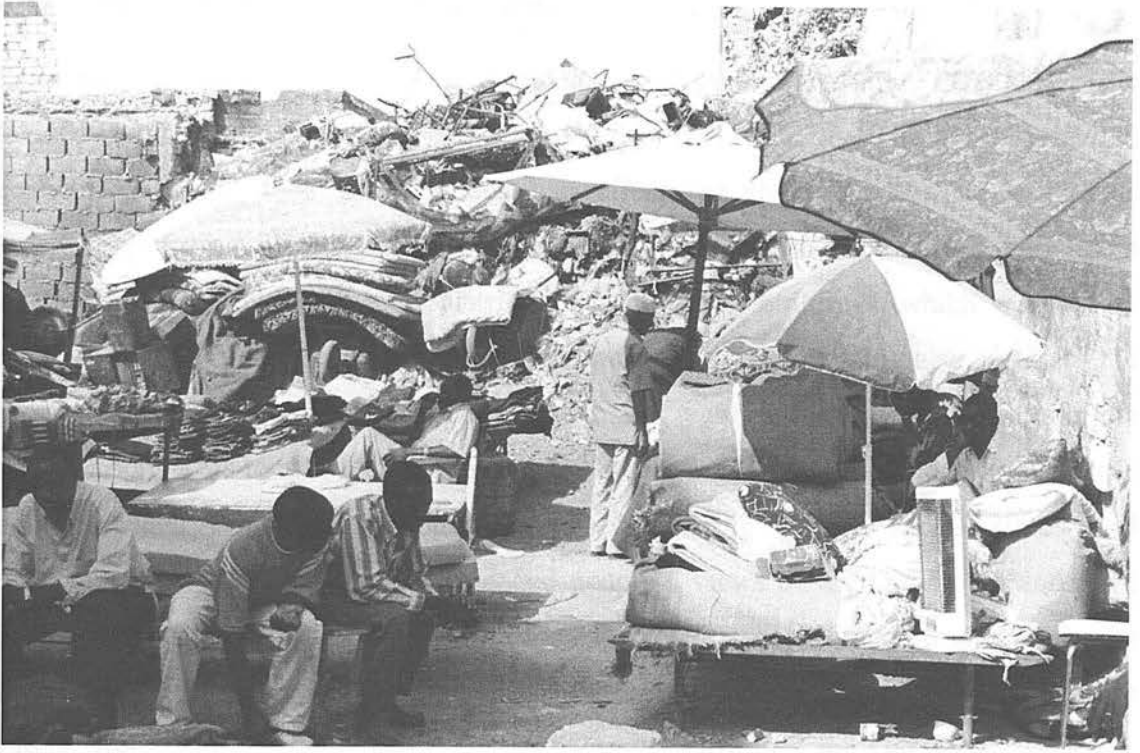


Figure 6-7: Migrants in the Old Town

Source: The author, 2003

6.3.4 Problems of inheritance

Another problem, which has taken place in the Old Town concerns inheritance and the increase in numbers of family members within the same house after, they have moved from the Old Town to a modern home and they live in separate houses. The responsibility for the maintenance and modernisation of the old house becomes a new point of conflict between family members and one outcome of this is neglect of the traditional old houses in the Old Town. These types of neglect and of houses, which have fallen into disrepair, are clearly visible in the Old Town. It is quite natural that those citizens who are used to a modern way of life find some deficiencies in the traditional houses, such as a lack of facilities and amenities. However, arguably, such deficiencies could be overcome even although modifying the oldest traditional houses to add new facilities is problematic. Without such a modernising approach, the abandonment of the Old Town will continue, leaving it to fall into further disrepair and occupied only by poor people and immigrants without any wherewithal to improve the buildings, leading to irretrievable decline.

6.3.5 The political factors: colonisation

Political events have also had an effect and consequence in determining the status of the Old Town. During the Italian colonisation of Libya from 1911 to 1943, great social and economic changes took place, which had effects on the lifestyle. The town was transformed from a place for trade with a fishing industry during the Turkish rule into a modern European city with new districts of multi-storey buildings, which were either attached to the Old Town, or built in some parts of it. The Italians also oversaw the creation of highways and infrastructure systems for water, electricity and sewage in the new districts. This tempted some families to leave the Old Town to go and live in these new districts, which they considered as conferring higher social status and advancement. All these factors influenced people's views of the Old Town and gave living there the status of a backward step, which seemed incongruous with the modernism ushered in by colonisation. Then the later departure of the Italians from Libya, and from Tripoli in particular, had a great impact on the Old Town, as it left many properties empty. When the revolution took place in 1969, and after both the Jews and the remaining Italians had left the country, the Libyans occupied the properties, which had been built in a European style for the Italians rather than for the local Libyan inhabitants.

This further temptation for families to live in the modern city left the Old Town open to the rural newcomers to take their place in it.

6.4 The economic impact on the Old Town

After the discovery of oil in Libya, the consequent changes, nationally and in Tripoli in particular, produced a massive upheaval in both the economy and society and its way of life. New sorts of market economies emerged outside the walls of the town, such as supermarkets, large stores or modern factories, which differ completely from the traditional types of retail and businesses. All these elements have created new centres of commercial activity outside the walls of the Old Town and have taken the place of the traditional markets. This situation, especially with the issuing of the new law with respect to commercial exchanges and business relations, prompted a further deterioration of the economic status of the Old Town of Tripoli as well as contributing to the deterioration of the old commercial buildings. This is due to the fact that all commercial activities were government influenced, in 1978; the commercial activities underwent major change following the prohibition of all private commercial activities.

These commercial activities were divided into three types, commercial establishments, middle sized markets and supermarkets. In 1990, another transformation took place, private shops have been introduced in recent years and the old shops were reopened. However, between 1978 and 1990 changing patterns of commercial activities have had an important impact on the transformation of the identity of Tripoli city, as the city moved between capitalist and socialist ideologies (Shawesh, 2000). This transformation has been conducive to great changes in the way commerce is organised. Trade now takes place in supermarkets and most of the commercial stores located in the Old Town were closed a long time ago, apart from some traditional craft shops. Those local Old Town crafts, which have tenaciously survived to date, may revive in the future but have become less competitive as the state owns all modern factories and the traders and dealers have moved out of the Old Town.

All these factors have helped in undermining the fortunes of the Old Town but primarily what has tended to destroy the buildings has been the lack of regular, systematic maintenance. However, in the last few years, the state's policy has changed concerning commercial dealing and it has been transferred once again from the public to the private sector. Thus, commerce has embraced anew the concept of the individual business. Rehabilitation is evident in some small-scale businesses run by individuals, such as the repair and maintenance of some hotels and restaurants as well as a commercial market (see Figure 6-8).

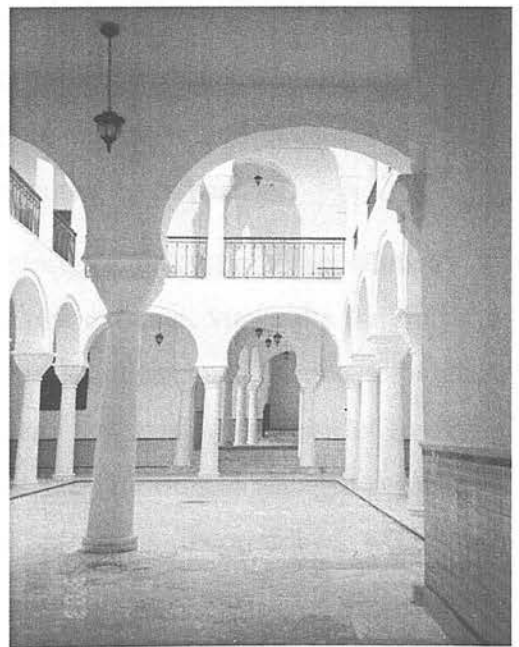
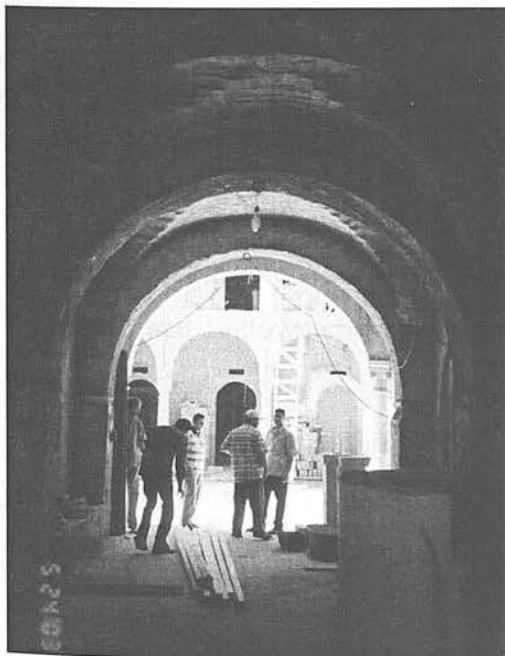


Figure 6-8: The rehabilitation of some old commercial buildings in the Old Town
Source: The author, 2003

The British ambassador in Tripoli declared to one of the local newspapers (Al Zahf Al Akhdar) on 8 October 2003 that:

“We believe that the re-establishment of the private sector as a form of economic activity and the re-opening of the State’s economy in greater participation in the whole world is the precise track that Libya should follow. This experience shows, in other parts of the world, that a free and well-organized economy is inevitably the best way to achieve more prosperity”.

This attitude, he added, will provide more job opportunities for Libyans and will lead eventually towards social justice.

6.5 Administration of the Old Town

During the field trip and through discussions with people who have concerns about the Old Town, it is evident that there is neither co-operation nor coordination between the bodies and associations, which have responsibility for, or have a direct relation to the Old Town. This includes the trust that protects the Old Town (the Project of Administration and Organisation of the Old Town, Tripoli), the local administration the (General Committee of the Ancient City district) and the Ministry of Mortmain and Endowment which owns the mosques, shops and some houses of the Old Town. The special interests of these associations frequently conflict with each other regarding the supervision of the Old Town buildings. This, of course, leaves the door open for decision makers to exploit some legal loopholes, particularly in the application of the regulations, in how benefit can be extracted from the rents and revenues of these properties, and to what extent these revenues are spent on maintenance.

The task of the supervision of the historical mosques belongs to the Ministry of Mortmain and Endowment. This organisation, at one extreme, views the buildings as traditional monuments or historical relics and leaves their maintenance to welfare organisations or to philanthropic people without any supervision or knowledge of the decorative values. As far as maintenance is concerned, unfortunate changes sometimes take place to the decoration. Some elements might be incorporated which are completely different to the original in colour or form, thus disfiguring the decorative, historical or architectural value of the building as a whole, making it subject to neglect, decay and possible ruin. This is quite clear in the Old Town.

6.6 Technical problems

These problems are exacerbated by the lack of qualified staff and trained personnel that specialise in maintenance. Thus, we find that the maintenance and restorative works in some historical buildings of the Old Town were done by persons who were neither specialist nor had a basic scientific knowledge about the characteristics of Libyan traditional architecture and the main principles of restoration. Due to the lack of such specialists, the supervising committee, therefore, resorted to the assistance of personnel who have neither the knowledge, the experience nor the background about the pattern and proper ways of construction. During the author's field visit of the Old Town, it was noticed that most of the personnel who are doing these jobs were inexperienced African workers as shown in Figure 6-9.

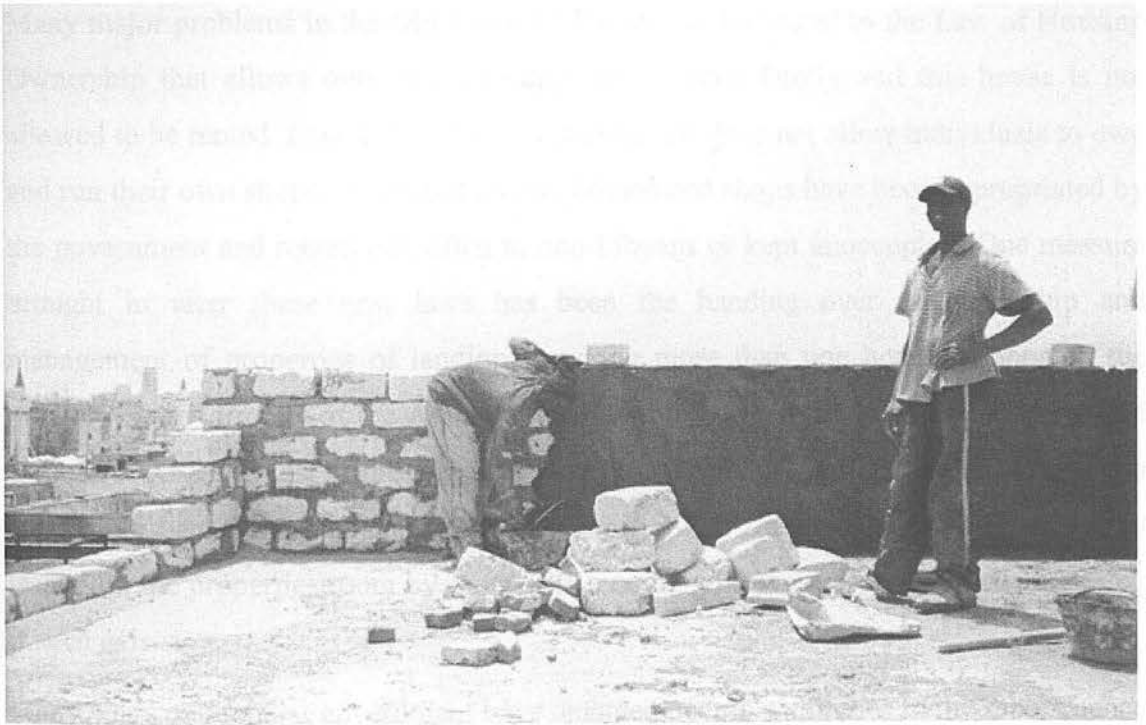


Figure 6-9: Shows the new material used in restoration work

Source: The author, 2003

This may lead to very serious problems because of their lack of knowledge of the specifications of building materials. Although the Project of the Administration and the Organisation of the Old Town (PAOOT) has engineers in all specialisations, they need further expertise in maintenance. There is also an urgent need for some applied research and studies on the reasons behind the destruction and deficiencies, as well as trying to find the solutions and ways of minimising and avoiding such deficiencies.

Generally speaking, these features have led to the collapse of most of the buildings. All these elements together distinguish the historical and architectural heritage of the Libyans.

A report on the status of the houses of the Old Town in 2002, by the PAOOT of the Old Town showed, that 15% of the residential houses of the Old Town from the total 2047 houses had completely fallen down, 9% of the houses were closed, 27% of the houses were partially destroyed and the rest of the houses needed different levels of maintenance.

6.7 Policy and legislation

Many major problems in the Old Town of Tripoli can be linked to the Law of Housing Ownership that allows only one dwelling unit to each family and this house is not allowed to be rented. In addition, the new trading law does not allow individuals to own and run their own shops. As a result, many houses and shops have been expropriated by the government and rented out, often to non-Libyans or kept unoccupied. One measure brought in after these new laws has been the handing over of ownership and management of properties of landlords owning more than one house or shop to the publicly owned Project of the Administration and the Organisation of the Old Town of Tripoli (PAOOT). Most of these houses were rented by this agency to non-Libyans who are mainly bachelors, and more than one family often shares one house. The agency leases out the properties room by room with a communal share of the kitchen and toilet, if such exists.

Many years of socialist government have changed people's attitudes to the maintenance of their houses and large numbers of houses are in poor condition. Where houses are state-owned, the people who occupy them tend not to take care about the proper and regular repair of the buildings.

During the field trip and through discussions with people about the Old Town, the restrictions of house ownership among Libyans does not prevent the current occupants (families and single people) from indirectly and illegally renting these houses, accommodating sometimes large numbers of people by adding some extensions and extra beds to every available space. This situation is made worse by the lack of control by the agency, which cannot estimate the numbers of people living in the Old Town.

For the agency, this problem incurs complex political reasons that prevent them from resolving and controlling the causes of decay in rented properties.

Because of the lack of legislation and listing providing for the compulsory care of historic monuments and buildings, many fine examples of mosques, houses, hammams and funduqs are badly neglected. Some have decayed to such an extent that it is now very difficult to restore them. Eventually, they will either be demolished or ‘restored’ by unskilled workers for whom historical authenticity is meaningless. The survey of the Old Town of Tripoli by the author (see Chapter Five) has revealed that about half of the houses selected from the area are in need of considerable attention and repair work; only some houses were found to be in a good physical condition. The scale of this problem becomes much more extensive when the historical core of the Old Town is considered for conservation or revitalisation.

Another cause for the deterioration of the fabric of historic buildings is their misuse. For example, some of traditional houses in the Old Town are now used for commercial, warehousing and workshop purposes. From the results of the survey, more than 2% of all old buildings are being used for purposes other than their original use; and some traditional houses are almost entirely used for commercial and warehousing purposes.

6.8 Conclusion

The field study and the observation attempted to achieve a clear up-to-date understanding of the current physical change as regards social, cultural and economic conditions in the Old Town.

This study has shown that Tripoli’s heritage is being destroyed at a disturbingly rapid rate through several destructive processes, which can be identified as follows:

Type of problems	Factors
Physical and environment	<ul style="list-style-type: none">• Disrepair of buildings• Overloaded infrastructure• Streets and alleys in bad condition• Poor physical environment• New buildings with different architectural styles

	<ul style="list-style-type: none"> • Different construction materials • Neglect from both government and residents • Colonial period • Damp
Social	<ul style="list-style-type: none"> • High density, predominantly of low-income inhabitants • International migrant workers • Departure of the wealthy original people • Deterioration of the traditional way of life • Ownership • Inheritance • Responsibility
Economic	<ul style="list-style-type: none"> • Disappearance of traditional, skilled activities such as craft industries from the Old Town • Decline of trade activity due to movement of businesses outside the Old Town and closed shops • Administration problems (legislation, overlapping responsibility between the authorities)

Table 6-1: Showing the problems facing the Old Town of Tripoli

According to the result of the author's observation and the field survey as described in the previous chapters, it is clear that the Old Town is in real urban decay. There is a lack of public and private awareness of its historical heritage.

Accordingly, all these serious problems, which threaten the historical Old Town of Tripoli, represent the main deficiencies that require urgent solutions before the general appearance of the Old Town disappears completely. This is discussed in the third part of this research.

Part Three

The Old Town and its Revitalisation Programme

PART THREE: THE OLD TOWN AND ITS REVITALISATION PROGRAMME

This Part explores the main problems facing the Old Town and the measures that would provide a comprehensive programme of revitalisation.

This part (Part Three) of the thesis presents the Old Town and its revitalisation programme. The aim of this part is to first establish the problems which are facing the Old Town of Tripoli and it will be achieved by the following objectives:

- 1. To identify significant data about the Old Town of Tripoli from people with different expertise of Tripoli, its Old Town.
- 2. To identify the main problems that are facing the Old Town of Tripoli.
- 3. To identify the main objectives that are needed for the revitalisation of the Old Town of Tripoli.

This part starts with a brief description of the Old Town of Tripoli, followed by a survey of the main problems that are facing the Old Town. The main objectives that are needed for the revitalisation of the Old Town are then presented. The part ends with a brief conclusion.

Part Three

The Old Town and its Revitalisation Programme

Part	Chapters
Part Three The Old Town and its revitalisation programme	Chapter Seven The open-ended questionnaire Chapter Eight Revitalisation experience in other countries Chapter Nine Revitalisation programme

Part Three explores the third research question: what is the mechanism that would produce a comprehensive programme of revitalisation actions?

This part (Part Three) of the thesis presents the Old Town and its revitalisation programme. *The aim of this part is to find solutions for the problems which are facing the Old Town of Tripoli* and it will be achieved by the following objectives:

- To discover significant data about the Old Town of Tripoli from people with different expertise of Tripoli city (Chapter Seven).
- To discuss two case studies (Fez and Tunis) which are similar to the Old Town of Tripoli for more awareness of their solutions (Chapter Eight).
- To establish and apply a comprehensive revitalisation programme of the Old Town of Tripoli (Chapter Nine).

This part consists of three chapters. The first chapter (Chapter Seven) deals with an open-ended survey. The questionnaire was distributed to the selected key respondents (architects, planners, decision makers and original people of the Old Town). The second chapter (Chapter Eight) presents two case studies, Fez and Tunis, in order to learn from their revitalisation programme experiences. Chapter Nine deals with a comprehensive revitalisation programme.

Chapter Seven: The Open-Ended Questionnaire

7.1 Introduction

This chapter looks for possible solutions or ideas, which can be used to resolve some problems, which were identified and discussed in Chapters Five and Six. In these the author lists a number of problems which focus on issues of the neglect and deterioration of properties, lack of infrastructure, migration, social life and the economy. The author explores people's perceptions of the Old Town situation through a questionnaire that comprises nineteen open-ended questions, which concentrate on different issues in order to collect information from all thirty respondents. All the questionnaire participants were people who are working in different places of the Old Town of Tripoli. These places included the municipality of Tripoli, the architecture department in Al-Fateh University, the Project of Administration and Organisation of the Old Town of Tripoli (PAOOT), the urban planning department and the municipality consulting bureau.

Having examined the existing situation of the Old Town of Tripoli, the author indicates the problems from the residents or users' point of view of the Old Town in Chapter Five. The author also indicates problems from his observations and discussions with residents as covered in Chapter Six. The main objective of this chapter, therefore, is to discover significant information from professionals who deal with different aspects of the running of the city of Tripoli, about the importance of the Old Town. In addition, the author presents their solution or ideas as to how to revive the Old Town.

7.2 The analysis of the responses

Personal information

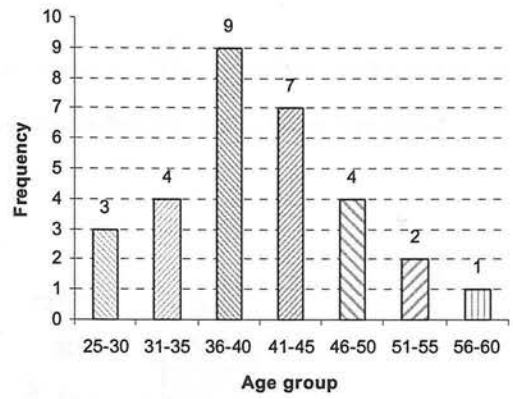
The personal information includes the following six items: age, occupation, gender, and place of birth, place of living and length of stay.

Age

Table 7-1 below arranges the respondents into 25-30 years, 31-35 years, 36-40 years, 41-45 years, 46-50 years, 51-55 years and 56-60 years.

AGE	Frequency	Percent
25-30	3	10
31-35	4	13
36-40	9	30
41-45	7	23
46-50	4	13
51-55	2	7
56-60	1	3
Total	30	100

Table 7-1: Age of the respondents



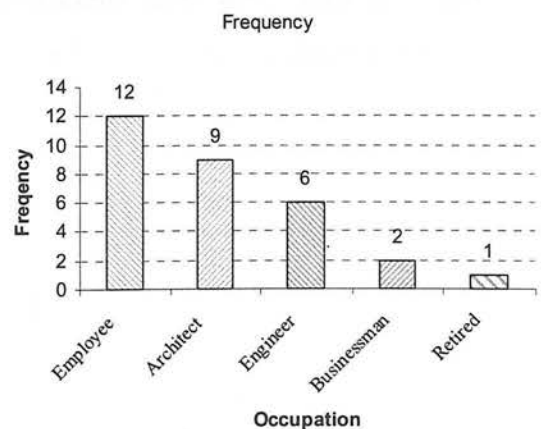
It is clear from the table above, that the age group (36-45 years) represents the highest percentage (16-53%) among the sample.

Occupation

Table 7-2 shows the respondents' occupations grouped into employee, architect, engineer, businessman and retired.

Occupation	Frequency	Percent
Employee	12	40
Architect	9	30
Engineer	6	20
Businessman	2	7
Retired	1	3
Total	30	100

Table 7-2: Occupation of the respondents

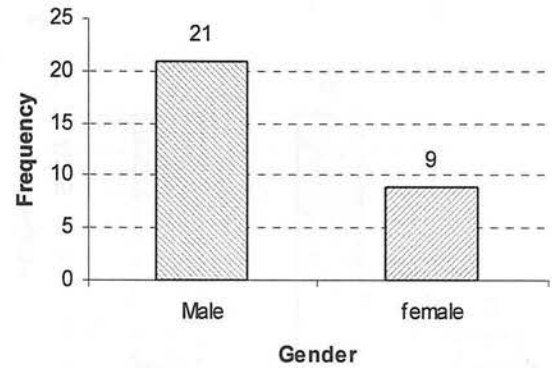


Gender

Table 7-3 shows the sex distribution in the survey. The greater proportion of respondents were males, representing (21-70%) of the total; (9-30%) were females.

Gender	Frequency	Percent
Male	21	70
female	9	30
Total	30	100

Table 7-3: Gender of the respondents



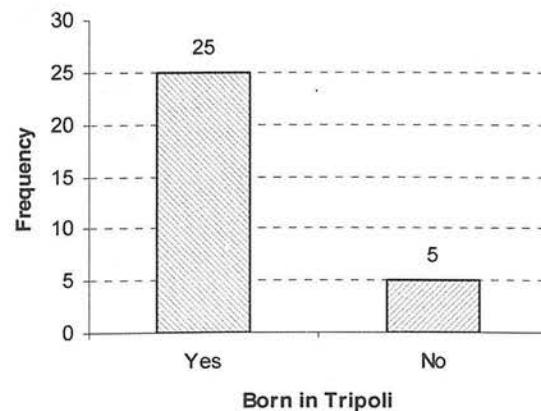
It is clear from the table that the majority of the people who answered the questionnaire were male. This has not been done in any way to minimise the significance of women or to diminish their role. The aim of this study is to gain ideas and information from people about the Old Town of Tripoli. In addition, as mentioned above, the questionnaire was distributed to professional people from different parts of the city of Tripoli, and women are outnumbered by men in this kind of field.

Place of birth

Table 7-4 below shows that the number of respondents who were born in Tripoli represents (25-83%) of the total interviews, while (5-17%) of the respondents were born elsewhere.

Born in Tripoli	Frequency	Percent
Yes	25	83
No	5	17
Total	30	100

Table 7-4: Birth place of the respondents

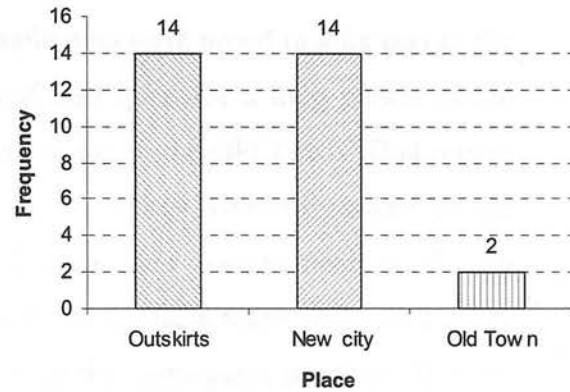


Place of living

Table 7-5 below shows the areas where the respondents live distributed into three groups: the outskirts, new city and the Old Town. It shows that only (2-7%) of the respondents were living in the Old Town of Tripoli at the time of the survey.

Place	Frequency	Percent
Outskirts	14	47
New city	14	47
Old Town	2	7
Total	30	100

Table 7-5: Place of living of the respondents in Tripoli

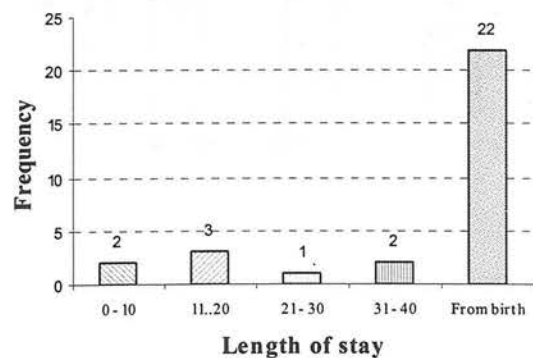


Length of stay

Table 7-6 below shows the respondents' length of stay in Tripoli. It also indicates that Tripoli is the birthplace of most respondents. Thus, (22-73%) of the respondents have lived in Tripoli since their birth, while (2-7%) had been resident there for less than 10 years.

Length of stay	Frequency	Percent
0 - 10	2	7
11 - 20	3	10
21 - 30	1	3
31 - 40	2	7
From birth	22	73
Total	30	100

Table 7-6: Length of stay of the respondents



From the above table it is clear that all the respondents were residents of Tripoli, and that the majority (22-73% of the sample) had lived in Tripoli from birth. Thus their idea about the condition of the Old Town with its various aspects, both physical and non-physical, reflects a life-long experience of the Old Town and its many problems.

Summary

All the respondents were adults and educated people who were proud to take part in the questionnaire. They were permanent residents and had lived for a long period in the city, surrounding the Old Town and some of them living in the Old Town. That means that those people knew all the parts of the city well and they were fully aware of the traditional and modern environments, in addition to their involvement in all life activities. They have experienced the developments, which have taken place in the city for a long time and they have seen the emergence of the consequent problems that the Old Town faces.

Q 4: Which area do you prefer in Tripoli? Give three reasons.

Areas	Frequency	Percent
New city	14	47
Outskirts	11	37
Old Town	5	17
Total	30	100

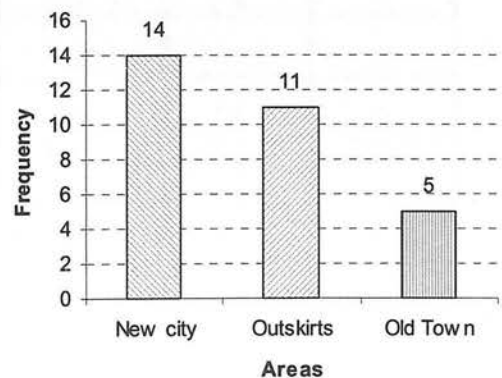


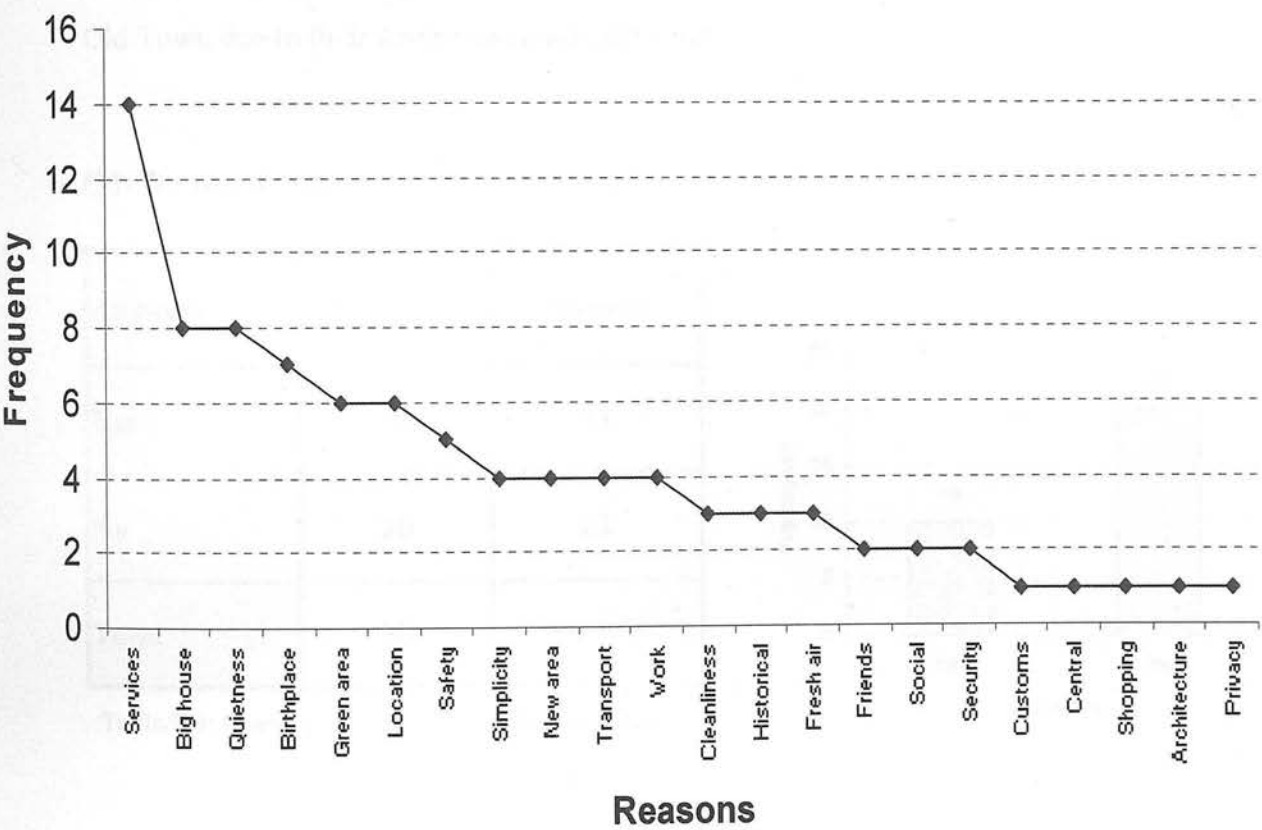
Table 7-7: Area respondents prefer

All the respondents were asked about which area they preferred in the city. Their preferences were for (new city (14-47%) and outskirts (11-37%). The reasons for that were related to the level of services that are provided there, the size of the houses and the quietness of their new neighbourhoods. Table 7.7 below summarises the reasons why respondents prefer particular areas in Tripoli city.

Areas	Freq.	Reasons	GENDER		Total
			Male	Female	
New city	14	Services	9	6	15
		Birthplace	3	2	5
		Safety	4	1	5
		Big house	2	2	4
		Work	2	1	3
		Location	2	1	3
		Cleanliness	1	1	2
		Quietness	1	1	2
		Social	2		2
		Simplicity	1		1
		Shopping	1		1
		Total	27	15	42
Outskirts	11	Big house	11	3	14
		Quietness	4	2	6
		Fresh air	2	1	3
		Services	2		2
		Location	1	1	2
		Cleanliness		1	1
		Friends	1		1
		Safety	2		2
		Birthplace		1	1
		Work	1		1
		Total	24	9	33
Old Town	5	Location	2	1	3
		Historical	2	1	3
		Simplicity	2		2
		Services	1		1

		Customs	2		2
		Architecture	1		1
		Privacy	1		1
		Birthplace		1	1
		Quietness	1		1
		Total	12	3	15
Total	30		63	27	90

Table 7-8: Relation between the areas and the reasons



The reasons given by the respondents as to why they preferred one area more than another depended on many aspects, such as the character, use and importance of the area. These are shown in Table 7.8. The most important reasons mentioned were: services, big houses and quietness, along with birthplace, green spaces, location and safety. The significance of the new city as a favoured area is because it provides good services, an important factor in helping to sustain a satisfactory living built environment. Their responses imply a perceived lack of necessary services in the Old Town. The results also show that the respondents showed less preference for the Old

Town, because of the lack of desired services such as cleanliness, security, telephone services, sewage, water supply, social recreation and community halls.

Thus people prefer an area where they live if they are satisfied with the services in their area and, the more people prefer an area, the more reasons they will find to move into or remain in that area. For example, areas such as the outskirts are known for their large houses, with many green areas and quietness. Others prefer the Old Town for reasons such as its historical significance, architectural character and location, which is very close to the centre. Also there is another reason for people's preference to stay in the Old Town because it is their place of birth and their family's roots, they live near to the head of the household's place of work and because they cannot afford to live outside the Old Town due to their severe economic situation.

Q5: Do you like to live in the Old Town?

Answers	Frequency	Percent
Yes	10	33
No	20	67
Total	30	100

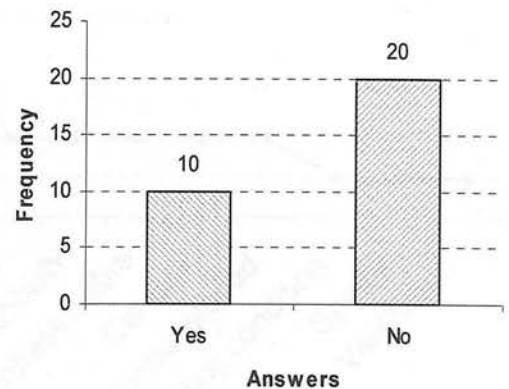


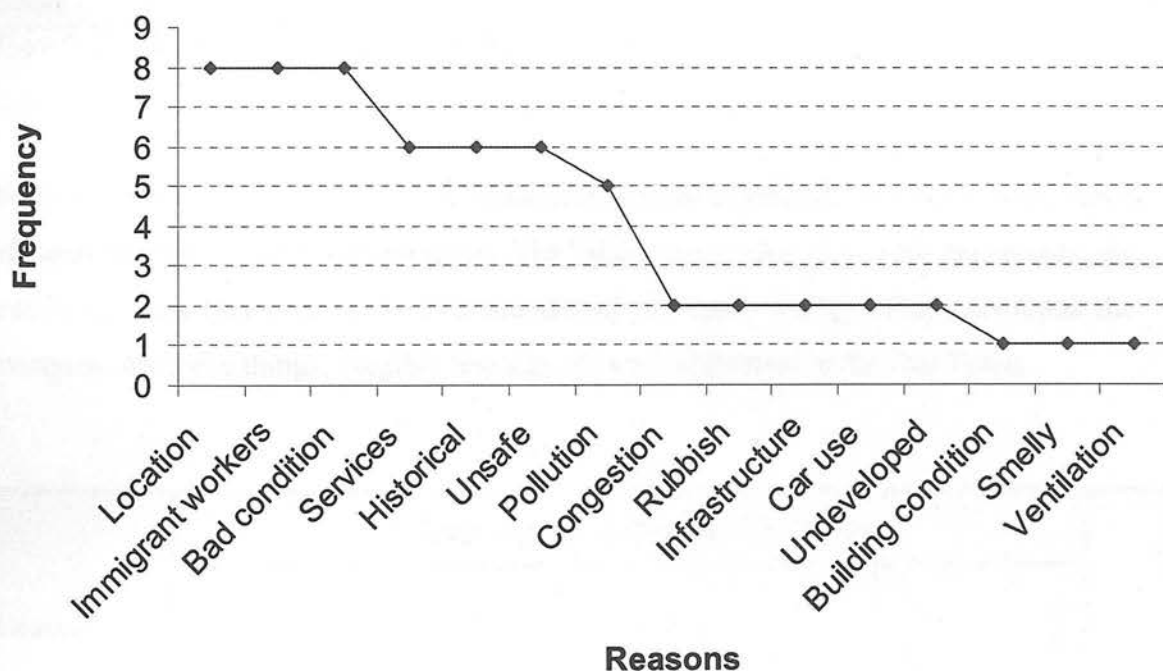
Table 7-9: Shows the answers of the respondents

Respondents were asked if they liked living in the Old Town. The results displayed in Table 7-9 above indicate the respondents who said yes, (10-33%). While (20-67%) of the respondents said they don't like to live in the Old Town.

Reasons	Do you like to live in the Old Town?		Total	Percent
	Yes	No		
Location	3		8	13
Migrant workers		3	8	13

Bad condition		3	8	13
Services	1		6	10
Historical	6		6	10
Unsafe		2	6	10
Pollution		4	6	10
Congestion		2	2	3
Rubbish		1	2	3
Infrastructure			2	3
Car use		2	2	3
Undeveloped		1	2	3
Building condition		1	1	2
Ventilation		1	1	2
Total	10	20	60	100

Table 7-10: Why people like or dislike living in the Old Town and the reasons



The reason why respondents said yes, they liked to live in the Old Town was because of its location (13%), in the heart of the city and close to the sea, and because it has historical value (10%). While the reasons respondents disliked living in the Old Town is because it is mostly occupied by migrant workers (13%), the buildings are in bad condition (13%) and it is unsafe, congested and creates difficulties for the car.

During the field survey, some household heads said that they are waiting for the day to leave the Old Town and move to live in other parts of the city, mainly for the same reasons as mentioned above.

Q6: Mention two things you most like in the Old Town. Give two reasons?

Things	Frequency	Percent
Suqs (markets)	11	18
Castle	10	17
Mosques	9	15
Social life	5	8
Historical	5	8
Buildings	4	7
Traditional	3	5
Clock tower	3	5
Costumes	3	5
Design	2	3
Architecture style	2	3
Location	2	3
Central bank	1	2
Total	60	100

Table 7-11: The things respondents most like in the Old Town

Table 7-11 above shows the range of features that were mentioned by respondents, some of them tangible, others non-tangible. The table shows that (11-18%) mentioned the traditional suqs (markets), (10-17%) mentioned the castle and (9-11%) mentioned the mosques. All these things, tangible features are very important in the Old Town.

Reason	Things people like in the Old Town													Total	Percent
	Suqs	Castle	Mosques	Social life	Historical	Buildings	Traditional	Clock tower	Customs	Design	Architecture	Sea	Central bank		
Historical	5	7	6		2			1						21	18
Architectural	3	4	1	1	2	3	3	1	2			1		21	18
Aesthetic	1	2	1	1		1		1					1	8	7
Shopping	6		1											7	6
Adaptation	1	1				1		1			3			7	6
Relationship	1			4	1				1					7	6
Simplicity	1		1	2		1		1			1			7	6
Social coherence		1		1		1			2	1				6	5
Human scale		1	2		1					1				5	4

Location	2						1						1	4	3
Privacy		1								2		1		4	3
Landmark			1		1			1						3	3
Climate			1				1		1					3	3
Decoration	1				1									2	2
Viewing		1										1		2	2
Design		1			1									2	2
Harmony		1				1								2	2
Customs			1				1							2	2
Heritage			1											1	1
Civilisation					1									1	1
Work			1											1	1
Doors			1											1	1
Compact design				1										1	1
Old building	1													1	1
Fish												1		1	1
Total	22	20	18	10	10	8	6	6	6	4	4	4	2	120	100

Table 7-12: Reasons for things the respondents liked in the Old Town

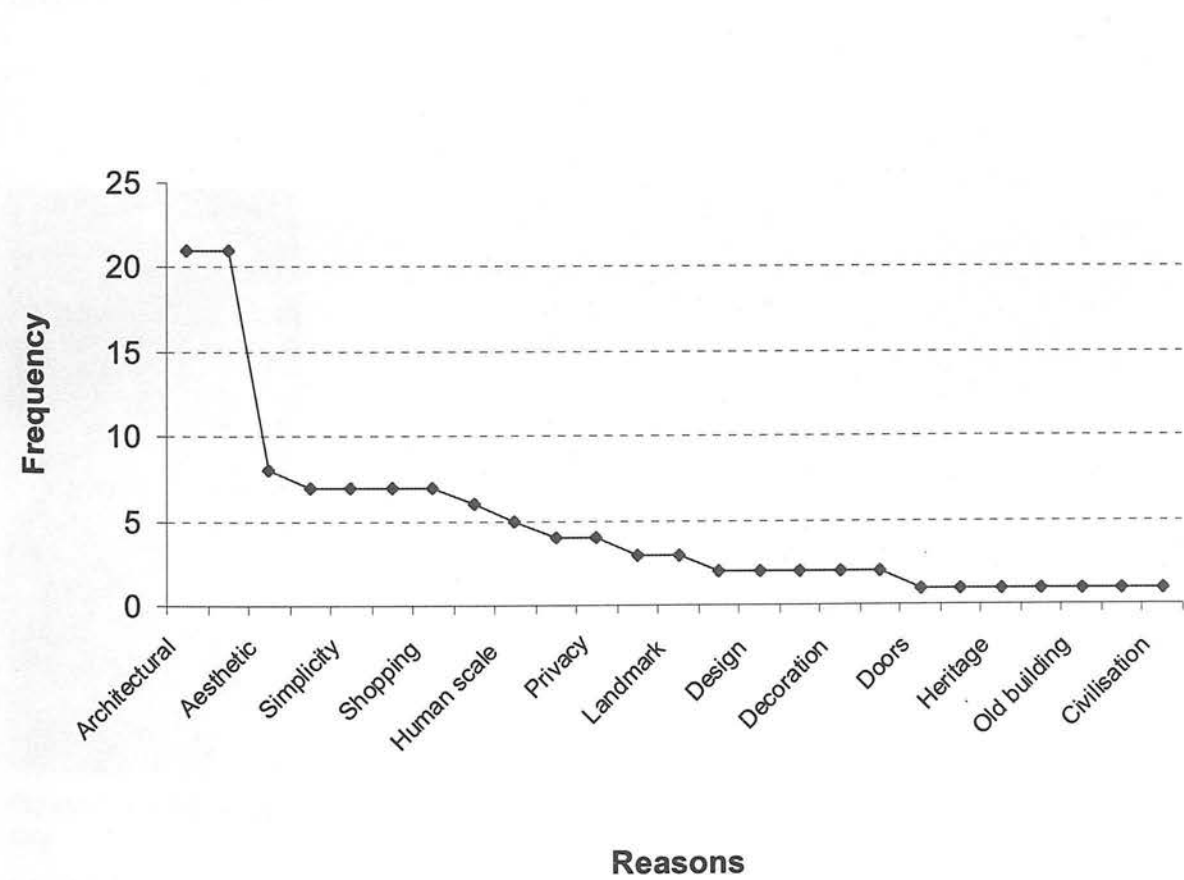


Table 7-12 above shows that the respondents liked features such as the suqs (traditional markets) because of its combines a place for shopping, history architecture and central location. The suqs the main shopping places in which different kinds of goods are on sale are very attractive places for people. The respondents mentioned the suq several times and for various reasons (21-18%). These suqs are dynamic from morning to afternoon, and are part of people's daily life. Here visitors and residents can easily make contact. The main characteristic of the historic suqs is that they are covered. Their architectural character is functional and aims at simplicity. The suqs were, and still are an important aspect of the commercial life of the Old Town. The covered suqs offered protection to people, social interaction and business transactions. The traditional suqs are the busiest places in the Old Town. The main suq in the Old Town is a long covered street which stretches through the centre as the spine of its urban fabric, linking public spaces and unifying the community. Other smaller suqs concentrate on their specific trades: gold, leather, rugs, weaving, clothing, metalwork, spices, carpets and other goods and services. These suqs are made up of single storey structures strung along pedestrian walkways (see figures 7-1 and 7-2).



Figure 7-1: Old covered suq

Source: The Author, 2003

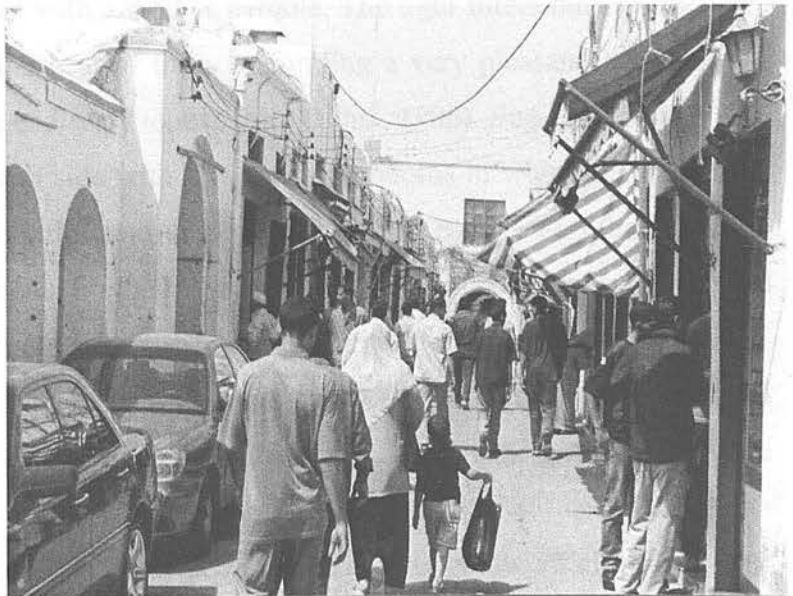


Figure 7-2: Old open suq

Source: The Author, 2003

The strong and unique characteristic of traditional markets can be perceived by their internal and external design and also by their building material and structure. The materials used are stone and brick, with ventilation and lighting provided by small openings in the roof and large, open entrances (see Figure 7-3).

The main suqs in the Old Town provide for the traditional shopping needs for the Old Town residents and for rural and national residents as well. These suqs function as a focus for regional shopping demands and they encourage cultural activities, maintaining their old position at the heart of the Old Town and of Tripoli's daily life. In addition to their economic functions, the suqs have a very strong social and political function. They link the city with the countryside as well as with distant lands, thus playing an important role in the integration of the city with its surroundings.

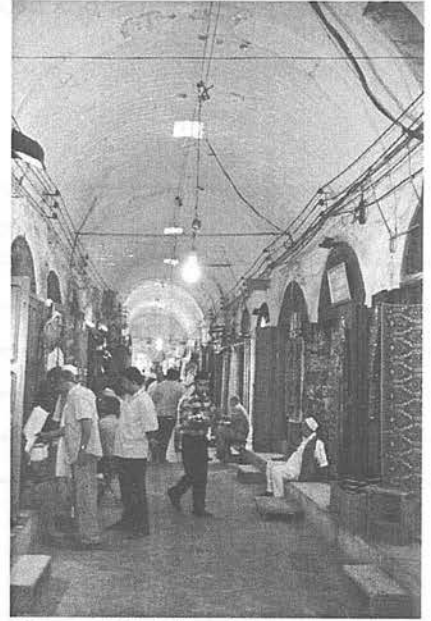


Figure 7-3: The old covered suq's roof lights

Source: The author, 2003

In addition, the design of the suqs is well organised, for example, Suq el-Turk is a long, straight narrow street, covered with a kind of pergola. The light filters through the leafy trelliswork, which tempers the heat of the sun, forming a very pleasant setting to the human kaleidoscope moving endlessly to and from (Ethel, 1986). Suq el-Roba is a very old, covered suq, lined on each side with small, similar booths in which the merchants sit or lie smoking, drinking coffee and talking. The arched roof is very high, having small openings at the top, through which the sun casts patches of light in unexpected places. From the Suq el-Turk past Suq el-Museir and a little further on is Suq el-Saiaga, the street of the silversmiths. There is another suq called Suq el-Halga, where they sell wool in every stage of its existence, from the fleece to the finished, dyed yarn. The women come to this suq in the morning to buy the wool. Ethel (1986) describes it as a picturesque suq, with its pergola half way down the street, covered with climbing green plants. Here and there, one sees a little open courtyard full of fleeces hanging out to dry.

Many of the shops in the Old Town are only seven to eight feet wide in front, with a depth of about twelve to fifteen feet, and with a small storage space behind. In addition, there are many coffee shops and restaurants. The suq is filled with all kinds of

merchandise, mostly imported, as well as locally produced and exotic foodstuffs, and is usually active and lively.

Q7: Things people do not like in the Old Town

Things	Frequency	Percent
Migrant workers	15	25
New building	13	22
Traffic	4	7
Departure of original people	4	7
Collapsed buildings	4	7
Neglect	4	7
New building materials	3	5
Responsibility	3	5
Restoration methods	2	3
Reuse of buildings	2	3
Change of function	2	3
Rubbish	2	3
Narrow streets	1	2
People change	1	2
Total	60	100

Table 7-13: Things the respondents do not like in the Old Town

Source: The author; between April and July 2003

The results of the respondents' responses show that the most disliked aspects were the migrant workers (15-25%) of the responses, followed by new building (13-22%). Other matters mentioned several times by the respondents were traffic, the departure of the original people, collapsed buildings and neglect (see Table 7-13 above). Table 7-14 below shows respondents' reasons for their dislike of particular matters in the Old Town.

Reasons	Things people do not like in the Old Town														Total	Percent
	Migrant workers	New building	Traffic	Departure orig. people	Collapsed buildings	Neglect	New building materials	Responsibility	Restoration methods	Reuse of buildings	Change of function	Rubbish	Narrow streets	People change		
Diff. material	1	9	2		1		4	1	2	2	3				25	20
Neglect	7	1		3	2	1		2				1			17	14

Different arch.	5	6	1			2			1						15	13
Social problem	5	2		2				1							10	8
No maintenance	2		2		1						1				6	5
Language	4								1					1	6	5
Rubbish	1	2		1										1	5	4
Decline	1					3		1							5	4
No control		1			1	1							1		4	3
Noise & pollution		1					1	1		1					4	3
Bad view			2		2										4	3
Customs	1			1		1						1			4	3
Function										1	1				2	2
Rubbish	1		1												2	2
Cultural		2													2	2
No support	2														2	2
Pollution		1									1				2	2
Foreign				1											1	1
Difficult to use car					1										1	1
Fire engine													1		1	1
Change building		1													1	1
Traditional							1								1	1
Total	30	26	8	8	8	8	6	6	4	4	4	4	2	2	120	100

Table 7-14: Reasons for things the respondents disliked in the Old Town

Table 7-14 above shows the reasons given by respondents for their most disliked features in the Old Town, with respondents citing their key dislike is of the migrant workers because of their neglect of buildings and the social problems they create. At this point, it is relevant to provide a general outline of migration to the Old Town.

Since medieval times, Tripoli was the main economic and political centre of western Libya, with the largest concentration of the population and the most important markets.

Under the Italians, Tripoli was transformed from a Turkish fishing town into a modern, European-style city. As it grew, employment opportunities increased and urban jobs became the aim of more and more Libyan migrants.

In the 1920s, however, the building of an Italian-style city in Tripoli, south and east of the Old Town, the construction of the port and work on water supply drainage facilities began to absorb large numbers of migrant labourers (Francesco, 1923, p. 87). However, urbanisation did not occur everywhere in the country at the same time.

Further expansion has occurred since the Second World War and particularly since the oil boom of the 1950s. With land rising costs and higher rents, increasing amounts of

private capital were being invested in the construction industry, and an enormous number of oil companies and banks, ultramodern hotels, expensive offices, apartment blocks and luxurious villas were built in the suburbs. Construction work initiated by the government was less extensive, but projects under way include housing for state-employed workers at Bab Ben-Gasher area, new government offices, and the reorganisation of the sewage system. Such work continues to attract migrants; most are unskilled, and the building trade can utilise this kind of labour (Harrison, 1967).

Tripoli after the discovery of oil began to provide more urban attractions for migrants, such as hundreds of cafés in the city, which are centres of much of male social and business life; they are meeting places, amusement halls, employment exchanges and offices all in one. In addition, there are shops, cinemas, restaurants and hotels. As the Libyans say, there is “life” in Tripoli that has no counterpart anywhere else in western Libya (Harrison, 1967). In addition, educational provision in Tripoli has long been another reason for migration or movement. The higher-level technical or university students must migrate to Tripoli or to Benghazi, the second city in Libya in order to gain further education and qualifications. Education encourages a longer absence from the hometown and a student leaving college finds that the best opportunities for employment are in the main city.

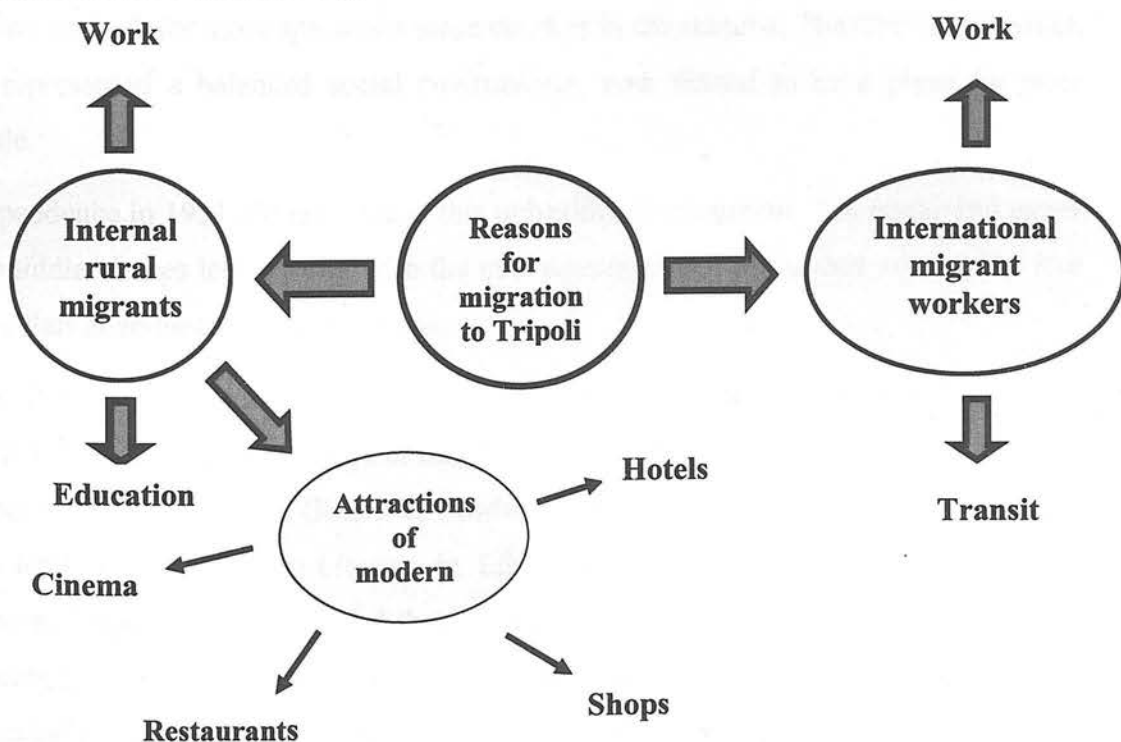


Figure 7-4: Migration to Tripoli

As the original residents of the Old Town know, once the new Italian residential quarters were built, many rich families left the Old Town to live in the modern quarters

with all their comforts. A few years after Italian colonisation, nearly the whole of the upper class, and an important part of the middle class, had abandoned the Old Town, which became inhabited by rural immigrants attracted by industrialisation and work possibilities, which promised some chances for a higher standard of living.

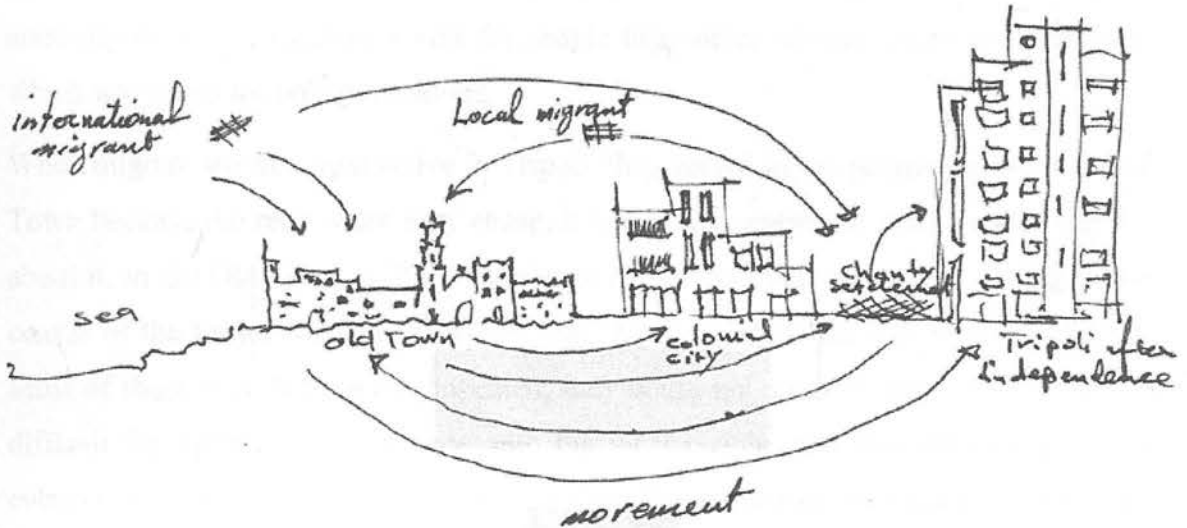


Figure 7-5: Movement in the city of Tripoli

The new developments encouraged young citizens to leave the Old Town as early as possible to look for more space and more comfort in the suburbs. The Old Town, which had represented a balanced social environment, now tended to be a place for poor people.

Independence in 1951 did not change this unhealthy development. The remaining upper and middle classes left to work with the new administration in the new city and to live in the flats abandoned by the colonials.

From 1980, there was a new influence in the Old Town, the international migrant. In Libya, the increase in the number of migrant workers has accentuated the polarisation of the polluted area and cities (Keziri & Lawless, 1986). The 1984 census showed that out of a total of 400,328 non-Libyans in Libya, 99,722 (or 25%) lived in Tripoli. In addition, Tripoli also attracted Libyan people who were born outside the country. Moreover, a large number of unregistered immigrants from nearby countries, particularly from Egypt, Sudan, Morocco, Tunisia, Chad, Niger, Ghana, Nigeria, Senegal and other African countries, were attracted to Libya. Those who crossed the Libyan border seeking the good life often did not register with the Libyan authorities. During this field study, the author spoke to one of the migrants in the Old Town and his

story echoes those of other illegal immigrants in Libya, who cite economic hardship in their home countries as the reason for undertaking the hazardous and unpredictable journey across the Sahara desert to Libya, in search of work.

There are more than one million foreigners in Libya (Libyan Minister of Foreign Affairs 2004). The number of illegal migrants has increased in the last decade since the Libyan authority no longer required a visa for people from other African countries, a decision which was taken for political reasons.

When migrant workers first arrive in Tripoli, they settled in the poorer parts of the Old Town because the rents were very cheap, it was a city centre and there was no control about it. In the Old Town in 2002 there were 22,000 migrant workers, according to the census of the Project of Administration and Organisation of the Old Town (PAOOT). Most of them it is likely were unskilled, they could not speak Arabic, which made it difficult for them to communicate with the local people, and they brought different cultures and social lives. Having come far from their countries, they did not wish to go back. Those migrants are poor people who could not be expected to maintain their rented properties, but this neglect led to serious physical deterioration of the fabric of the Old Town.

People also disliked the Old Town because migrant workers had been exacerbating the social problems resulting from the departure of the wealthy people. Social, cultural and religious norms that once determined the traditional life were no longer widely practiced. The new migrants, key players in the Old Town's social infrastructure, do not share the traditional cultural values nor do they observe the social behaviours of the quarter and they seem not to care if those cultural values are destroyed. Some migrant workers engage in criminal and anti-social activities, such as prostitution, theft and drug trafficking, which are forbidden in Libya (Ejime & Pana, 2000). These situations are accelerating the social deterioration.

The Libyan Minister of Foreign Affairs in August 2004 said that some areas of Tripoli have come under the sway of international or African migrants who practise their laws in it, and where drugs and prostitution thrive. Their existence is changing the social pattern of Libya. He estimated their number to be more than one million and, if they stay another 10 or 15 years, Libya will not stay as it is. In 2000, there were 6,360 recorded crimes and the number of accused included 9,244 from different nationalities.

Table 7.14 also shows that the respondents disliked new building construction in the Old Town because of the different materials used and the type of architecture. Most of the new houses built in the Old Town did not follow the surrounding stylistic harmony, its urban pattern nor the building heights. In addition, the new house units are dissimilar in elevation and replace the historical courtyard typology with clusters of small apartments. Many of these new buildings remain unfinished. From the outside, the appearance is one of untidiness and neglect. Many new materials and features show on the external walls of these houses such as brick, metal, air-conditioning units, sewage pipes and some of them are left without plaster or are unpainted. The habit of building extensions to old houses has also occurred in every quarter of the Old Town. In addition, you can see rubbish everywhere, cars are parked randomly, blocking some of the streets and preventing people from moving. All these new elements create eyesores and give the Old Town a poor image. The Old Town had been changed from an organised space to a disorganised one.

Q8: Mention three main features in the Old Town and give two reasons why they are important.

Features	Frequency	Percent
Mosques	26	27
Castle	14	20
Marcus Aurelius arch	13	18
Funduq el-Zakary	6	7
Clocktower	6	7
Gates	5	5
Santa Maria Church	4	3
Streets	4	3
Suqs	4	3
Hammams	3	2
Green square	2	2
British consulate	2	2
French consulate	1	2
Total	90	100

Table 7-15: Main features in the Old Town

When asked about the most important features in the Old Town, the answers concentrated on historical features. The majority of the respondents named the mosques

(26-27%) the Castle (*Saraya el-hamra*) (14-20%), and Marcus Aurelius arch (13-18%) demonstrating a strong link with them. Other features were mentioned several times by the respondents, such as: Funduq el-Zakary, the Clock tower, the gates, Santa Maria Church and streets.

Reason	Features you prefer in the Old Town												Total	Percent
	Mosques	Castle	M. Aurelius arch	Santa Maria Church	Funduq el-Zakary	Clock tower	Streets	Suqs	Gates	Hammams	British consulate	French consulate		
Architectural	19	10	8	3	3	3	2	1	2	4	1	2	56	32
Historical	10	8	12	5	3	3	3	2	2	1	3	3	55	31
Social	12	3	1	1	4	2	1	4	3	1	1		33	18
Human scale		4	2				1	1					8	4
Location	1	2	1			1	1						6	3
Landmark			3		1	1					1		6	3
Shopping	2			2	1	1							6	3
Old gates	1	1				1							3	2
Simplicity	1			1									2	1
Traditional	1							1					2	1
Shadow							1		1				2	1
Old building	1												1	1
Total	46	28	27	12	12	12	9	9	8	6	6	5	180	100

Table 7-16: Relation between the features people prefer in the Old Town

Table 7-16 shows the reasons respondents gave the importance of these features of the Old Town.

It can be observed from this table that respondents value a feature mostly because of its architectural, historical and social significance. Architectural features were among the most frequently cited reasons. In addition, respondents prefer features because of their location, as landmarks, or for the shopping facilities, they offer. From Table 7.16 above, it is clear that respondents prefer the mosques because of their religious, social,

architectural and historical significance. The mosque is the place for the Muslim people to pray. Praying is one of the five pillars of Islam. Praying is an act of communication between human beings and god. Five daily prayers are the duty for all Muslims. These prayers may be performed anywhere except the Friday prayer which must be performed in a mosque. The mosques is a complex institution, serving many purposes by virtue of its importance as a sanctuary for prayer and as a place for social contact (see Figure 7-6). Richard Martin (1982) discussing the importance of the mosque as a gathering place, described the courtyard area in front of the mosque as large “in order to serve as a central gathering place for the community. The mosque as a whole is a focal point of communication.” (Martin, 1982)

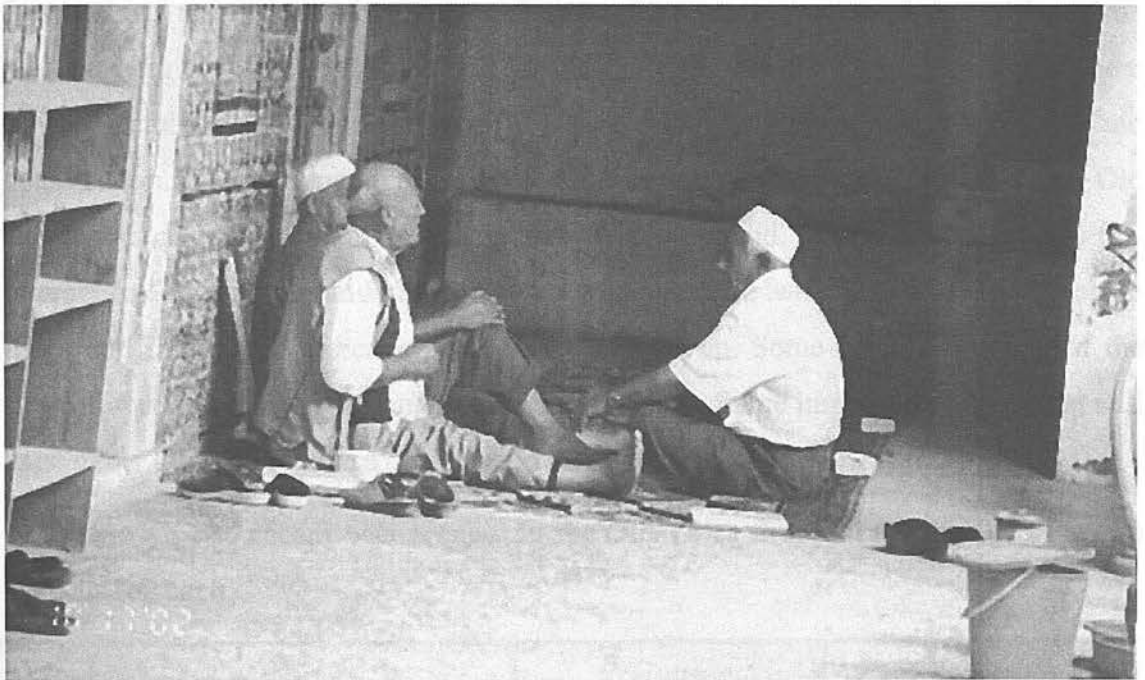


Figure 7-6: People gathering in the mosque after praying.

Source: www.galeufrysinger.com/tripoli Libya museum.htm

The mosques are the spiritual, cultural and intellectual foci of the Islamic community. The status of the mosque in the Old Town of Tripoli was a case in point. As in most Islamic cities, the public life of the traditional and religious society of old Tripoli revolved around the mosque, in addition to the suq. The Old Town of Tripoli contained around thirty-two mosques altogether, large and small. From these mosques, many well educated people, particularly religious scholars graduate within the residential neighbourhoods that they serve. The mosques in the Old Town are usually located near housing. From a distance, the mosques form the dominating architectural elements and

the most important focal points in the town through their minarets. This domination, embodied in their location, foundation and image, is still present, although various changes have occurred in their form and size during previous different stages (Shawesh 2000). The mosques, built to symbolise the unity and faith of the Old Town residents, have two important identifying signs, which characterise its forms: the minarets and domes. The minarets were the tallest structure in the Old Town. They marked the skyline, identifying the location of the mosque and serving as point of reference for the entire Old Town and the surrounding areas and giving the city its distinctive urban image. Since the new developments that took place close to the Old Town, the skyline of the town has been changed and it is hard to see the minarets from afar.

Respondents also preferred the castle because of its architecture and history. The castle was for them the most interesting building still in existence and one that reminded them of the history of the Old Town. They reported that they favoured its form and construction. Some respondents named the Marcus Aurelius arch and felt the Old Town's once proud position during the Roman period. They indicated that this internationally famous landmark provided a connection, which goes back to Roman times and is a good reference point in the Old Town. Some respondents named the Clock tower as a favourite monument and open space. Some important features that still exist in the Old Town have a clear role in its revitalisation.

Q9: Mention two recent occurrences in the Old Town that you dislike and give two reasons for each.

Things	Frequency	Percent
New buildings	15	25
Migrant workers	11	18
Traffic	8	13
Rubbish	8	13
Neglect	7	12
Collapsed buildings	6	10
Different materials	2	3
Departure of the original people	2	3
Social problems	1	2
Total	60	100

Table 7-17: Recent occurrences in the Old Town disliked by respondents

Table 7-17 above shows that the main occurrences respondents disliked in the Old Town were: new building constructions (15-25%), migrant workers (11-18%) and the traffic (8-13%). Other things such as rubbish, neglect and collapsed buildings were also mentioned. At the same time, many things were mentioned once or two twice. Table 7.18 below shows respondents' reasons for their dislike of recent phenomena.

Reason	Feature you dislike in the Old Town									Total	Percent
	New building	Migrant workers	Traffic	Rubbish	Neglect	Collapsed buildings	Material change	Departure of. people	Social problems		
Social problems	5	10			2			2		19	16
Diff. architecture	12	3	2				1			18	15
Bad view	2	3	4	5	1	2				17	14
Pollution	3		3	4	1	3		1	1	16	14
Unsafe	1	4	1	1	1	3	1		1	13	11
Material	3	3	1		1	1	2			11	10
Disease				3	2	2				7	6
Neglect		2	1		1	1				5	4
Rubbish	1			1	2					4	4
No control				1	2					3	3
Decline			1	1				1		3	3
Congestion			3							3	3
No gov. support					1					1	1
Total	27	25	16	16	14	12	4	4	2	120	100

Table 7-18: Relation between things that happened and why people dislike it

Source: The author, between April and July 2003

It can be observed from Table 7-18 that respondents were not happy with recent happenings in the Old Town, mostly because of social problems, different architecture, bad views and pollution. The table above also shows that respondents were not happy with new buildings in a different style and of a different form and materials (see Figure 7-7). Keeping the indigenous style is very important. Any necessary additions must follow a unified style to avoid any discord in the general formation and it is important to make use, as much as possible, of existing buildings, according to their condition and suitability for the new purpose. This would reduce the number of new buildings in the Old Town. Also respondent' dissatisfaction related to the huge number of migrant

workers in the Old Town who do not know the value of the historical town. All these factors have caused a change in the town's social and traditional values, and it has become unsafe.



Figure 7-7: New buildings with different styles and materials

Source: The author, 2003

Safety is a fundamental factor in revitalising the Old Town. The need for safety is one of the most important wishes of Old Town residents. The domestic safety needs for the Old Town resident are connected with a sense of privacy and have a direct relationship with the design of the house. The local people who still owned the courtyard houses in the Old Town were happy with the levels of privacy they had in their houses but they felt less secure compared with the past, because all the houses are close to each other and one can move from one house to another very easily. The people in the Old Town nowadays are different in their attitudes of care for their neighbours. In addition, there are many houses, which are shared by different families, each renting one room and sharing the other's facilities. These families' feelings and opinions about the safety and privacy in their homes were very low.

In addition, the residents need the safety outside the houses in the streets and open spaces. During the field survey, the author's observations and discussions with the residents especially with women revealed that they felt less safe on the Old Town's streets and did not feel safe from their neighbours when their neighbours were migrant workers. This may be due to the fact that there were some problems such as collapsed and deserted buildings and single, migrant workers over whom there are no legal controls, and a general rise in crime levels. Safety concerns in the Old Town were heightened after the original residents left their properties to live in new houses in the new city and often their houses were rented to workers who came from different African countries. Since these immigrant workers were not known to local people, they were regarded as strangers. Residents especially women, did not feel at ease and they felt it was dangerous outside their homes. In discussions with residents about safety in the streets of the Old Town, one said the streets were narrow and cannot hold heavy traffic, and that some residents bring their cars as close as possible to their homes, which is not safe for the children who play outside and is equally unsafe for pedestrians. Also one of the shop keepers in the Old Town suq said that, in the past, shopkeepers would not close their shops when they went to the mosque for prayer, but just laid a broom across the front of the door to indicate they would be absent for a short time; nowadays they cannot do this. The lack of street maintenance, no street lighting as well as streets names, all this also impacts on the perception of safety in the Old Town. During the hours of darkness, lighting is one of the most important elements in the built environment, contributing to safety and the attractiveness of an area. Lighting is particularly important in the Old Town where close streets, corners, narrow streets and hidden courts can become unwelcoming and even threatening at night. A high standard of lighting is therefore a prerequisite for creating a feeling of comfort and safety in the Old Town. In the Old Town, street lighting is not provided. In addition, the Old Town is surrounded by a high wall with gates and there is a small tower in each corner of the wall with a room used for a watchtower. The gates open during the day and are closed at night. These gates and walls made the residents in the Old Town feel safer and more secure in the town.

Respondents also mentioned that they were not satisfied with the new kind of traffic in the Old Town. In the past, the main modes of transportation within the town, in addition to walking, were horses, mules, laden donkeys or donkey-driven carts (see Figure 7-8). The narrow streets of the Old Town were quite adequate for this kind of traffic

circulation, and designed primarily for it. The streets pattern did not conform to any geometric pattern, but rather developed naturally and in stages, according to specific needs and necessity. Thus, the character of the Old Town derived not only from its unique architecture, but also from the network of narrow streets, the variations in building height and the irregular building lines.

Until the end of the first half of the last century, there were no asphalted roads in the Old Town or any big open space. The streets and space patterns within the Old Town remained almost untouched until 1983 when the agency decided to clear any demolished and collapsed buildings in the Old Town, leaving large open spaces, which allowed the traffic to enter the Old Town. After that, those large open spaces became car-parking areas and the streets become full of cars.

The clear effect of giving priority to cars is amply demonstrated at the *corniche* area, the seafront that is one edge of the Old Town of Tripoli. This used to be a pleasant, picturesque promenade, which was very popular, since people could spend the evening strolling along the seaside. When the entire seafront was reclaimed and filled in to provide a huge highway and car parking, this destroyed the amenity utterly and the connection between the Old Town and the seaside (see Figure 7-9). On the left hand side of Figure 7-9, three people can be seen starting to cross the three-lane highway at a corner where there are no pedestrian lights or markings, and where they will have to climb over a high central barrier. This is very perilous and indicates the lack of consideration for pedestrians.



Figure 7-8: Traditional street adequate to permit passage of laden donkeys' carts.

Source: An Exxon



Figure 7-9: Highway around the Old Town separating it from the sea

Source: PAOOT

As the population of the city has grown, the central area has encountered more traffic and parking problems. The streets in Tripoli have become more crowded during this period. Most of its modern streets are isolated and crowded with cars, which restrict the freedom of pedestrian movement. After the new roads were constructed, the Old Town of Tripoli became an island, surrounded by roads from all directions. In addition, once cars entered the Old Town to access houses, shops, mosques and other facilities, it became more difficult for residents, visitors, especially children, the old and handicapped people, to move around safely and easily.

The lack of accessibility and organisation is reflected in the amount of time people spent in reaching various facilities, especially in el-Balada quarter where the old suqs are located. In an attempt to address this, the functional qualities of the Old Town streets have become more suited for cars and more limited for pedestrians. Nowadays, the environment in the suq area is thus dominated by traffic circulation.

Q10: Mention two buildings you prefer in the Old Town and give two reasons for each.

Answers	Frequency	Percent
Castle	11	18
Marcus Aurelius arch	8	14
Qaramanli Mosque	6	10
Santa Maria Church	5	8
Al Naqah Mosque	5	8
British Consulate	5	8
Suqs	4	7
Clock tower	4	7
French Consulate	3	5
Ahmed Pasha Mosque	3	5
Darghout Mosque	3	5
Gates	3	5
Total	60	100

Table 7-19: Shows the buildings people prefer in the Old Town

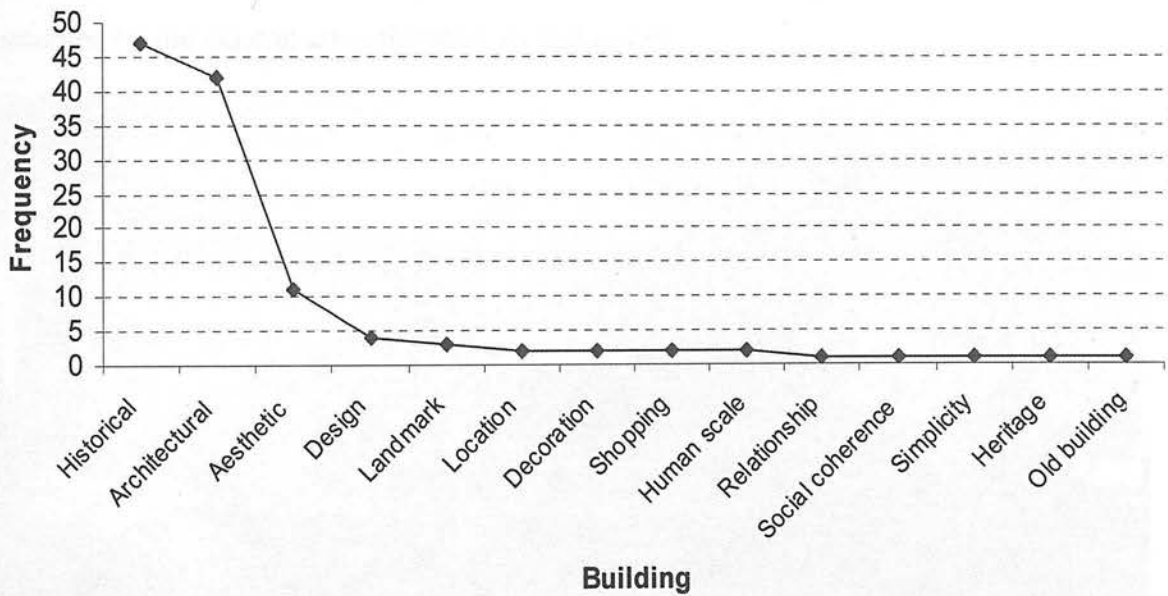
Question 10 shows that there are many buildings that have been preferred generally by respondents' some with high frequency and others less so. The most preferred buildings were the castle, Marcus Aurelius arch and the Qaramanli Mosque. Numerous other buildings such as the Santa Maria Church, Al-Naqah Mosque, the British Consulate, suqs, clock tower, French Consulates and other buildings were also mentioned, but only a few times. Table 7-20 below shows the reasons why the respondents preferred these buildings.

Reasons	The buildings you like in the Old Town												Total	Percent		
	Castle	M. Aurelius arch	Qaramanli Mosque	Santa Maria Church	Naqah Mosque	Suqs	British consulate	Clock tower	French consulate	Ahmed Pasha Mosque	Darghout Mosque	Gates				
	8	10	3	6	4	5	6	1	3			1			47	39
	11	5	7	3	3	1		3	2	3	5	3			46	38
	2	1	1	1	2	1	1		1	1	1	1			13	11

Landmark						1		2					3	3
Location					1					1			2	2
Shopping						1		1					2	2
Human scale	1		1										2	2
Social coherence						1	1						2	2
Heritage		1								1			2	2
Simplicity												1	1	1
Total	22	17	12	10	10	10	8	7	6	6	6	6	120	100

Table 7-20: Reasons for the buildings people prefer in the Old Town

Source: The author, 2003



Question ten shows that respondents liked or preferred certain buildings almost entirely for historical and architectural reasons. Respondents also preferred a particular building because of its aesthetics, the design of the building and many other reasons (see Table 7-20). The castle was mentioned most frequently by the respondents and appreciated for its architectural character, history and location it is located at the south-east corner of the Old Town. In general, the Old Town of Tripoli is surrounded by walls, which contain gates and towers, and the castle lies at one corner. It is one of the major landmarks in Tripoli, and is known by Libyan people, especially in Tripoli, as Saraya al-Hamra. This name refers to its red colour. The foundation and construction of the castle was during the Roman period, but it has undergone many subsequent changes and developments (Zarrugh, 1976). The most significant transformation occurred during the Spanish occupation from 1510 until 1551 (Shawish, 2000). In the time of the Qaramanli rule, more developments were undertaken. Within the castle, there are many courtyards

at different levels to provide focal points for the various self-contained quarters, which are then linked by arcaded corridors functioning as streets. It also has many attractive foundations surrounded by open arcades, sometimes employing reused Roman and Byzantine columns. Its rich decorations and coloured glazed tiles reflect the work of local artists. The main gateway of the castle dates from the brief Spanish occupation in the first half of the sixteenth century. Always at the centre of the life of the city, the castle dominates by its height and bulk so that from its upper terraces and battlements, a watch can be kept over the city itself and the harbour (Hutt, 1976). The castle stands today as the most prominent architectural feature of the town. Presently, the castle functions as the main (Jamahyria) museum (see Figure 7-10) and its offices are occupied by the general administration of antiquities.

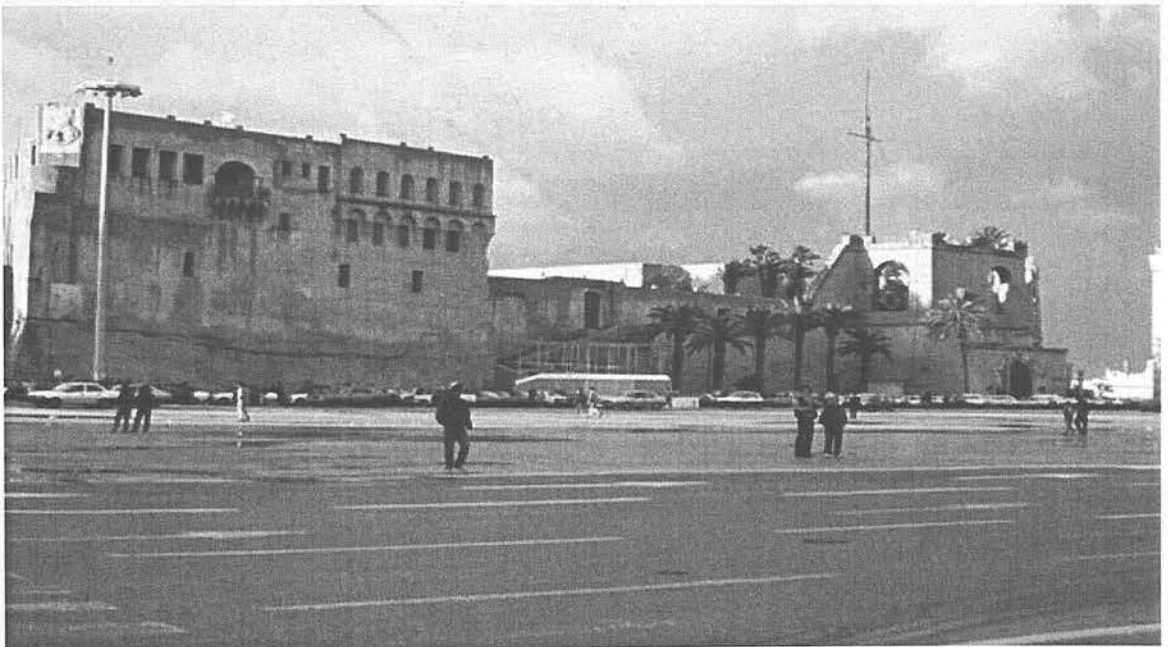


Figure 7-10: The castle

Source: The author, 2003

Respondents also preferred the arch of Marcus Aurelius because of its history and architecture. The Romans have left many wonderful monuments, dating from the time of the occupation 106 BC. These remains have been discovered in various parts of the country. In the Old Town of Tripoli there is, first and foremost, the famous marble arch of Marcus Aurelius (Braun 1986). The arch is located in the north-east of the town in the Bab el-Bahar quarter. The arch stands where two principal streets meet and it is crossed by the Zenghete el-Francis and another street, which leads up from the harbour to the El-Harah el-Kaberh. The arch has four fronts. The foundations of the arch are

below the level of the existing streets. Braun (1986) mentions that the old foundations go down to some ten feet below street level (see Figure 7-11).



Figure 7-11: The Triumphal Arch of Marcus Aurelius

Source: The author, 2003

Mosque of Al-Naqah is probably the oldest surviving mosque in the Old Town of Tripoli (which has already been mentioned in Chapter Two of the dissertation). In addition, respondents mentioned the Santa Maria Church, which is located between old buildings in the north-east of the town. It is located close to the square previously called Santa Maria square and nowadays called Kheary Karema square (see Figure 7-12). The piece of land on which the church was built was bought in 1680. When it was built, it was just a small room of simple dimensions for Christian people to pray or to gather in. In 1700, a small church was built on the same location then another extension was added in 1830 to the church to serve all the Christian people in Tripoli. In 1890, construction was begun on the existing Santa



Figure 7-12: Shows the church
Source: The Author, 2003

Maria Church it was finished in 1897, the first year for celebration for construction of this church in Italy. In 1994, there was a discussion to change the function of the church to a national art museum after maintenance works.

Q11: Mention two important social attributes which used to exist in the Old Town and which no longer exist and give two reasons for each.

Social customs	Frequency	Percent
Social relationships	19	32
Religious activities	15	24
Safety and security	10	17
Community participation	5	8
Privacy	4	7
Tranquillity	4	7
Feeling of belonging	2	3
Simplicity	1	2
Total	60	100

Table 7-21: Important social customs, which used to be part of the Old Town

Source: The author, 2003

The responses to question 11 in Table 5-21 show that the most important social attribute no longer recognised in the Old Town by the respondents was social relationships (19-32%), religious activities (15-25%) and safety and security (10-17%). Social customs such as community participation, simplicity and others were also mentioned. Table 7-22 below shows respondents' reasons for their answers to the question.

Reasons	What were the important social customs in the Old Town								Total	Percent
	Social relationships	Religious activities	Safety and security	Privacy	Community participation	Tranquillity	Feeling of belonging	Simplicity		
Migrant workers	24	9	7	3	3	2	1		49	41
Different cultures	11	9	6	2	2	1		1	32	27
Low income	4	1	4		1	1			11	9
Different customs	2	2	2	1	1		1		9	8
Departure of original people	4	2				2			8	7

Economic problem		2	1					1	4	3
Self help	1	1		1					3	2
Co-operation	1	1		1					3	2
Traffic							1		1	1
Total	47	27	20	8	7	6	3	2	120	100

Table 7-22: Reasons for the loss of social customs in the Old Town

Table 7-22 above shows that the loss of long-held social customs in the Old Town was heavily attributed to the migrant workers, their different culture and customs, low-income people and the departure of the original people. In addition, many other reasons have been mentioned.

Social contacts and neighbourliness are the most important aspects, which deeply affect the way of life in the Old Town.

In the Islamic world, religious sanctions are important for maintaining social order. They provide guidelines and control mechanisms for individual behaviour. Kinship is recognised all over the Islamic world as the centre of social organisation (Daza, 1982). The traditional social structure of Libya and other Islamic countries consists of a system of units of allegiance.

Since the residential quarters in the Old Town were formed over a long period, the local households there often developed cooperative interrelationships and a strong social identity. There is a popular saying in Libya "Distant relatives are not as dear as close neighbours" which reveals the importance of neighbours in one's everyday life. However, in more recent international waves of migrant workers, more houses have been occupied by single migrants, the original people have left the Old Town and the strong ties among the households in the Old Town have thus been broken. The poor security and safety nowadays is partly due to the weakened links among the households.

The Old Town was a collection of communities or quarters that physically and socially interacted. These quarters created a sense of belonging to the whole town. The richness of this sense of community can vary, depending on a person's location and his or her interaction with the surroundings.

Kevin Lynch (1960) devised a set of image characteristics to further study and understand the elements, which make up the perception of cities: paths, edges, districts, nodes and landmarks. While these concepts were originally applied to the study of the

city, they also are applicable to understanding a community. In the traditional Old Town neighbourhood, nodes included places such as corner shops, open spaces and the suqs. These places helped to enrich the values attached to a community and to encourage an increase in the level of amenities. The connections between these places are the paths used by the people who live in the community. The social interactions that take place, both at and on the way to these nodes, strengthen the sense of belonging. These interactions of the community give the residents a sense of security and comfort.

The compact pattern of traditional residential areas is often a factor in encouraging social relationships, social contact or neighbourliness. In the Old Town of Tripoli, informal social contact and neighbourliness was a large part of the resident's daily lives and identity. We can see nowadays that less dense neighbourhoods offer less social contact. By living in larger, new developments, the sense of a life micro-community is reduced.

The traditional Old Town also offered many places for meaningful social contact by virtue of its streets, alleys, mosques, suqs, coffee shops and meeting places. These informal social contacts and neighbourliness were strong forces, which helped the Old Town residents feel rooted and secure in their neighbourhood. For example, as an overseas student, the author is proud to live in Edinburgh, a beautiful city in Scotland, which is regarded as a highly desirable location in which many people aspire to live. However, the author has observed and experienced no social contact between the various households; neighbours are rarely seen and certainly, he does not know any of them. This is problem common to new developments. This is what has happened in the new development housing areas in Tripoli. In a survey of households in Tripoli in 1977, Essayed found that in the newly developed housing schemes, the occupants stated that they missed their social relationships, which were an essential part of their previous neighbourhoods. It was found that only 10% of the population still enjoyed the same relationship with previous neighbours who had moved to the same location (Essayed, 1981).

In the traditional Old Town, it used to be the case that the residents knew each other or they were related to each other too, and they would visit each other. In one street or space, most of the residents were from the same families. In addition, in the traditional house it used to be that the extended family would live together under the same roof. This family was composed of the parents, their unmarried sons and daughters, as well as their married sons with their wives and children, and the grandparents, who lived in one

of their son's homes (Daza, 1982). The homogeneous Islamic community is still structured around, first, the nuclear family, then the extended family, the sub-clan, the clan, the sub-tribe, and then, at the top of the hierarchy, the tribe itself and the composite of several tribes (Daza, 1982).

Today, most of the Old Town residents come from different areas and different countries, they speak different languages, have different religions and different cultures. They all have different backgrounds and levels of income. The layout of the Old Town no longer defines social contact, for example, best friends no longer live in the same alleys or streets or in the same quarter. Because the Old Town residents have changed so much in any one street or alley, you can find many different nationalities. In the Old Town, the new generation has not learned the value of rich community social contact. After the original people were replaced by people from other countries, most of whom were migrant workers, the original residents took their way of life with them when they move out and so the traditional way of life in the Old Town changed forever. The families in the Old Town used to need each other to help in many of their activities, work or celebrations but today, families live independently.

Respondents also mentioned that religious activities have had a great impact on shaping the built environment, because these activities need a certain place in which to be practised such as mosques, *zaweas* and open spaces. Mosques are unique buildings among many others that identify Islamic architecture. It is not just important for them to possess architectural qualities, but they also serve as landmarks, contributing to the identification of the city. In the Old Town, the mosque played a major part in the social organisation. Many other different types of social and educational activities were linked to the mosque, such as being schools for learning the Quran. The mosques still function as the main gathering places for the Old Town residents but not in the same way as before because many of the migrant workers have different religions and cultures.

Most activities in the mosque take place during the month of Ramadan. Ramadan is an Islamic holy month when Muslims may not eat or drink from morning until night. Ramadan is also a time for other religious activities. In the month of Ramadan, most of the social interaction and activity takes place at night. The nights are often devoted to special prayers and to recitations from the Quran. Ramadan is a time for Muslims to prepare certain favourite foods and people often invite one another to share in the evening meal. Also fasting gives people a chance to feel what a hungry, needy person feels. People can then understand the importance of giving to charity and helping

hungry, needy people. Fasting brings a feeling of unity. Fasting together strengthens the whole family and makes them feel closer. The Old Town spaces during the day are less lively than usual because of the heat. People like to spend most of the time at the mosque, while reading or having lessons on the Quran and waiting for prayers. In addition, people during Ramadan like to stay outside for a long time, celebrating or meeting friends at night.

The Old Town spaces become lively when the sun goes down and people break their fast in the mosque. Families like to visit relatives after breaking their fast. In addition, people tend to spend part of the night in worship and then they gather in groups and each group sits and spends the rest of the night together. During *suhoor* (before the daily fasting starts) time the person responsible for informing people about the *suhoor* was called the *musaharty*, a name derived from *suhoor*. The *musaharty* always



Figure 7-13: Shows some activities that take place in the street

Source: www.galeufrysinger.com/tripoli Libya museum.htm

walked across the whole Old Town quarters, singing. However, this custom does not occur now, mainly because of the introduction of television in each house. There were

also other activities like wedding celebrations and funeral wakes that sometimes took place in the streets (see Figure 7-13).

Q 12: Give five important values of the Old Town.

Values	Frequency	Percent
Historical	21	14
Architectural	18	13
Location	14	9
Aesthetic	14	9
Mosques	12	8
Economic	11	7
Social life	9	6
Shopping	8	5
Heritage	8	5
Cultural	5	4
Simplicity	5	3
Suqs	5	3
Streets	4	3
Tourism	3	2
Services	3	2
Human scale	3	2
Handicrafts	2	1
Climate	1	1
Privacy	1	1
Landmarks	1	1
Local building materials	1	1
Civilisation	1	1
Total	150	100

Table 7-23: Important values of the Old Town that are important.

Source: The author, 2003

It can be observed from Table 5-23 above that the key values that make the Old Town very important are its existence as an historical town, its architecture, and location and aesthetic qualities.



Figure 7-14: The Old Town

Source: The author, 2003

The result indicates that the architecture is important and a main concern for the respondents. The Old Town, designed and built in harmony with human scale, includes many historic buildings which are worthy of revitalisation. Its significant architectural character, and its fine and unique structures of the Old Town make it one of the most beautiful and magnificent historic cities in the Islamic world. The city is spell binding and is shaped by the natural beauty of the Mediterranean seashore and the carved stonework of its walls, gates, mosques, historical buildings and castle. There is also the busy suq with its wonderful crafts. Also remarkable are its mosques with their minarets, as well as public buildings and *funduqs* (hotels), *hammams* (public baths), its streets, open spaces and the quiet residential quarters. The structures are usually two storeys high (see Figure 7-14). This gives the indigenous architecture of the traditional town its unmistakable appearance. In addition to its distinctive architectural values, the Old Town has a high spiritual and symbolic significance related to its history. The sense of place and continuity through time is well expressed. These values make the city honourable and worthy to be conserved and promoted for today's use (Yucel, 1981).

In the Old Town, space is well defined and organised with attention to privacy and community, responding to its inhabitants' cultural and social needs.

Respondents also indicated that the aesthetics of the Old Town is one of the main reasons for its importance. The Old Town possesses important environmental and aesthetic characteristics. In the Old Town, both resident and visitor alike can experience and enjoy the town's most significant architectural values, its design, and style, building materials, beauty and uniqueness.

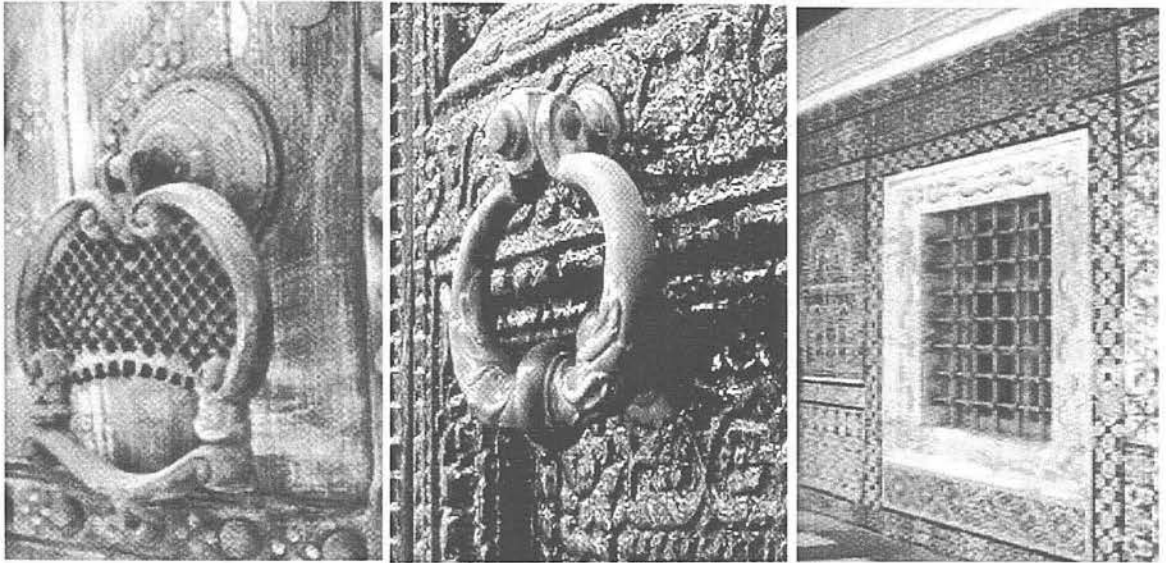


Figure 7-15: The aesthetic value in door handing and walls in the Old Town

Source: The author, 2003

The old buildings have aesthetic values and are valued because they are intrinsically beautiful or 'antique' or, more simply, because they are old and have a scarcity value. Nevertheless, Lynch (1972, p. 56) warns of the dogma of the intrinsic goodness of old things. Given the blandness of much contemporary architecture, historic buildings are often more interesting than post-industrial offices, houses and shopping centres. Zukin (1989, p. 59) notes that the structure of former industrial buildings has both solidity and a gracefulness that suggests a time when form still identified 'place' rather than 'function'. Their facades are often adorned with archaic emblems and sculpture, showing the skills of masons and carvers. Historic buildings and areas have picturesque qualities; they are redolent of a period of craftsmanship and individuality that has been lost in a period of standardised, factory produced building products and systems of construction (Appleyard, 1979, p.19). For example, observe how physical comfort,

cheaper products and security are bought at the cost of depersonalisation: “the old city exemplifies the human scale, individuality, care and craftsmanship, richness and diversity that are lacking in the modern plastic, machine made city, with its repetitive components and large-scale projects” (Appleyard, 1979).

In a world of rapid change, visible and tangible evidence of the past may also be valued for the sense of place and continuity it conveys. Water also plays a key role as a visual element for aesthetic value in space design. In the city of Fez, every mosque has a fountain as an important element, both for its aesthetic value in the interior spaces as well as for ablution purposes.

Q 13: Give three suggestions on how to improve the Old Town and give two reasons for each.

Ideas	Frequency	Percent
Comprehensive maintenance	27	29
Vacate migrant workers	19	22
Encouraging handicrafts	7	8
Applying the regulations	7	7
Bringing back the original residents	5	5
Building renewal	4	4
Government support	4	4
Creating social and cultural activities	5	5
Creating car parking	3	3
Documenting historical buildings	3	3
Stronger management	3	3
Disseminating information about the Old Town	2	2
Resident participation	1	1
Total	90	100

Table 7-24: Ideas to improve the Old Town

The responses to question 13 in Table 5-24 show important ideas that cover physical, social and economic factors. The respondents indicated that their first three ideas were to create a comprehensive maintenance programme (27-29%), vacate migrant workers (19-22%) and encourage handicrafts (7-8%), among other suggestions. Table 5-25 below shows the reasons given by respondents for their ideas to improve the Old Town situation.

Reasons	Ideas about how to improve the Old Town													Total	Percent
	Comprehensive maintenance	Vacating migrant workers	Encouraging handicrafts	Applying the regulations	Bringing back the original residents	Building renewal	Government support	Creating soc. cultural activities	Creating car parking	Documenting historical buildings	Stronger management	Information about the Old Town	Create social services		
Building restoration	8	8	2	4	2		2	1	2	1				30	16
Social problems	4	10	2	1	1						2	2		22	13
Continuity of social life	9	2			3	2	1	1		1	1		1	21	12
Encourage the residents to stay	5	3	1	2		1	1	3	2					18	10
Protect the handicrafts	5	1	5		1			1		1				14	8
Support local people	4	2		1		2	3			1		1		14	8
Good organisation	3	2		1	1	1			1		1			10	5
Training	2	1			1	1	1	1		1			1	9	5
Tourism	3	1	2								1	1		8	4
Future generations	4	1				1			1					7	4
Neglect		3	1					1						5	3
Disease		3		1										4	2
Long-term strategy	3			1										4	2
Cleanliness	2		1	1										4	2
Subsidy from the government	1			1	1					1				4	2
Parking places	2								1					3	2
To show problem to government		1		1					1					3	2
Total	55	38	14	14	10	8	8	8	8	6	5	4	2	180	100

Table 7-25: Ideas to improve the Old Town and the reasons.

Source: The author, 2003

It can be observed from Table 7-25 above that the reasons behind ideas to improve the Old Town were the restoration of whole buildings, resolving social problems, and the continuity of the local social life. Many other reasons were also mentioned.

Comprehensive maintenance for the whole of the Old Town is one of the most important ideas to improve its situation. Maintenance is the process by which a building is kept viable for the benefit of its users.

The traditional buildings in the Old Town require a great deal of comprehensive and regular maintenance. This kind of maintenance work requires particular skills and by competent people, however, such skills are being lost. Following rainstorms, the roofs, walls and drains of buildings must be checked for leakages or blockages. Even small holes in walls must be filled, to prevent the entry of insects and other pests.

Stevenson (1977) states that the best protection of a building is its continued use. The presence of human activity ensures a prolonged life and the potential for better maintenance in the long run. The presence of human activity and continuous use as a strategy makes the place more liveable and extends a building's structural life. Continuous human activity also prevents physical and socio-economic decay in the town.

Doorways and windows, which were originally crafted by skilled men, may have to be entirely dismantled and replaced by modern steel units, if the skills cannot be reproduced.

All historical buildings should be inspected regularly at five year intervals (Feilden, 1994). If the authorities were to apply this policy, it would reduce the need for major repairs or renewal projects. Similarly, if maintenance was well carried out, there would be far less need for urgent repairs or renewals. When routine maintenance is neglected, it leads to structural deterioration, such as leaking roofs, blocked gutters and outlets, and broken down pipes that allow rain penetration. Maintenance of historic buildings must have the support of owners and occupants. This is the simplest way of ensuring its conservation, as, under constant supervision, defects are more likely to be remedied as quickly as they occur (Feilden, 1994).

The majority of buildings in Tripoli, even the modern ones, are not regularly maintained. Indeed, some have never been repaired throughout their long life. The lack of maintenance has led to the collapse of historical buildings, which is the primary cause of loss of life, so building preservation should be maintained also to save life. The lack of any proper maintenance of the existing buildings has effected their quality and has rapidly reduced and diminished the fabric of the building. In addition, the high cost of building materials, because most of the materials are imported, creates a significant lack in their availability. Consequently, the price of such materials rises even more, and it is not within the financial means of a large proportion of the population.

Ongoing maintenance can help to restore the Old Town of Tripoli as a living entity but it is not enough if the wish is to make it more than a vast, urban museum. Carole (1991) states that "the residents of a heritage site are there to give it a deeply rooted vitality and to prevent it from becoming a museum". A living, traditional environment must reflect the life, culture, aesthetics and history of that important place.

This idea or approach would include integrating the importance of the social life or lifestyle and the urban economies, for example, handicraft industries and commercial activities.

This comprehensive revitalisation should seek to encourage other people to come and live in the Old Town as well as for others to visit. In addition, since it is important to encourage local residents to stay, this could be provided by reducing tax or offering tax exemptions for long-term occupants. Local residents could also be encouraged through support and funding of public services, loans and grants.

There is a good example of such a scheme that was completed in the case of Dubrovnik, Croatia. It was a comprehensive restoration project from 1979-89, aimed at the restoration of the walled city of Dubrovnik to preserve its integrity, its historical and cultural buildings as well as its architectural qualities. As a result, most of the historic buildings of Dubrovnik have had their original facades rebuilt. This restoration was carried out using traditional building techniques to preserve the historic buildings, to strengthen their ancient structures and to encourage materials and technologies that reflected the experience and craftsmanship of historic builders. The plan also provided comprehensive infrastructural schemes to repair and install the infrastructural system in the historic city (Letunic, 1990).

The respondents also mentioned another idea, namely, to encourage handicraft activities, which, they felt, would have a great impact on improving the Old Town's situation. Until recently and before the oil discovery, crafts were highly appreciated in many places in Tripoli (Cachia, 1975).

The Old Town used to have a large number of traditional crafts skills. In the early time, the craft industry was an important source of living and craftsmen had the responsibility to train their children, to give them good start in life (Ammar, 1998). These crafts included well-established leather-working to make buckskins, traditional shoes, saddles, slippers, bags, sacks, belts, wallets, and harnesses for horses and camels. Hand-made leather crafts were developed using soft camel skin in a variety of colours and patterns

and embroidered with silver, gold or silk. Jewellery works include gold, silver and copper. Silversmiths and goldsmiths, still well known crafts in Tripoli Old Town, have been there from ancient times. Jewellery includes necklaces, rings, earrings, chains and bracelets. These are mostly wrought in gold and presented by the Old Town craftsmen in various forms and styles. Other metalwork skills include beating copper sheets to produce fine articles such as platters, braziers, trays and kettles.

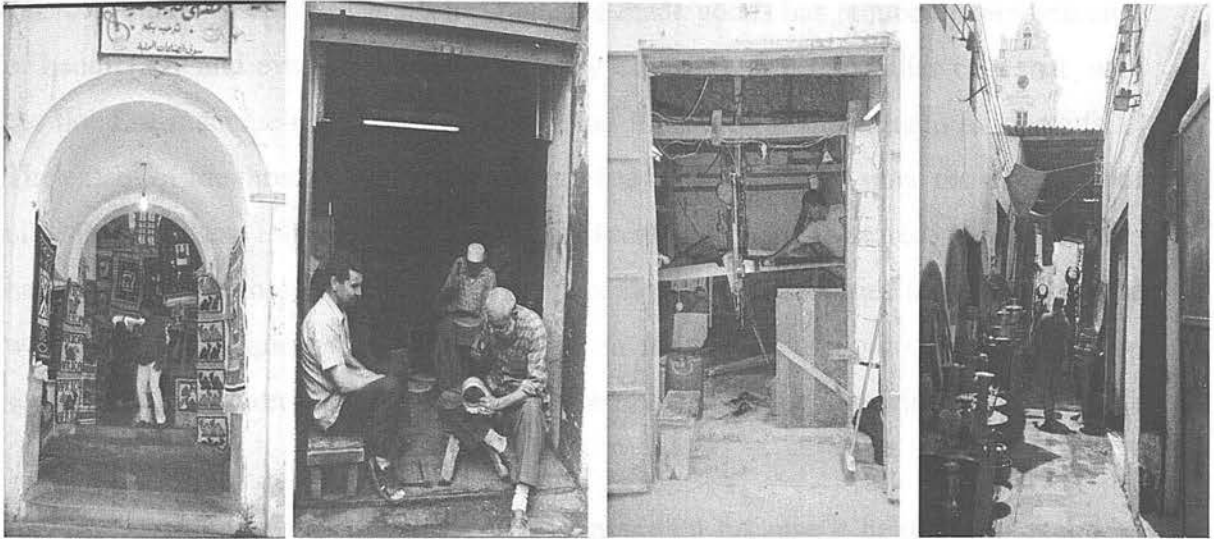


Figure 7-16: Handicrafts

Source: The author, 2003

Carpets and rugs made from sheep's wool or camel hair are richly decorated with different textures, colours, and geometrical patterns. In the Tripoli region, the yearly carpet production prior to 1911 was 7,000 carpets. These carpets were mainly exported to neighbouring countries (Cachia, 1975). Weaving is another craft that contributes much to the local culture and economy. The weaving industry includes cotton, wool, silk and other materials. This indigenous industry was inherited from the 18th century and has been sustained or survived until today, using indigenous technology. This technology is for small-scale production, with simple facilities such as horizontal looms with shuttles made of timber, which are operated manually by hand and foot (Cachia 1975). The Old Town has a number of indigenous and modern handicrafts. These activities are important for tourism as well as for generating employment, sustaining the local economy and supporting the revival of traditional activities (DTF, 1981).

Pottery and ceramic work is an ancient craftwork, using clay, either glazed or enamelled, or richly decorated with stitches. Its products include jars, pots, dishes, vases and glazed tiles. They are created in various forms and geometric shapes (Rghei, 1992).

The decline in the craft industry in Libya began through the neglect suffered at the hands of the Italians. The same policy of neglect was adopted by the Libyan government. In the last three decades, the government has paid little attention to craftsmanship in Libya which has resulted in the decline of the industry (Cachia 1975).

The continually increasing import of machine-made goods has reduced many branches of handicrafts and even threatened their very existence. It is a familiar case that, with the flood of machine-made goods, the demand for locally manufactured products falls. The extent of the threat to some occupations has become evident since the discovery of oil. Many of these traditional arts and crafts seem to have disappeared; their craftsmen have left to work in other jobs where they could earn better salaries for less work. The workshops left behind were mainly located in the neighbourhood, creating a diverse social network where people would enjoy a rich quality of activities and social life (Ammar, 1998).

The revitalisation of the historical town is important because it helps to maintain the special values of the community. This helps to support the unity of the family, as well as to enhance the old town's appeal to communities as a place in which to live and work. El-Sayed, (1976) suggests that it is important to consider social life in conservation strategies.

The Moroccan strategy is to rehabilitate the historic city of Fez through maintenance and the revival of the existing culture and way of life. Religion and traditional business activities, which are still viable and in harmony with the city morphology, are maintained (Bianca, 1983). There the proposal has been made to revitalise activities and to improve the city's quality of life for people living and working there.

In the case of Sana'a Yemen, where the government currently has international support, the idea is to renovate and keep or to introduce new functions to public buildings, such as health clinics, schools, caravan hotels, market places, craft centres and museums. This plan aims to revive the historic city of Sana'a as a living city, rather than to create an empty museum city (Williams, & Kia, (1989).

Q14: Would you agree to live in the Old Town after comprehensive revitalisation?

Answer	Freq.	Reasons	GENDER		Total
			Male	Female	
Yes	16	Location	7	5	12
		Historical	7	2	9
		Architecture	4	2	6
		Privacy	2	2	4
		Far from the busy streets		1	1
		Total	20	12	32
No	14	Difficult to use the car	4	1	5
		Unsafe	2	2	4
		I like my place	5	2	7
		The Old Town should be kept as a museum	4		4
		Difficult to have good neighbours	3		3
		Congestion	3		3
		Pollution	1	1	2
		Total	22	6	28
Total	30		42	18	60

Table 7-26: Reasons why people would or would not like to live in the Old Town after revitalisation**Source: The author, 2003**

When respondents were asked whether they would like to live in the Old Town after comprehensive revitalisation, the results displayed in Table 7-26 above indicates that (16-53%) the respondents said yes. The reasons cited were that it is a good location in the centre of the city and close to the beautiful seashore, both of which increase its importance and beauty. Other reasons given referred to its history it was the centre of many different ancient civilisations: Phoenician, Carthaginian, Roman, Muslim, Spanish, Ottoman and Italian, and it still represents a centre for many commercial activities. Fourteen (47%) of the respondents said no because it is very difficult to use a car in the Old Town, to make good neighbours takes a long time, there is congestion and many other reasons. It is very interesting that when the same question was asked to respondents in the earlier questionnaire (see Q5), but referring to the existing situation of the Old Town, the respondents who said yes numbered 10, while those who said no numbered 20.

Q 15: Mention three types of economic activities you think would improve the economic conditions in the Old Town and give two reasons for each.

Economic activities	Frequency	Percent
Tourism	21	22
Fishing activities	16	18
Support for arts and handicrafts	13	14
Support for commercial activity	10	11
Showrooms for cultural activity	7	8
Rehabilitation of the funduqs	6	7
Maintenance	6	7
Improving cafés, shops and restaurants	3	3
Cultural activities	3	3
Creating parking for goods deliveries	2	2
Management	2	2
Shop-front improvement	1	1
Total	90	100

Table 7-27: Economic activities, which would improve the Old Town's condition.

Source: The author, 2003

The result of responses to question 15 in Table 7-27 show that the most important activities mentioned which would improve the Old Town's economic conditions were tourism, fishing activities, encouragement of the arts and handicrafts, and of commercial activities. The respondents in the table above indicated that the most important activity is tourism (21-22%), then fishing activities (16-18%) and thirdly, encouraging handicrafts (13-14%) among other activities. Table 7-28 below show the reasons respondents gave for why their suggestions would improve the Old Town's condition.

Reasons	Economic activities which would improve economic conditions												Total	Percent
	Tourism	Fishing activities	Encourage handicrafts	Encourage commercial activity	Maintenance	Showrooms for cultural activity	Rehabilitation of all the funduqs	Cultural activities	Creating places for goods' delivery	Management	Shop-front improvement	Street improvements		
Encouraging tourism	11	10	12	3	2	3	2			1	1		45	25
For new generation	15	9	4	4	3	1	2	1	2	2		1	44	25
Create job opportunity	4	5	3	2	2	6	1	1		1		1	26	13
Shop-front improvement	2	3	2	2	3		1	1	2				16	9
Proximity to the sea	3		1	4									8	5
Protect the handicrafts	2	2		2	1		1						8	5
Knowledge	1	2		1	2			2					8	5
To protect our heritage	1	1	2		3								7	4
Visitor accommodation				2		1	3						6	3
Shopping	3		1			1		1					6	3
Creating places for delivery			1			2	2				1		6	3
Total	42	32	26	20	16	14	12	6	4	4	2	2	180	100

Table 7-28: Reasons why certain economic activities would improve the Old Town's condition.

Table 7-28 above shows respondents' reasons for nominating the activities that they think would improve the Old Town's economic situation. The main reasons included encouraging tourism, creating job opportunities and improving the quality of life for a new generation. Many other reasons were given.

Tourism today offers undeniable economic benefits to communities and countries and has a great effect on the lives of societies and the environment. Most developing countries share the notion that tourism is an attractive route for generating rapid improvements in the standard of living, in addition to its contribution to the foreign exchange earnings and the balance of payments, and the overall improvement of the economic infrastructure.

Tourism is a rapidly developing global industry and has great economic significance, as vast sums are transferred to the receiving economies. Tourism can also help create a better understanding of ways of life and may act as a cross-cultural conduit to promote civility between societies (Emre, 2003, p 181).

Visiting new places is of educational significance as people learn about other cultures, their history and geography. If the tourism is well planned, it can provide a positive input for the development of the physical, social, cultural and economic environment of a country.

The Old Town of Tripoli is becoming an increasingly popular tourist place with its visible history, harbour, seashore, location, pleasant climate and attractive topography. The fabric of the Old Town has declined, such that preservation is of vital importance, not only for tourists but also for its inhabitants.

Tourism has numerous economic dimensions like investment, consumption, export, employment and public revenue, all predicated on an individual's decision on how to use his or her leisure time and savings. There is an important relationship between production and consumption, the basis of any economy; hence, tourism can have an important impact on the national per capita income. If more tourists come, then production also increases (Mathieson & Wall, 1982, pp 25-60).

In the United Kingdom, conservation planning has been used to promote the tourist industry, which welcomes over fifty million tourists every year, mainly for visits to historic monuments (Dobby, 1978). The growth of the tourism industry in many places of the world has been based on the integration of historic buildings, museums and hotels (Dobby, 1978).

Tourism is not only positive in introducing culture and history to the tourist but also to the next generation of residents. It increases the employment volume, provides more job opportunities for local residents, encourages handcrafts and leads to a better standard of living, while supplying revenue for further development. It provides the motivation for the restoration and rehabilitation of historic buildings and monuments, and leads to the re-use of unused buildings and hence, their preservation. Additionally, the demands of the tourist lead to the development of an infrastructure, a clean environment, control of traffic and applying the legislation. In addition, tourism can encourage a variety of cultural activities by the local residents.

Tourism give local residents the chance to meet tourists from all over the world, which is a valuable educational experience, and cultural exchanges between local residents and tourists helps in understanding different peoples.

On the other hand, there is a negative impact of tourism on local residents, such as the loss of cultural identity, and the exclusion of local people from tourist facilities, leading to alienation and social tension. Increases in the cost of housing and in prices for foods and services are other negative economic aspects of tourism. The Old Town of Tripoli needs comprehensive revitalisation to attract more tourists.

“The main aim of the tourism strategy for the Old Town is to make the area more attractive for an increasing number of visitors, while at the same time maintaining the balance of other uses which make a vibrant and economically thriving place for those who live and work” (Edinburgh Old Town Renewal Trust, 1995).

Any improvements proposed which will have a direct benefit for tourists will also provide additional facilities for residents and employees. In addition, the Old Town will benefit from the visitors who are staying in the area.

During the field survey, the author met some foreign professionals working in Libya. This is different from his experiences of Tunis Old Town and Fez in Morocco, where all visitors come only for tourism. Tourism in the Old Town of Tripoli is not a new business. For centuries, the Old Town has received visitors from many places. It was a centre for pilgrims who used to come from Maghreb on camels toward Mecca in the Arabian Peninsula. It served as the central route for traders coming from central Africa across the Sahara Desert to the Mediterranean for business and to exchange merchandise between Africa and the Mediterranean through the Old Town harbour. Traditional tourism used to work side by side with the existing socio-cultural system in both public and private sectors without conflict.

Today, the reason why tourism is ignored may be because the Libyan income from oil is so high, that any other income sources are seen to be minor and not worthy of major support. In addition, there is a lack of awareness by the government of the importance of heritage resources and their relevance for tourism.

There is no doubt that traditional towns in any country help its development of the economy through tourism. Edinburgh is a good example of such a proposition in action, since it has the important advantage of offering an interesting and attractive built environment, as a town with something distinctive and cultural to offer. Ward, 1968,

explains that tourism contributes a great deal to the national economy of Britain and it is such historic towns and buildings which many overseas visitors come to see.

In the case of Dubrovnik, Croatia, the heritage plan proposed to consider and enhance tourist facilities, such as restaurants and commercial areas (e.g. souvenir and artisan shops), and to promote traditional activities (e.g. crafts). This economic strategy was planned for certain streets and areas to attract the locals and tourists and to revitalise the entire walled city of Dubrovnik (Letunic, 1990).

If Libya is looking for ways other than oil to support its economy, it is tourism that can help. Foreign tourists want to see something different from their home built environment. Old towns, such as the Old Town of Tripoli need a revitalisation programme to offer such a distinctive environment. The development of tourism cannot be separated from urban development as a whole and these two are interdependent.

As Table 7-28 shows, the reasons for suggesting which activities would improve the Old Town's economic conditions also focus on improving job opportunities in the Old Town. Improvement to handicraft activities, fishing and tourism-related facilities, are seen as ways to provide efficient and economical uses for many historical buildings in the Old Town, as well as to provide many job opportunities by providing more hotels and guest houses. The historical funduqs (hotels) of Azmat, Ben Zakare, Mezran, Bent el-Saeed, El Zahare, el-Khawaga and al-Doroz could be easily restored to their original functions. Some of them could be high quality tourist hotels rather than for merchants, as today's merchants no longer require to travel overnight with their goods. Some of these hotels could be converted into traditional craft centres, with a restaurant or café within their main courts. In addition, the big houses within the Old Town could be organised into guesthouses and some of the historical houses could be converted into small museums. There are three hammams (public baths) in the Old Town: Dargut, el-Kaber and el-Holga. All of them need to be restored and maintained continuously thereafter.

The Old Town has a great role to play in employment for its location is at the centre of the capital city and for its attractive, traditional suqs. However, the physical decay of its buildings and structures demands many improvements and developments are needed to maintain this important role. The existing shops and public buildings have to be rehabilitated in order to suit today's economic needs. More innovative, productive projects have to be encouraged to foster employment as well as the income level of the

Old Town inhabitants. The traditional built environment has to be invested in to encourage its economic regeneration.

Q 16: Mention two changes you would like to see in the Old Town in order to protect it and give two reasons for each.

Answers	Frequency	Percent
Comprehensive maintenance	16	27
Vacate migrant workers	11	18
Create car parking close to the Old Town	4	7
Improve street lighting	4	7
Keep it as a museum town	4	7
Prohibit traffic inside the Old Town	4	7
Clean the Old Town of all rubbish	4	7
Provide police and fire-fighters' stations	4	7
Create jobs for the residents	4	6
Change the staff of the agency	3	5
Control the residents in the Old Town	2	3
Total	60	100

Table 7-29: Changes people would like to see.

Source: The author, 2003

Question 16 shows that there are many changes the respondents would like to see in order to protect the Old Town, some of them with a high frequency, others with less. Some were raised by many people, others were mentioned four times or fewer.

The changes with the highest frequency were comprehensive maintenance and the wish to vacate the migrant workers. Other changes, such as creating car parking close to the Old Town, improving street lighting, keeping it as a museum town, prohibiting traffic inside the Old Town, cleaning the town of rubbish and others were also mentioned. Table 7.30 below shows the reasons why the respondents would like to see these changes.

Reasons	The changes you would like to make to protect the Old Town											Total	Percent
	Comprehensive maintenance	Vacate migrant workers	Change the staff of the agency	Create car parking close to the Old Town	Improve street lighting	Keep it as museum town	To clean the town of rubbish	Create jobs for the residents	Prohibit traffic inside the Old Town	Provide police and fire fighters' stations	Control the residents in the Old Town		
To protect the Old Town	11	10	1	2	1		2	6	1	2	1	37	31
To keep the Old Town safe and secure	4	4		1	4	3	3	2	2	1		24	20
To encourage tourists to visit the Old Town	9	1	1		2	4			1			18	16
To keep the Old Town environment clean	3	1			1		3				1	9	8
To prevent fire and crime				3					1	4		8	7
To encourage the young people to stay	4	2		1								7	6
Inexperienced existing agency staff			6									6	4
To update the infrastructure		2	1	1								4	3
To prevent cars						1			3			4	3
To protect the social life		1									2	3	2
Total	32	21	9	8	8	8	8	8	7	7	4	120	100

Table 7-30: Reasons for changes you would like to make to protect the Old Town

Source: The author, 2003

Table 7-30 above shows the reasons cited for changes people would like to see in order to protect the Old Town. These were comprehensive maintenance to protect the town, to encourage the tourists to visit the Old Town and to encourage the young people to stay. Other reasons mentioned included changing the staff of the agency, arguing that they do not have experience in this kind of work; and to improve street lighting. Most of the Old Town streets used to have lighting units but the lack of regular inspection and maintenance has left most of the electric lanterns not functioning. During the hours of darkness, lighting is one of the most important elements in the environment, contributing to the safety and the attractiveness and ambience of an area. Lighting is

particularly important in the Old Town where closes, corners and hidden courts can be unwelcoming and even threatening at night. A high standard of lighting is therefore a prerequisite for a safe environment, complementing the contribution that good street lighting makes in reducing problems for pedestrians and in creating an impressive and atmospheric nighttime environment.

One of the most important strategies for protecting the Old Town of Tripoli is to develop a full set of services that meets the Old Town residents' attitudes. An intensive development of the primary and secondary infrastructures should prevail in order to encourage residents to settle in the Old Town. In fact, the presence of facilities would strengthen the Old Town's quality of life and the social and economic development of the Old Town.

Q 17: Do you think there is a reason for the decline of the Old Town? If so, what is it?

Answer	Freq.	Reasons for the Old Town's decline	GENDER		Total
			Male	Female	
Yes	30	Migrant workers	7	2	9
		Responsible people have seen it as an undeveloped area	4	3	7
		Neglect	4	3	7
		No regular maintenance	6		6
		Natural factors	5	1	6
		Legislation	3	2	5
		Overlapping responsibilities in the Old Town	2	2	4
		No Government subsidy	1	3	4
		There is no co-operation	2	1	3
		Total	34	17	51

Table 7-31: Shows the reasons behind the decline of the Old Town

Source: The author, 2003

Table 5-31 above shows that the main reasons given for the Old Town's decline are the migrant workers, the responsible people in the government who view the Old Town as an undeveloped area, neglect and the lack of regular maintenance. Today, the majority

of the Old Town inhabitants are low income, mostly migrant workers. The socio-cultural fabric of Islamic life and religion has been threatened by this demographic shift. The physical, social and economic character of the Old Town is effected by a newer, poor population.

The new migrant workers are an important factor in the Old Town's decline. They arrive in huge groups from different countries and they settle in the Old Town where the rents are very cheap. Many local residents voiced their concerns about migrant workers, saying: "The migrants do not share the cultural values of the area and therefore do not care if those cultural values are destroyed."

In the past, the Old Town was regularly maintained by its original owners. Most of the houses were occupied mainly by the upper and middle classes, who primarily lived and worked in the Old Town. But today, however, many houses are occupied by migrant workers and low-income people who do not have the resources to maintain them. Because of social and economic factors, most of the original house owners have left the Old Town for other new areas. This kind of neglect has caused serious physical deterioration. To preserve the historic buildings, it is necessary to have regular maintenance.

The other reason for the Old Town's decline is the neglect. The presence of historic quarters in cities is often a mixed blessing. Such areas establish character and identity, concretising a meaningful place that has endured over time. However, they also present problems, many of which pertain to obsolescence of the building stock and area. One of Lichfield's definitions of conservation is to stem the obsolescence of man-made resources (Lichfield, 1988, p. 29).

Neglect can arise through the physical or structural deterioration of a building. This occurs as the building's fabric deteriorates through the effects of time, weather, earth movement, traffic vibration or poor maintenance. The building also needs periodic repairs over and above its ongoing maintenance. Neglect can also arise because of the functional qualities of the building or the area. It may be an attribute of the building; the building's fabric may no longer be suited for the function for which it was designed or is currently used, with regard to contemporary standards or requirements of the occupier or potential occupier. The consequence of decay has led to a rapid disappearance of the traditional urban forms (see Figure 7-17).

Modern planning policy in Libya with the creation of new neighbourhoods in the last three decades, has led to the neglect of the historical old towns everywhere in Libya. The Old Town's urban fabric is being isolated by the surrounding new developments and by new heavy traffic roads. This phenomenon dates back to the colonial period. During the Italian period, the new city was created by the administration for the Italian people. The extensions ignored the richness of the original architecture of Libya, which was symbolic of social, cultural, economic, and environmental aspects of the country. Today, most government projects have continued along colonial lines, totally ignoring the climate, the local architecture and the culture of the Libyan people.



Figure 7-17: Physical deterioration

Source: The author, 2003

Q18: Mention two ways you would like to participate in improvements supporting the quality of life in the Old Town and give two reasons for each.

Way	Frequency	Percent
Vacating the migrant workers to another area	8	13
Self-help activities	8	13
Government support	8	13
Training courses	7	12
Community participation	6	10
Maintain the historical buildings	4	7
Create social cohesion	4	7
Create residents' associations	4	7
Learn from other experiences	3	5

Promote the Old Town in the media	3	5
Apply heritage regulations	3	5
Promote economic activity in the Old Town through tax incentives	2	3
Total	60	100

Table 7-32: Ways people would participate in improving the quality of life in the Old Town

Source: The author, 2003

Question 18 shows that there are many ways the respondents would like to participate in order to improve the quality of life of the Old Town. Many ways were mentioned four times or less.

The results in Table 7-32 above indicate the highest frequency results were: vacating the migrant workers to another area, self-help activities and training courses. Other ways such as creating social cohesion, creating associations to take care of the residents, learning from other experiences were also mentioned.

Reasons	Methods to improve the Old Town's situation												Total	Percent
	Re-locate migrant workers	Create social cohesion	Government support	Self-help activities	Training courses	Maintain the historic buildings	Community participation	Learn from other experiences	Promote the Old Town	Apply the heritage regulations	Promote economic activity	Steering committee		
Protect the heritage	1	5	1	4	5	4		2	1	1			24	18
To protect the social value		5	2	7	3			2				2	21	18
To keep the Old Town clean	6	2	4	1			1		1				15	13
To show why the Old Town is so important	2		1			1	1		3		1	1	10	8
Appling the regulation and laws	2		1	1			1	2		1			8	7
Government support		1	4				2						7	6
To educate the people	1	2			4						1		8	6
Job opportunities	2				1		1			2	1		7	5
Improve the rent laws	2		1	1	1								5	4
To promote small businesses							1			1	1	1	4	3
To give the Old Town more importance			2	1		1							4	3
Tourism						2			1				3	3

To take the residents opinions		1			1		1			1			4	3
Total	16	16	16	15	15	8	8	6	6	6	4	4	120	100

Table 7-33: Respondents methods to improve the Old Town's existing situation

Table 5-33 outlines the reasons for the methods respondents cited, which would improve the Old Town's situation. They feel that vacating migrant workers would help to keep the Old Town clean and creating social cohesion would protect the heritage and the social values.

Self-help is defined as improvement by a person's or group's own contribution and efforts, and generally, for their own benefit. Self-help activities in the Old Town range from improving and repairing the housing, immunisation against disease, keeping the area clean, fighting against depravity, maintaining mosques, schools, streets. In this respect, people themselves need to become involved in the identification of needs, selecting their priorities and carrying out the work. In housing, the idea or the concept of self-help is not a new one. It has been the most common form of housing provision for the majority of people since time immemorial.

Self-help in housing is accepted as a valuable alternative to the limited success of the conventional approach of governments to dealing with ever-growing housing problems, especially in developing countries.

Tackling the improvement and rehabilitation of housing in the Old Town areas on a self-help basis is not only significant from a financial point of view, but also has a positive impact on the residents' integration with their built environment. This direct contact with the site allows residents to acquire practical knowledge of the day-to-day problems, which will help them to acquire and improve their construction and organisational skills.

Q 19: Mention three priorities that should be tackled first and give two reasons for each.

Priorities	Frequency	Percent
Comprehensive maintenance	37	22
Vacate the Old Town of migrant workers	15	8
Improve the quality of life	8	5
Control the traffic	7	5
Attract new investment	5	4
Rubbish collection and removal of debris	4	3
Support cultural and tourist activities	4	3
Grants for local residents to maintain their houses	3	2
Create job opportunities	3	2
Control the new construction	2	1
Provide good services	1	1
Total	90	100

Table 7-34: Priorities that should be tackled first

Source: The author, 2003

Responses to question 19 in Table 7-34 show that the key priorities were comprehensive maintenance (37-22%), vacating the town of migrant workers (15-8%), traffic control and attracting new investment. Table 7-35 below shows the respondents' reasons.

Reasons	Priorities											Total	Percent
	Comprehensive maintenance	Vacate the migrant workers	Improve quality of life	Control the traffic	Attract new investment	Rubbish collection	Support the tourist activity	Grants for local residents	Create job opportunities	Control new construction	Provide good services		
To protect the Old Town	20	6	2	2		2	1	2			1	36	20
To encourage the residents to stay	6	2	5	4	3	2	2	2	3			29	16
Missing	8	1	5	1	2		1		1	3	1	23	13
Migrants ignore the historical values	11	5		1		2						19	11
More than 20 persons in the one house	7	7			1		1					16	9
To keep it safe and secure	5	2		4	1		1	2				15	8
To keep the Old Town clean	7	4		2		1						14	7
To encourage tourists	2		1		2	1	2			1		9	5
Unemployment	5	1										6	3
Protect buildings from damp	2	1							1			4	3
Decrease taxes					3				1			4	2
To protect the open spaces	2		1									3	2
To update the infrastructure	1		1									2	1
Total	76	29	15	14	12	8	8	6	6	4	2	180	100

Table 7-35: Reasons for the priorities mentioned

Source: The author, 2003

Some respondents, as shown in Table 7-35 above, give humidity as a reason for some priorities. Most of the Old Town buildings lack damp proofing, allowing the absorption of water from the soil, resulting in moisture stains and a damp environment.

Damp walls or roofs effect the old buildings significantly and the indoor and external environmental health. Damp buildings create respiratory diseases, bronchitis, pneumonia, asthma, and rheumatic pains (United Nations, October 2001). Therefore, it is necessary to find solutions such as maintaining or updating drainage systems.



Figure 7-18: Vehicles outside the Old Town

Source: The author, April-July 2003

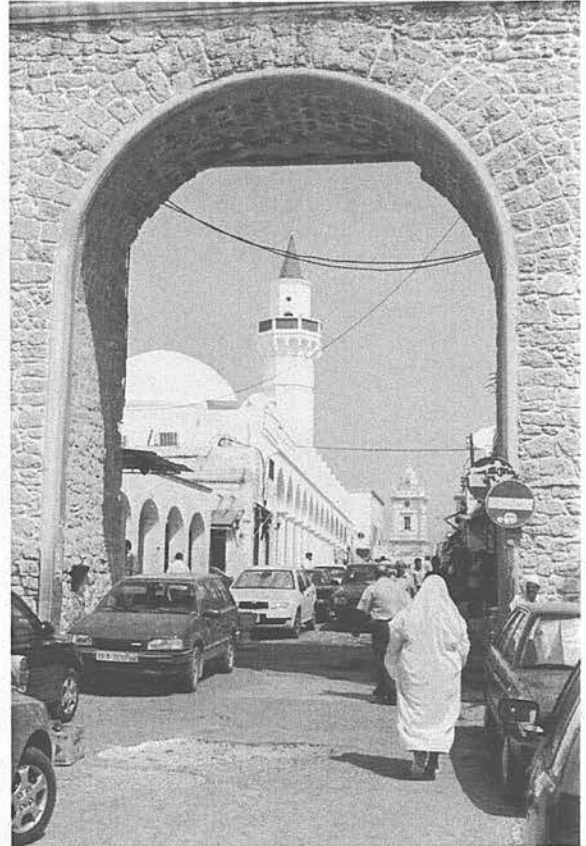


Figure 7-19: Vehicles inside the Old Town

Source: The author, April-July 2003

The area of the Old Town is small and essentially, it is a space best suited to the pedestrian. The area is only about 47 hectares. The street pattern evolved from movements made on foot or on donkey. There is still a great deal of pedestrian movement, since few people own cars, but now most domestic deliveries are made by motor vehicles and the shop owners and some residents have private cars (see Figure 7-18 & 7-19). These changes have resulted in the continuous movement of vehicles up and down the streets and since there are no private garages, all the cars park in the streets and create additional obstructions for the pedestrian. In the Old Town, the main pedestrian movements take place in the vicinity of the suq area. The streets are attractive in scale and quality and are good for walks. However, this high environmental standard is diminished by the traffic. It causes danger, noise and confusion, because the streets' narrowness forces pedestrians and vehicles into closer proximity with each other. The narrow shopping streets, such as el-Turk Street and el-Nagaren Street, which are essentially domestic in character, also now function as major traffic routes. There is a severe conflict between pedestrians and vehicles throughout this tight suq area where

Reasons	Priorities											Total	Percent
	Comprehensive maintenance	Vacate the migrant workers	Improve quality of life	Control the traffic	Attract new investment	Rubbish collection	Support the tourist activity	Grants for local residents	Create job opportunities	Control new construction	Provide good services		
To protect the Old Town	20	6	2	2		2	1	2			1	36	20
To encourage the residents to stay	6	2	5	4	3	2	2	2	3			29	16
Missing	8	1	5	1	2		1		1	3	1	23	13
Migrants ignore the historical values	11	5		1		2						19	11
More than 20 persons in the one house	7	7			1		1					16	9
To keep it safe and secure	5	2		4	1		1	2				15	8
To keep the Old Town clean	7	4		2		1						14	7
To encourage tourists	2		1		2	1	2			1		9	5
Unemployment	5	1										6	3
Protect buildings from damp	2	1							1			4	3
Decrease taxes					3				1			4	2
To protect the open spaces	2		1									3	2
To update the infrastructure	1		1									2	1
Total	76	29	15	14	12	8	8	6	6	4	2	180	100

Table 7-35: Reasons for the priorities mentioned

Source: The author, 2003

Some respondents, as shown in Table 7-35 above, give humidity as a reason for some priorities. Most of the Old Town buildings lack damp proofing, allowing the absorption of water from the soil, resulting in moisture stains and a damp environment.

Damp walls or roofs effect the old buildings significantly and the indoor and external environmental health. Damp buildings create respiratory diseases, bronchitis, pneumonia, asthma, and rheumatic pains (United Nations, October 2001). Therefore, it is necessary to find solutions such as maintaining or updating drainage systems.

7.3.1 Physical aspects

Aspects	Respondents' recommendations	Freq.
Physical	Comprehensive maintenance	300
	Architectural values	221
	Protect the suqs, mosques, gates, arches, castle, streets, etc.	205
	Bad view (different architecture, material and rubbish)	184
	Historical values	176
	Keep the Old Town clean from rubbish and rubble	170
	Location	90
	Organise the traffic and car parking	60
	Neglect	40
	Aesthetics	34
	Apply the regulations and laws	23
	The government should set the Old Town as a historical area	17
	Improve street lighting and shop fronts	13
	Provide fire and police stations	7
	Keep the Old Town as a museum	7
	Expertise for maintenance work	5
	Reuse the buildings	6
	Renew and redevelop some areas	4
	Inheritors or heirs should maintain properties	4
	Protect the buildings from damp	4
Total		1569

Table 7-36: Shows the physical aspects that respondents mentioned in the questionnaire.

7.3.2 Social aspects

Aspects	Respondents' recommendations	Freq.
Social	Re-locate migrant workers from the Old Town	162
	Keep the Old Town safe and secure	92
	Encourage the young people to stay in the Old Town	40
	Protect the Old Town's simplicity and tranquillity	31
	Keep it as a prime place for shopping	29
	Create ways to promote the Old Town's importance for the whole country	28
	Create social services	24
	Create associations to take care of the residents	23
	Preserve the Old Town for the new generation to know their past	22
	Reduce the population density	20
	Encourage original people to return to the Old Town	20
	PAOOT must deal with the neglect	17
	Religious activities	15
	Community participation	15
	Encourage self-help activities	12
	Old Town needs a good management committee	12
	Improve the legislation to protect the Old Town	12
	Create awareness about the values of the Old Town	11
	Solve the overlapping responsibilities in the Old Town	11
	Create co-operation between residents and PAOOT	9
	The responsible people see the town as underdeveloped	6
	Create job opportunities for the unemployed	6
	Improve the Old Town's quality of life	6
	Promote the Old Town in the media	3

	Learn from other experiences	3
Total		804

Table 7-37: Shows the social aspects that emerged from the questionnaire**7.3.3 Economic aspects**

Aspects	Respondents' recommendations	Freq.
Economic	Encourage tourism	82
	Encourage and protect the arts and handicrafts	41
	Create job opportunities for local residents	32
	Support the low-income local people	25
	Encourage commercial activities	22
	Government subsidies needed to allow a long term strategy	22
	Encourage fishing activities	17
	Providing training courses in conservation skills	15
	Create cultural activities	12
	Promote economic activity by reducing taxes	7
	Create show-rooms for cultural activity	7
	Promote the small revival of businesses	6
	Improve the rent laws	5
	Support PAOOT	5
	Provide fixed salaries for local residents to protect the town	3
	Provide grants to local residents for property maintenance	3
	Attract new investment	3

	Improve cafés, shops and restaurants	2
Total		309

Table 7-38: Shows the economic aspects that emerged from the questionnaire.

7.4 Conclusion

Chapter Seven provides valuable insights as to how the respondents perceived the situation of the Old Town. The most significant finding is that ideas or solutions as to how to protect the Old Town were not perceived as simply addressing the physical nature of its urban fabric but also the contextual value of its social and economic aspects. From their experience, the respondents saw the protection of the Old Town as a system, in which everything is interrelated, the three aspects of physical, social and economic act as one. The need to preserve the fabric depends also on the culture and society. Equally maintaining a responsible, healthy society requires a healing economy and this, in turn, requires protection of the physical fabric of the Old Town.

Tables 7-37 and 7-38 show a conflict between protecting the socio-cultural values in the social aspects and encouraging tourism in the economic aspects. There is a need to reconsider conflicting outcomes, namely, the expressed desire of the people to preserve the socio-cultural heritage of the Old Town and to open up the place as a tourist attraction. Because it is hard to imagine that a tangible economic reform could be expected, the first outcome in fact one would expect that achieving this need requires some investment in advance, which the second outcome will provide a quick economic return. However, it will have some advance effects on the fragile cultural and social life in the Old Town, to the extent that what happened in the past does not happen again.

It is therefore important for Libya to learn from other countries' experiences in revitalisation processes. In the next chapter, the author learns from two case studies whose conditions are comparable to the Old Town of Tripoli in North Africa.

Chapter Eight: The Revitalisation of some Cities of North Africa

8.1 Introduction

The previous chapters in Part Two focused on identifying the specific problems that have caused the decline of old cities (the case study focus). The case study focus has initiated programmes that address these problems and to raise the quality and attractiveness of the urban environment while preserving their city status as living examples of altered heritage. This chapter examines will contain a study which aims to examine these strategies in more detail.

In this chapter, the author tries to learn from the preservation experiences in the other historic cities in North Africa and the Middle East of Fez in Morocco, Tunis in Tunisia, Jeddah in Saudi Arabia and Aleppo in Syria. These have suffered problems of decline and of the migration of their original residents, as outlined in Chapter Four.

Chapter Eight:

The Revitalisation Experience in the Cities of North African Countries

In this chapter, the author tries to learn from the preservation experiences in the other historic cities in North Africa and the Middle East of Fez in Morocco and the city of Tunis in Tunisia as case studies.

8.2 The City of Fez

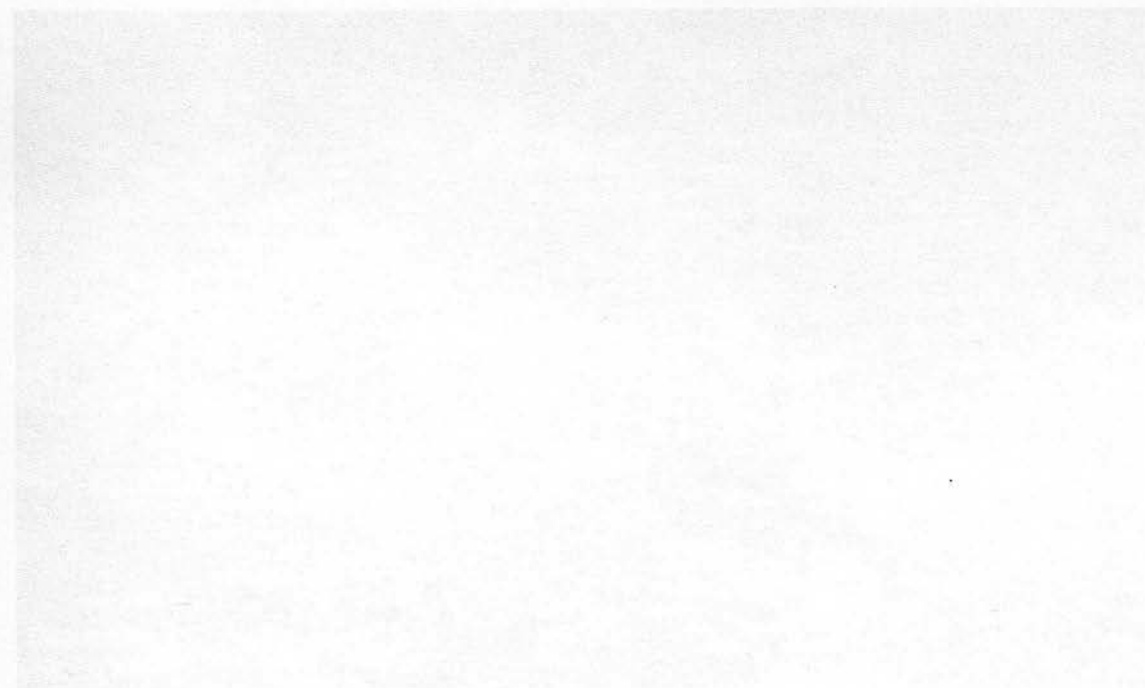


Figure 8.1: Aerial view of Fez

Chapter Eight: The Revitalisation of some Cities of North Africa

8.1 Introduction

The previous chapters in Part Two focused on identifying the specific problems that have caused the decline of old cities (the case study towns). The case study towns have initiated programmes that address their problems and to raise the quality and alternativeness of the urban environment while preserving their city centres as living examples of altered heritage. This chapter examines will contain a study which aims to examine these strategies in some detail.

In this chapter, the author tries to learn from the preservation experiences in the other historic cities in North Africa and the Middle East of Fez in Morocco, Tunis in Tunisia, Jeddah in Saudi Arabia and Aleppo in Syria. All of these have suffered problems of decline and of the emigration of their original residents, as outlined in Chapter Four. From describing their experiences, countries can learn from each other.

In this chapter, the author looks at the city of Fez in Morocco and the city of Tunis in Tunisia as case studies.

8.2 The City of Fez



Figure 8-1: Aerial view of the old city of Fez

8.2.1 Reasons for choosing Fez as a case study

The city of Fez is regarded as one of the great traditional capital cities of the Arab world. It is also one of the few cities, which has been able to preserve its authenticity, in spite of the ravages of time. The old city (Medina of Fez) is one of the largest walled cities in the world, covering about 280 hectares. Fez left its mark on the cultural life of the Maghreb for centuries. It was an important economic centre, located at the crossroads of the major north-south and east-west trade routes, the former joining the desert and black Africa to the Mediterranean Sea, forming pilgrimage routes for the Maghreb, from the Atlantic coast to the Red Sea. The old city of Fez is the only city, which is completely surrounded by its original wall. Fez it is not only an historic place, it is also a living social and economic entity, rich in Islamic values and craft industries.

As mentioned in Chapter Four, the old city of Fez had experienced some problems which had led concerned international institutions to take urgent measures to save this historic city from disappearing. UNESCO launched an international protection campaign for Fez and listed it as a World Heritage City in 1981.

“The thought that the entire world shares in our effort and recognises Fez as a universal heritage makes our task an agreeable one”. The General Conference of UNESCO, at its session held in Nairobi in 1976, adopted a resolution declaring the safeguarding of the city of Fez to be a duty of all humankind. There followed an appeal by Director-General of UNESCO, Mr Amadou-Mahtar M’Bow, made to the international community for the restoration and renewal of Fez.

“In this connection, we remind our people and our friends that by assisting to restore Fez to its rightful place in the community of civilisations, they will be sharing in the rebirth of the eternal glory of our country and in the development of Islamic culture in this land of honour and dignity.” (Extract from the Royal letter of His Majesty the Late King Hassan II, 21st July 1980).

“I call on the governments of all UNESCO’s Member States, on international organisations both governmental and non-governmental, on public and private institutions, on financing bodies and on the peoples of the different nations to participate, through voluntary contributions of every kind, in the campaign for the safeguarding, rehabilitation and revival of the city of Fez.” (Extract from the call of the Director General de UNESCO M. Amadou-Mahtar M’Bow 9th April 1980).

“The safeguarding campaign is generative of a progress which finds its roots within the pride of a revalue heritage. The campaign undeniably comprises a human dimension, but by far the most important one. In addition, which city other than Fez, city of faith and learning, can best portray this dimension. The campaign of Fez was, during its launch in April 1980, the first one undertaken in favour of an Islamic city. The leading action constitutes, by its importance, an example of one of the major challenges that humanity should rise to so as to preserve and enrich its cultural heritage despite of constraints imposed by modernity.” (Extract from the call of the Director General of UNESCO Mr. Federico Mayor, Quebec, 20th September 1992).

In 1982, the Moroccan Government created a commission to implement a protection programme for the safeguarding of Fez. Since its creation, this delegation has undertaken such actions as:

- Establishing the necessary studies relevant to all areas of expertise in order to set up a comprehensive database;
- Co-ordinating the implementation of experimental pilot projects related to the above programme;
- Offering technical assistance to public services and private sectors interested in restoration and rehabilitation;
- Sensitising the population of Fez to the importance of their cultural heritage and enhancing public participation; and
- Promoting the safeguarding of Fez at national and international levels (Radoine, 2003).

Table 8-1: Historic review of the conservation process of the old city of Fez

Years	Action
1972-78	Elaborations of the 1st Master Plan of Fez to show the importance of the old city in relation to the agglomeration of Fez

1978	The creation of an office in charge of the conservation for the Medina of Fez inside the Ministry of Housing
1980	Letter from His Majesty the late King Hassan II of Morocco and the UNESCO appeal for the safeguarding of the old city of Fez
1981	Classification of the Medina of Fez on the UNESCO world heritage list
1982	The creation of an interdepartmental delegate for the protection of the Medina of Fez in co-ordination with the Moroccan Minister of the Interior
1985	Joint publication of 43 projects concerning the protection of the Medina of Fez by Morocco and UNESCO
1989	Creation of the <i>Agence pour la Dedensification et la Rehabilitation de la Medina' de Fes</i> (ADER-FES) to implement the protection of the Medina of Fez.
1991-98	Implementation of conservation initiatives
1996-99	Preparation for an integrated project financed by loans from the World Bank.
2000	Launching of the integrated project operations

8.2.2 Description

Fez was founded at the turn of the ninth century AD in a shallow valley, chosen not only as a crossroads of existing trade routes, but more importantly, as the fertile receptor of natural watercourses. Inside its 26 kilometres of historic ramparts live over 150,000 people whose spirit, hopes and ambitions go far beyond the limits of the city's walls. The city was renowned as a centre of spiritual life through the widespread influence of its old and renovated Qairawiyyin Mosque and its university.

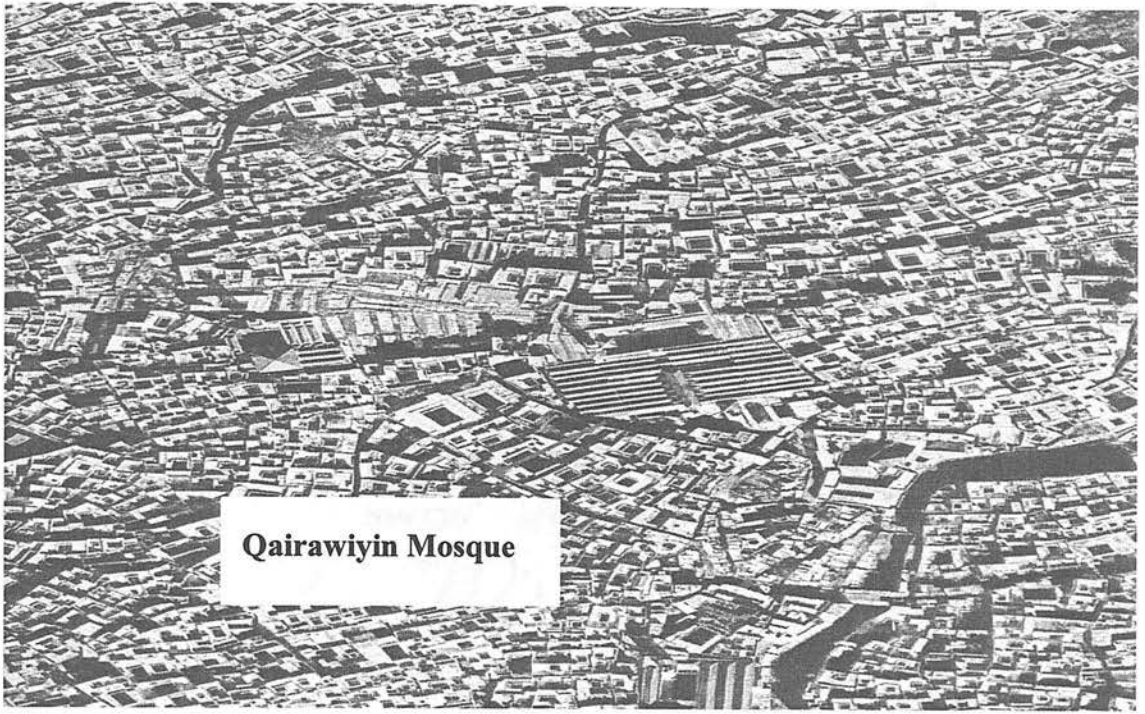


Figure 8-2: The traditional city centre around the Qairawiyyin Mosque

Fez has always been an important cultural centre for the Maghreb states of northwest Africa. Its sense of unity is reinforced by gates that also serve as market centres. The enclosed city centre accommodates the diverse religious, social and all the commercial elements.

The houses, though differing in scale, are consistently built around courtyards with entrances secluded from the main streets and squares. Streets are limited to pedestrian and animal traffic. The main guarantors of the preservation of the historic city are its inhabitants, who continue to use its urban and architectural treasures. Over 9,000 traditional buildings are still inhabited and 700 traditional facilities such hammams, funduqs (hotels), schools, mosques and workshops, are still in use. Fez is much more than a museum. It is a living heritage.

The old city of Fez has been left untouched by the colonial new town and new developments because the French colonists built their new city about 5 kilometres away from it. The reason for this, as Bianca 1980 states, was not out of respect for the existing cultural heritage but because of the limitations of the site around the old city.

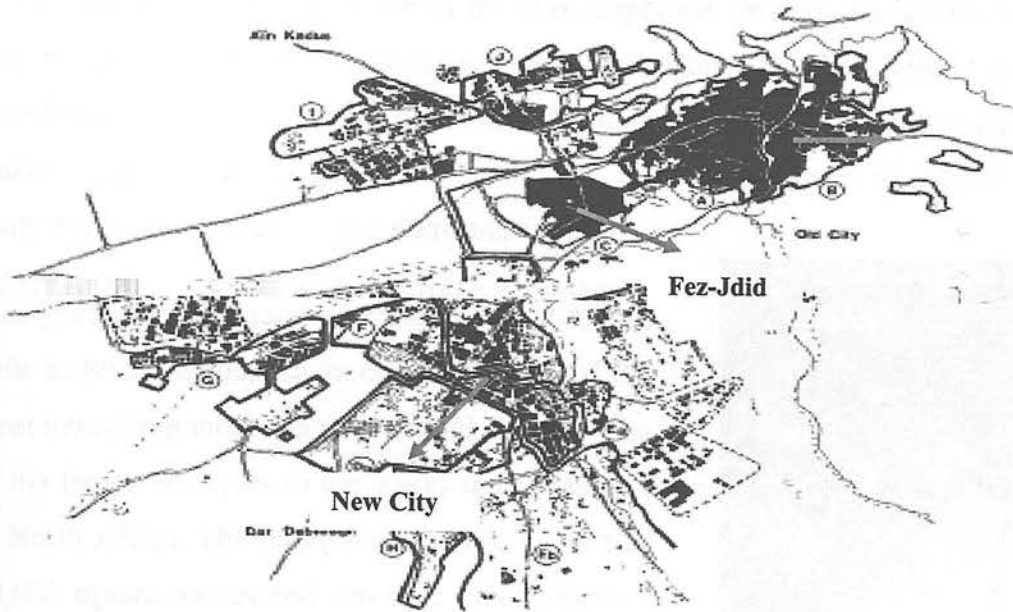


Figure 8-3: Plan of the city of Fez

This separation has contributed to the preservation of the old city of Fez. Today, the old city of Fez is still protected and is completely surrounded by walls, gardens and its natural landscape (Bianca, 2000).

8.2.3 Preservation

The old city of Fez is one of the few preserved cities in North Africa and the Middle East but still there is much need for restoration.

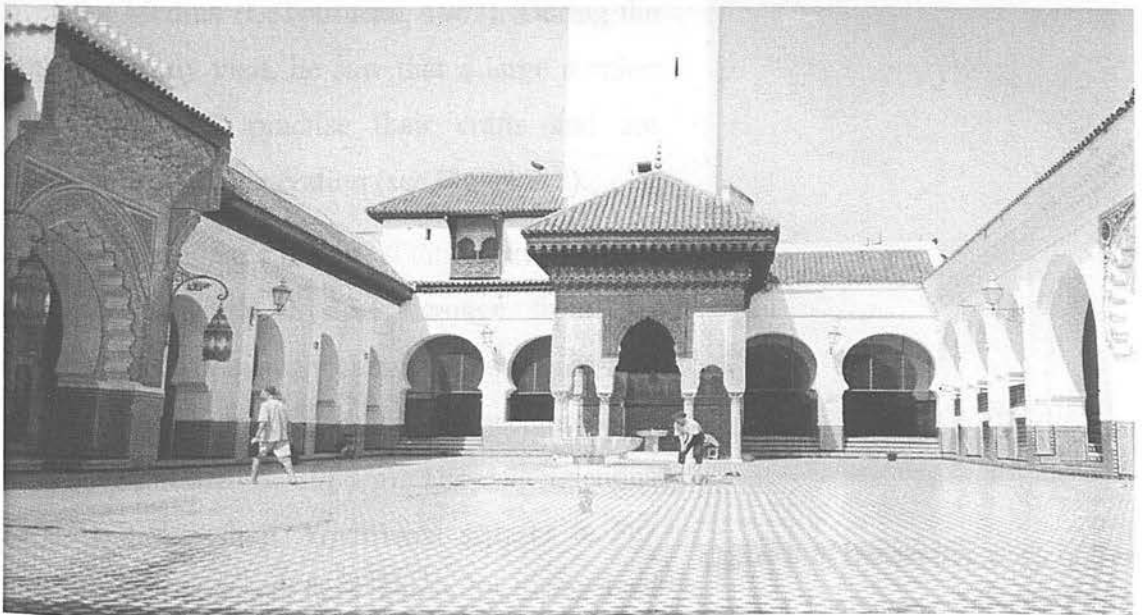


Figure 8-4: Qairawiyyin Mosque

Source: The author, July 2003

In the 14th century, Fez was one of the most important cities in the Islamic world. It was the capital of Morocco until the middle of the century. The Qairawiyn University, established in 907 AC, was an important educational centre and meeting place. Many students came from Europe, North Africa, and central Africa and from East Asia to study the Arabic language, its culture and religion.

The Qairawiyn Mosque in Fez (see Figure 8-4) was built in 802 and today it is considered one of the most interesting monuments in the old city. It is one of the largest mosques in the world and the largest in North Africa. The mosque covers a total area of 10,000 square metres and can hold a congregation of about 20,000.

The wall and gates of the Medina of Fez still exist unchanged from the time they were built in the early 13th century. The old city of Fez is still surrounded by its gardens. It has always been a very busy place, and its major traditional adjacent to the central suq still includes numerous and varied workshops of weavers, shoemakers, jewellers, blacksmiths and others. Other small workshops are scattered all over the Medina (LeTourneau, 1961). During the author's study visit, he saw that a large number of old people still practise their crafts and are teaching the new generation (see Figure 8-5).

Unlike other Islamic historical cities, much of Fez has not suffered physical damage from the introduction of new technology, such as the enlargement of streets and areas to accommodate automobiles (Bianca, 1980 a). The suq functions as a huge workshop. Traditional artisans in Fez still produce and sell their goods by themselves (see Figure 8-6).

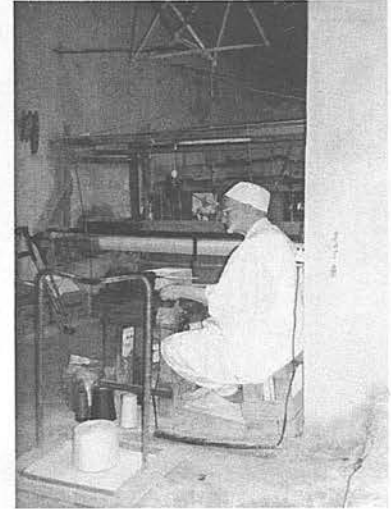


Figure 8-5: Old man working on textiles in Fez

Source: The author, July 2003

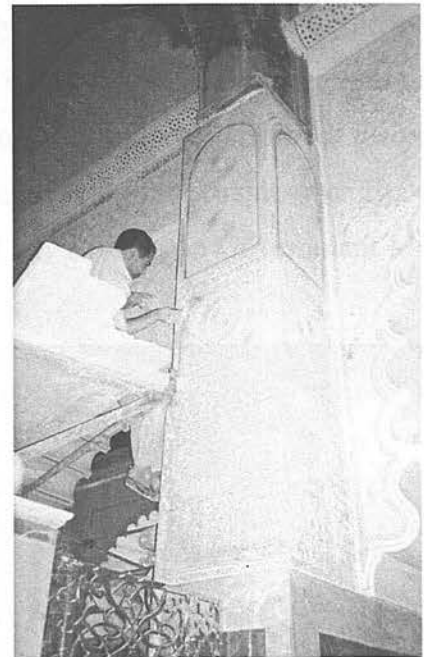


Figure 8-6: Decorative work in Fez

Source: The author, July 2003

The restoration of the funduq Nejjarine (Carpenters' hotel) (see Figure 8-7), dating back to the seventeenth century was a true training ground for artisans and technicians. Its restoration was not limited to one building but covered the whole Nejjarine complex, composed of the Suq Nejjarine, four houses above the market, a mosque, a public square and a fountain. This example shows that restoration of a particular monument or building cannot be achieved without the rejuvenation of the built environment and the traditional culture that supports it.

Most of the craft industries in the Medina of Fez use traditional technology, but certain crafts have been partly modernised by introducing small machines (Burckhardt, 1980).

The old city of Fez remains the most important economic centre of the entire urban complex of Fez (Bianca, 1980 a). Its economic activity contributes over 60% of the total economic activity of the whole city of Fez. For example, craft activities provide employment for more than 39% of households in the old city and are a source of income for 150,000 people. Craft work and small-scale industrial activities provide over 20,000 jobs, and these are mainly concentrated in the walled city (Moroccan Government MG, 1989).

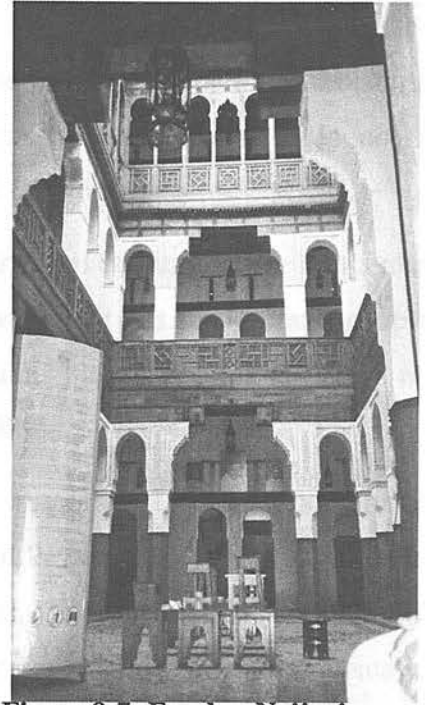


Figure 8-7: Funduq Nejjarine

Source: The author, July 2003



Figure 8-8: Leather dyeing in Fez (protecting the industry for local crafts)

Source: The author, July 2003



Figure 8-9: Brassware in Fez

Source: The author, July 2003

The ongoing rehabilitation of houses started as an experimental operation and it is now a successful action, undertaken by the inhabitants and supported by ADER-Fez and the municipality. This rehabilitation consists mainly in assisting owners in refurbishing their houses by introducing sanitary services and maintenance works. It is not a restoration per se but respects the traditional residential typology.

The old city of Fez has thus built itself into a tourist attraction on three bases: it includes many historical, cultural, aesthetic, and architectural values; it has many crafts people and crafts for sale; and Fez is an especially desirable place for tourists since no automobiles are allowed inside the walled city (MG, 1989).

The first experience for Morocco of heritage planning was conducted on the Medina of Fez under a strategic plan called the 'Medina Safeguard Project'. This project started in the late 1970s and was planned to continue for 20 years. UNESCO conducted an initial study and evaluation of preservation issues, which covered only the key monuments in the Medina (Bianca 1983). However, the Moroccan planners viewed the Medina as a complete setting, which should be treated comprehensively (Rghei 1992). The Moroccan strategy for the Medina of Fez was based on the totality of the Medina, setting forth a rehabilitation programme encompassing the entire urban fabric where the majority of the Fez population lived. This approach recognised that the major factor for sustainability in Fez was that of its dynamic community. If Fez was then still largely intact, it was not because of its monuments but rather because of its people. Thus, while major historic monuments contributed to the lives of the people, the social life itself was the engine that had kept these treasures in a good condition over many centuries.

The main objectives stated in the Medina Safeguard Project were as follows:

To take measures to revitalise activities and to improve the old city's quality of life for people to live and work;

To increase the quality of housing, the urban landscape, and administrative, educational and health facilities to suit contemporary needs; and

To improve the quality of commercial streets and make their use compatible with the surrounding areas.

8.2.4 Summary of actions in Fez

Aspects	Projects	Aims
Physical	<p>Low-cost housing development in the vicinity of the old city.</p> <p>Rehabilitation of old housing.</p> <p>Reconstructing some new residential areas inside the walls of the old city according to traditional principles.</p> <p>Reconstruction of cultural monuments.</p> <p>Improve the living standards within the existing fabric by introducing a minimum of comfort and hygiene and by turning some structures into multi-family dwellings.</p> <p>Improve living standards in the old city, especially its infrastructure, sanitation and social facilities, providing a level of comfort equivalent to that of a modern city.</p> <p>Rehabilitation of the district centres.</p> <p>Rehabilitation of the River of Fez.</p> <p>Improving transportation and traffic using small feeder roads penetrating the old city from the existing ring road, without major physical interventions in the historic city centre. Also minimising vehicular flow through the residential districts.</p> <p>Enhancing the supply of electricity.</p> <p>Restoration of the traditional water system.</p> <p>Transfer of polluting activities from the city centre.</p>	<p>To reduce the population density in the old city.</p> <p>Create a residential area for more than 100,000 people.</p> <p>Improve the urban environment with more solid waste collection and less pollution.</p> <p>Provide emergency action for occupied housing in the city, especially that which is falling into ruins.</p> <p>Improve access for basic public services by access roads and upgrading utilities.</p> <p>The museum will make a major contribution to preserving and displaying the history and culture of the old city.</p> <p>Develop necessary socio-cultural facilities in the Old Town.</p>

	<p>Restoration of the city walls.</p> <p>Enhancing the gardens inside the walls.</p> <p>Restoration of Qairawiyyin University.</p>	<p>To bring the administrative, educational and health services close to the people of the old city.</p>
Social and Cultural	<p>Creation of the Museum of Fez.</p> <p>Creation of the Institute of Islamic studies.</p> <p>Integration of administrative, socio-cultural, and educational facilities in the Old Town.</p> <p>Encourage initiative, co-operation city and sense of responsibility among owners and residents, and have them assume the responsibility to improve their habitat themselves.</p> <p>Rehabilitation of traditional tanneries.</p> <p>Decreasing the population density and transferring housing programmes to the eastern zone.</p>	<p>To make people aware of the value of their heritage.</p> <p>To restore the traditional public facilities (mosques, university etc.).</p> <p>To alleviate poverty through rehabilitation.</p> <p>To make meeting places between young and old, apprentices and masters, architects and engineers, artists and</p>
Economical	<p>Developing craft workshop quarters.</p> <p>Creation of an industrial quarter for tanners and dyers.</p> <p>More attention should be paid to the maintenance of the traditional crafts.</p> <p>Enhancing the weaving and copper craft sector.</p> <p>Restoration of the commercial areas.</p> <p>Founding the Institute for Training in Traditional Building Trades and the Heritage Workshop, offering a mixture of traditional and modern building methods.</p> <p>Fez has specialised in traditional building,</p>	<p>archaeologists, financiers and administrations, locals and foreigners.</p> <p>To restore various functions of craftsmanship.</p> <p>To train specialists in the traditional trades of restoring monuments and old buildings.</p>

	hydraulic networks, the art of carpentry and plastering.	
--	--	--

Table 8-2: Summary of actions in Fez

8.3 The city of Tunis

8.3.1 Reasons for choosing Tunis as a Case Study

The Medina (old city) of Tunis was laid out in the 7th century.

Tunis is on the Mediterranean coast (North Africa).

It has experienced a revitalisation of its urban infrastructure and building condition.

Tunis had a colonial city close to the old city wall.

UNESCO included Tunis on the world heritage list in 1979.

Tunis is a success story in the process of revitalising of its historic city.

In 1983 and 1995, it received the Aga Khan Award for Architecture.



Figure 8-10: View of rehabilitated buildings

Source: The author, July 2003

8.3.2 Description

The city of Tunis was founded in the 7th century and by the 14th century, the Medina had acquired all of its major physical characteristics (Lawless, 1986). The city grew steadily for the next 500 years, but its development was contained by the walls in the mid-19th century, railway lines and other modern services which were installed on the flat land outside the old city.

The beginnings of urbanisation outside of the Medina can be traced to railroad activities and vehicular traffic along the road from the city to the docks, and beyond to the Gulf of

Tunis (Amodei, 1985) The network of rough tracks in the newly forming European quarter to the east of the Medina was replaced with a grid of streets and sewer lines on the grand Roman pattern (Lawless, 1986). The French protectorate in 1881 led to the birth of the new city outside the old city walls. Banks, government offices and centres for commerce, industry and transport were all located in the new city, along with buildings occupied by a foreign population connected with the colonial government.

Through the early part of the last century, the politicians and the planners struggled to more clearly integrate the modern city with the Medina that it had already fully engulfed (see Figure 8-11). One of their most ambitious projects was the planning and implementation of a ring road replacing the walls of the Medina. Modern European buildings were built along the new road.

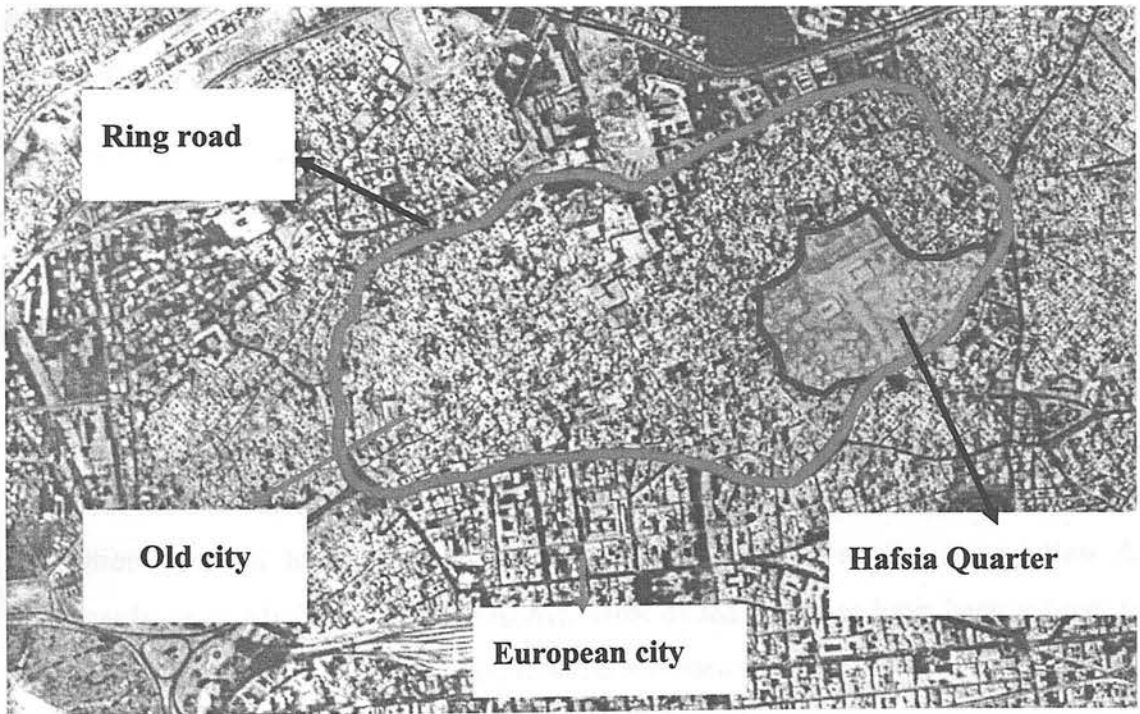


Figure 8-11: Aerial view of the old city showing the Hafsia Quarter

Tunisian independence from France in 1956 initiated considerable changes in the socio-economic conditions of the Medina. The European community had represented almost a third of the city's total population but within a decade, it had declined to below four per cent (Lawless, 1986). The vacuum left behind was quickly filled by the Tunisian Arab bourgeoisie who abandoned the Medina in favour of a more comfortable lifestyle in the new city or suburbs beyond.

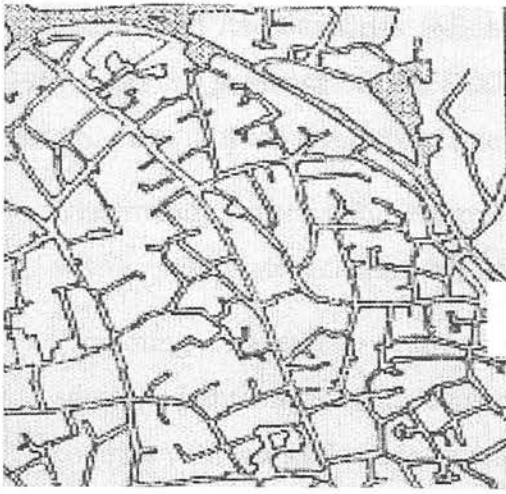


Figure 8-12: The Hafsia Quarter 1930

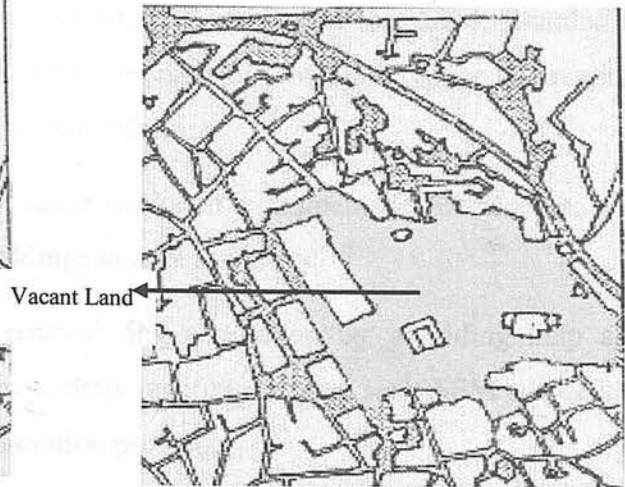


Figure 8-13: The Hafsia Quarter 1969

“The Medina becomes a haven of archaisms to a class that rejected it as a place to live, as a place to conduct business and most importantly perhaps, as a place to learn and worship” (Lawless, 1986).

The vacancies in turn were almost immediately filled by refugees from housing settlements demolished by the government in other parts of the city, but the vast majority were rural migrants from across the country. These newcomers rushed in to occupy the emptying houses and palaces, which were subdivided and rented out by absentee landlords (Lawless, 1981).

The old city of Tunis is home to many historic buildings that have been the object of numerous studies since the 1950s. Reports, photographic surveys, plans, drawings, and restoration projects today form a unique reference source at the Association de Sauvegarde de la Medina of Tunis (ASM). Most of the mosques have been subject to restoration programmes. These works, like the restoration and conservation of a certain number of schools and family residences, have helped to guarantee the survival of traditional building and decoration skills. The buildings restored by the ASM have allowed the work teams to become familiar with ancient techniques, for example, like building and carving in stone, plaster and stucco.

8.3.3 Preservation

As mentioned in Chapter Four, the old city of Tunis is facing some problems. The image of the old city suffered considerably in the minds of most Tunisians but, by the 1960s, the municipality, recognising an untapped tourism potential, began a gradual process of building restoration. As momentum grew, a movement strengthened to create a body that could cope with the long-range problems of the Medina and to coordinate

projects within its boundaries (Micaud, 1976). The result was the ASM, founded in 1967 under the guidance of UNESCO and the municipality of Tunis. Since its creation, the ASM has fulfilled a variety of roles, among them:

- Undertaking conservation and restoration works on monuments in the Medina, and, where appropriate, adapting the buildings to new functions;
- Promoting sympathetic property renewal and restoration by providing help and advice to homeowners and developers. State institutions often seek ASM advice and contract with the works unit for restoration projects;
- Ensuring technical coordination between municipal departments and other bodies operating in the historic areas of Tunis;
- Creating and executing high quality pilot urban renewal programmes respecting the historic environment of the Medina in collaboration with national and local bodies such as the ARRU (Agency for Rehabilitation and Urban Renewal) and the Municipality of Tunis.
- Welcoming students and researchers from both Tunisia and abroad to the library and documentation centre. Introductory lectures are providing for students working on the Medina. Close contacts are maintained with architecture schools abroad and in Tunis;
- Organising events, very often in co-operation with international bodies, to promote debate about the future of historic cities and to inform the public; and
- Participating in European and international meetings and programmes on the urban environment.

In 1969, UNESCO agreed to sponsor a study of the conservation and rehabilitation of the Tunis Medina, known as Project Tunis/Carthage (PTC). Financial support was provided by UNPS, UNESCO and the Tunisian government, and the study was carried out by ASM (Blake & Lawless, 1980, p190). The project, however, has been criticised for devoting the majority of its energies to plans for the protection, rehabilitation, and archaeological exploitation of the area, centring on Carthage, for the benefit of tourists (Micaud, 1976).

UNESCO listed the historic Medina of Tunis on its World Heritage list in 1979, more than a decade after it had began collaborating with the ASM. Since the Medina of Tunis

is both a part of the historical and cultural heritage requiring to be safeguarded and an urban area requiring renewal, it stands in need of an integrated development policy that strikes a balance between protecting that heritage and meeting social needs. The Municipal authorities, working through ASM, have tapped into a combination of local and international expertise and funding sources in the quest to develop socially oriented revitalisation projects, balancing a need for low-income housing and a respect for the traditional context of the old city.

The Hafsia Quarter project

The Hafsia Quarter project is an attempt to rehabilitate a run-down and largely derelict area in the Medina of Tunis. The project's goals include providing housing for the poor, greatly raising the standard of living of the inhabitants, and recapturing the diversity and life of an urban centre. By maintaining the traditional urban fabric of the Medina, this project recreates the lost physical continuity of the area, thus enabling social and cultural continuity. It promotes the conservation and progression of tradition through new buildings rather than the adaptation of old structures to an altered cultural setting.

The Hafsia Quarter is located in the eastern part of the Medina. It covers about 13.5 hectares and was traditionally referred to as the Hara, the area inhabited by the Jewish community of Tunis. After the establishment of the French protectorate, wealthy Jewish families abandoned the Medina for the new 'European' city, the poorest families who remained in the Hara were unable to maintain their homes and the buildings fell into such a state of disrepair that the authorities declared the area a health hazard in 1933. Further destruction occurred during the Second World War when the site was bombed and partially destroyed (Rawia 1995).

The reconstruction of the Hafsia Quarter has had three main phases. Between 1931 and 1972, a number of projects were put forward for its reconstruction, through which it would be annexed to the neighbouring fabric of the new city. The street pattern of the new city centre was to be expanded through Hafsia along with the introduction of large low-rise building blocks. Under this programme, several parts of Hafsia were demolished and four-floor apartment blocks were built (Rawia, 1995).

The Hafsia Quarter Project was the first large-scale renovation project of its kind in an Islamic country. Its aim was to reconstruct a residential and commercial sector of the Medina of Tunis that would maintain the character of the old city and at the same time provide suitable housing for the poor from neighbouring areas.

The First Phase of the Hafsia Quarter Project (1972-80) began with a decision in 1970 to reconstruct Hafsia as a part of the historic city and this changed the course of events. It covered approximately 3 hectares of a larger, mainly demolished, area in the centre and east of the Medina and included almost half of what was then an area of vacant land (see Figure 8-14).

The project being considered is the first phase of the restoration of the Medina, under the auspices of the ASM (The Association for the Safeguard of the Medina of Tunis). It is the construction of the 2 hectare razed area between the Bab Carthagene and the site of the former Souk el Hout. The project consists of 94 housing units, offices, shops and the reconstructed Suq el-Hout with about 100 shops. This part was completed in 1977 at a cost of DT 1,838,000 or \$ 3,676,000. The objectives were:

- To reconstruct the Hafsia Quarter in accordance with the urban organisation of the rest of the Medina;
- To maintain a harmonious relationship with the existing morphology of the old city;
- To provide suitable housing solutions for the poor who come from other sectors of the city; and
- To design airy, well-oriented dwellings, which have modern conveniences but which are nevertheless suited to the traditional lifestyle of the occupants.

The new dwellings were built as groups, each clustered around a stone-paved common area.

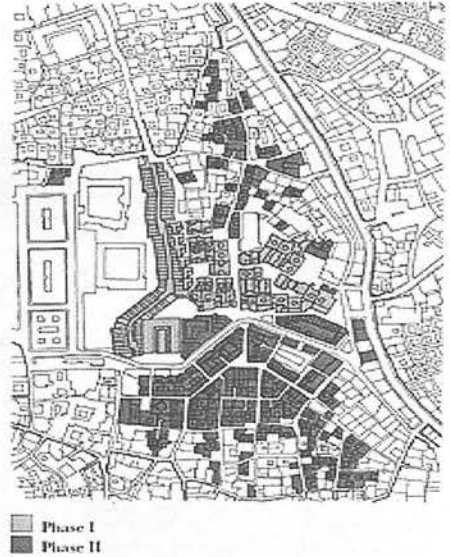


Figure 8-14: Phase I & II of Hafsia project

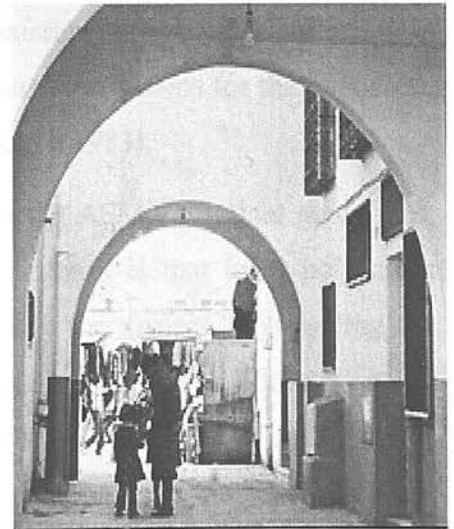


Figure 8-15: Street view

Vehicular traffic was restricted to a road along the perimeter of the site. Eleven types of dwellings were assembled in different configurations. None of the groups exceeds three storeys.

The Suq el-Hout was built as a covered walkway line on both sides, with shops at ground level and offices on the first floor (see Figures 8-16 and 8-17). Two parking lots at the entrances served the population's parking needs.



Figure 8-16: Interior of suq



Figure 8-17: View of suq

The Aga Khan Trust for Culture (AKTC) described the achievements of Hafsia I, in a technical review five years after its completion as “mixed”. The objective of maintaining a harmonious relationship with the existing urban morphology was achieved yet the objective of “providing appropriate housing solutions for the poor from neighbouring areas was almost a complete failure” (AKTC, 1983).

The physical development of the area closely followed the ASM's physical guidelines, but its social concerns were essentially ignored. The reason is that local politicians insisted on a more prestigious operation midway through the project, overlooking the poorest inhabitants in the process of raising the housing standards. While it is not entirely clear that the politicians were the only reason for the betrayal of social goals, the result was strikingly apparent. The terms of sale were a down payment with the balance to be paid off in 20 years with instalments of \$30 to \$60 a month, yet the Medina in the Hafsia Quarter was around \$33 a month. Due to this disparity, only the wealthy members of neighbouring communities could afford to buy a house, thereby resulting in a large percentage of new residents belonging to more affluent social sectors

(AKTC, 1983). Nevertheless, the project received the Aga Khan Award for Architecture in 1983.

The Second Phase of the Hafsia II Project (1981-93) demonstrated that, despite successes achieved during the first phase, the deterioration of the Medina continued to spread.

The second phase addressed the surrounding 10 hectares, 22% of which had buildings in good condition, 38% had structures to be rehabilitated, 12% had structures to be demolished, and 28% was open land.

This phase was the continuation of earlier work, and was designed to build upon the earlier experience. It included the upgrading of the existing water services and main utilities, and the rebuilding of roads and access routes, as well as the reconstruction of housing, shops, offices and public facilities. In addition to the rehabilitation of about 600 of the existing dwellings, another 400 new housing units were constructed. These units adopted the traditional model of two-storey blocks arranged around an internal courtyard. The architectural vocabulary employed traditional elements such as *mashrabiyya* screens, partially covered streets and accentuated corner details. This simplicity of expression not only related to the historic context, but also added unity to the development and responded to budgetary constraints. New community services including a *hammam* (public bath), clinic, nursery, post office and additional parking spaces were added. Functionally, the project added considerably to life in the old city. Architecturally, the project built off Hafsia I, respecting the traditional courtyard housing style and irregular street patterns of the old city.

The significance of this project is that it was developed using extensive research into the residents' needs. The ASM defined the requirements of the quarter from their findings, despite opposition from politicians and some local and foreign architects and planners, who would have preferred high-rise housing to be built. However, their intention of providing housing for low-income families in the area was sabotaged by the politicians' insistence that the poorest applicants be removed from the operation in order to attach prestige to the project.

The ASM carried out a detailed survey from 1972 to 1975 on income levels and the social backgrounds of future inhabitants in order to determine their requirements in terms of the layout of the houses and to compile a commercial report on the shops needed outside the *suq*. Nine hundred applications were examined, which showed their

preferences included a quiet residential area separated from the noisy commercial district and thoroughfares, independent housing units with private entrances; courtyard housing with internal circulation protected from winter weather; and house plans with the reception area and living room near the entrance and the kitchen and more private areas near the back. The differing requirements of applicants were met by several different house designs, each defined by the floor area as well as the applicant's income and preferences. A survey determined that the shops outside the suq were to include a restaurant, a café, a laundry, a barbershop, a shoe-repair shop, and a photographer's studio. The offices above these shops were to include lawyers, dentists and other professionals.

As in the Hafsia I project, the foremost objective was to avoid pushing the original inhabitants out of the area, so the project tried to ensure an urban homogeneity of the neighbourhood. The project has shown itself to be of great social significance by creating continuity between the older fabric of the city and the newer areas, reinstating traditional housing forms, and encouraging the original inhabitants to remain in the area.

"Hafsia doesn't merely stabilise the old but transforms the existing texture into a contemporary condition. People who are interested in restoration are seen to be standing in the way of progressing the Hafsia model, which is an attempt to be progressive while holding on to the existing fabric."

The Hafsia II project maintained a separation between pedestrian and vehicular traffic and aimed to re-establish the link between the two phases of rehabilitated buildings with an axis crossing through the two projects. This phase utilised the economic potential of the population well by encouraging more prosperous inhabitants to rehabilitate their own housing and by selling off vacant sites to provide loans for the needy.

The project realised that diversifying the present activities in Hafsia would revitalise the area and noticed that there was a real need for social and cultural facilities. To this end, they introduced a day-care centre and kindergarten, public baths, a health centre, three hotels, a group of offices and a commercial space, including a clothing warehouse.

In the Hafsia II project, several new apartment buildings were constructed as a continuation of the European-built structures on the site of the old wall around the Medina. New patio houses were also built, most of which could be divided into two dwellings, one opening onto the patio, and one on the upper level, looking out to the

street. The old plot lines were adhered to for the new infill housing, so that each house would be different and the network of streets, some restricted to pedestrian use, would respect the traditional city block sizes and irregularities. Five plan types were developed to suit small plots and fulfil the requirements of those with low incomes, and these were then adapted to their position in the neighbourhood. Housing on the main roads was restricted to a height of three storeys, those within the residential blocks to two storeys.

As much of the old quarter as possible was incorporated into the new scheme, and old buildings in a suitable condition or of architectural value were renovated. Traditional vocabulary and typologies were used for the new buildings, such as facades with projecting or recessed blocks and deep openings, and arched entrances and arcades, where appropriate. Other traditional elements, such as woodwork cantilevers, angle furnishings and ceramic framing were simplified to suit new construction methods and the limited budget.

In the Hafsia II, decorative detailing was used only to emphasise openings, projecting elements and, as is traditional, in places where the building is touched. Wide bands of glazed ceramic tiling were used to articulate doorways, and to decorate facades. The technical assessor for the 1995 Aga Khan Awards drew attention to the way that the Hafsia II project still used low-technology construction methods and local, unskilled labour. The restoration of old buildings depended on their original structural system but most required reinforcement in concrete. Skilled artisans carried out the historical restoration work.

By 1978, only a year after completion, 80% of the wealthier inhabitants had already modified the plans of their houses, by moving or removing partitions, moving doors, and rearranging storage areas. Sixteen per cent of the units had been divided into smaller independent housing units, 25% of the inhabitants had extended their houses by up to 3 additional rooms, and 31% of the units were shared by two or more households. The architects had anticipated and made some allowance for alterations, but not on this scale. Neighbours argued over sunlight, views and ventilation. This high level of alteration resulted partly from the fact that actual residents of the area were wealthier than had been anticipated by the original surveys and planned for in the scheme. The houses were not allocated to the original residents of the area or to the most needy, so the wealthiest from neighbouring communities moved in. Occupants were mainly shopkeepers, artisans, white-collar workers, executives and professionals.

Electrical and telephone cables have proliferated across the streets and along walls. Inhabitants were impatient for the official connections, some only promised by 1983, which they did not consider a reliable promise.

After Hafsia II, the revitalisation of the area became more clearly visible, both physically and culturally. The significant improvement in living conditions and subsequent improvement in the area's image has attracted more business, to the point where traffic congestion is a real problem. Property values have increased and developers have bought housing with the intention of creating commercial sites. Private ownership of property in the Hafsia had reached 80% in 1995.

The project won an Aga Khan Award for Architecture in 1983, for a noteworthy attempt to deal with the problem of urban public housing in a sensitive and humane fashion. The Hafsia quarter represents a considerable effort in achieving the scale of the old Medina, sensitively inserting new 'infill' housing into the urban tissue of the Medina. On the other hand, the project is surely flawed: physically in its detail and execution, and socio-economically, in its inability to cater for the needs of the lower income residents of the Medina.

A main aim of the Hafsia II project was to learn from the mistakes of the first project, and this is clear in some of its principles. All architectural, urban, socio-economic, demographic, and employment data were to be simultaneously taken into consideration to produce integrated projects. User-participation was to be encouraged by giving financial and institutional incentives for private owners to undertake renovation. Renovation areas were to be surrounded by rehabilitated and not derelict areas. As few as possible of the urban poor already living in the area were to be displaced, with the incoming, more affluent, residents paying a higher share of the costs. To promote the spread of such rehabilitation projects, appropriate funding and agencies were to be set up, and the recovery of expenses maximised. Hafsia II thus combined the sale of property to private developers with the cross-subsidisation of rehabilitation loans for the deteriorated residential structures.

Major material innovations in restored and rehabilitated buildings varied, according to the structural system and the condition of each building. Some buildings had stone-bearing walls and wood ceilings, and required strengthening, particularly around doorways and large openings. Other buildings, having concrete structural systems, required reinforcement of the old or the addition of new concrete members. New

buildings were built with reinforced concrete columns and beam structures. Walls were made mostly of hollow concrete blocks or cored terracotta bricks of burned clay units, with open cores to reduce weight. Most buildings needed waterproofing treatment. The installation of a storm drainage system for the entire Hafsia quarter, however, along with the treatment of the road surface to provide an adequate slope, helped to protect the buildings from the worst effects of heavy rains and any potential rise in the underground water table.

The technology and materials used for rehabilitation and new construction were essentially local, and differed little from those commonly used in Tunis. The labour was all Tunisian and most of the work did not require special skills, except for restoration jobs. Professionals on the project, from the initiation of Phase I in 1970, provided on-site training for national professionals involved in the restoration, rehabilitation, and reconstruction of urban development. Apart from the contributions of a few foreign architects and economists between 1970-73, and the involvement of the World Bank in issues related to the financing of the project, the Hafsia II, project was carried out by Tunisian professionals.

The total cost of the project (not including the price of land) was DT 13,900,000 (or 13,622,000 US\$). Its main sources of finance were a World Bank loan (20%) and another from the Tunisian Government covering the remaining 80%. The rehabilitation fund was managed by the National Housing Bank. It allowed owners of residential property to borrow up to 7,000 DT per housing unit, for rehabilitation purposes payable over 15 years at an annual rate of interest of 7.0%.

Again, in 1995, ASM and the Municipality were recognised for their revitalisation efforts when Hafsia II, won an Aga Khan Award for Architecture (AKTC, 1995).

The low-income residents from the adjacent communities benefited considerably from the implementation of Hafsia II. Minimum standards of housing were established and the rent was capped at 18% of monthly income for the very poor. For those who opted to buy, a monthly payment of about 22 per cent of the household income was set (Rawia, 1995). According to ASM, the units in the Hafsia quarter are now 95 per cent owner occupied (Bejaoui, 2000).

The Oukalas Project (multi-occupancy dwellings) was a continuation of Hafsia II, maintaining its use of shared courtyards, traditional building elements and community services. It also included the upgrading of the existing water services and main utilities,

and the rebuilding of roads and access routes, as well as the designation of an in town caravanserai, a kind of hotel with rooms rented on a daily or weekly basis. Many private residences and monuments of the old city were 'oukalaised', i.e. turned into multi-family dwellings that sometimes sheltered up to twenty households, often the less fortunate ones, in unacceptable sanitary conditions. Building deterioration, exacerbated by defective rental law, caused the *oukalas* to become precarious homes for low-income families, with buildings completely or partially falling apart from time to time (Bardos, 1999).

In the 1970s, some 600 *oukalas*, housing 3000 households were already identified in a thorough survey conducted jointly by the ASM and UNESCO, and since then, this process of urban degradation has frequently been addressed. In 1990, the Municipality of Tunis, assisted by the ASM, was ordered to treat the *oukalas*, as part of a national programme regarding shantytowns throughout the country. At the time of the mandate, some of the *oukalas* were in a state of advanced deterioration and immediately after the allocation of an initial budget, the project commenced as an emergency. All high-risk buildings were evacuated and their occupants were temporarily re-housed (Homeyra, 1998)

The Oukalas Project thus aimed to improve the living conditions of 3000 families and as part of reviving the quality of space in the Medina.

The general objective of the Oukalas Project entailed the following aspects: to reduce overpopulation; a re-housing programme; to restrain the deterioration process of the Medina; a rehabilitation programme; to conserve the cultural heritage: a restoration programme. These are detailed as follows: Re-housing; 256 *oukalas* housing 1296 households were identified as being in a severe state of disrepair and were ordained for demolition. In order to provide adequate housing for the occupants, three new quarters have been constructed in the western suburbs of Tunis; 25-years, sale by rent plans with low monthly payments have been provided to new residents. Reconstruction; the sites of the demolished *oukalas* were sold at public auction or reacquired by former owners. Reconstruction was to be undertaken by the Municipality for rental accommodation or by private and public developers, according to the current land use regulations of the Medina. Rehabilitation; 404 *oukalas*, housing 1600 households were classified as needing work to be brought up to standard. This rehabilitation component included privately and municipally-owned housing stock. A 15-year loan with a 5% interest rate and free technical assistance was made available to private owners. Restoration; 13

buildings were identified as being of special historic and architectural interest. Projects were created to facilitate their adaptive re-use for public utilisation.

The conditions of the resettlement for this very low-income group gave them a unique opportunity to own their home. In the new housing area, the Municipality established sale by rent agreements lasting 25 years, with repayments ranging from \$32 to \$37 per month. At the same time, however, this population was moved to the periphery of the city, far from their social surroundings and current employment opportunities (Young, 2000)

The image of the old city is changing. Low-income residents are living in improved conditions alongside their better off neighbours and pride is returning to an area long neglected by the culture whose heritage it represents.

Tunis has proven the value of such an investment, but not only in economic terms. Jobs have been created and private investment has been leveraged to help increase the number of quality low-income housing units.

During the author's study visit to the city of Tunis, he had chance to visit the fire station in the old city of Tunis and to meet the staff who are working there and the author saw the equipment which was used for fire fighting in the city and how it has to fit with the narrow streets (see Figure 8-18).



Figure 8-18: Small size of fire engine used in old city streets

Source: The author, 2003

8.3.4 Summary of actions in Tunis

Table 9-3 below shows the experience gained and the solutions that evolved are relevant to all the varied problems faced by those who wish to save the historic cities. The

findings of both case studies were divided into aspects, which are physical, social and economic.

Aspects	Projects	Aims
Physical	Providing suitable housing Providing shopping area and hotels Improving streets and infrastructure Providing housing for the poor Organising and improving the traffic Providing parking places Constructing community facilities Providing fire station Maintaining the suq area Reusing many of the buildings Water pipes in all the houses Rubbish collection every day Providing office areas	To redevelop or renew the vacant land To improve the quality of life To protect the old city To help the poor people Awareness has been raised of the historic city
Social	Providing community facilities - public baths, a kindergarten, a club for young workers, a dispensary, etc Renovating historical structures as cultural and tourist facilities Reducing population density Poor people have benefited from the new projects New housing has been occupied by a mix of people Creating the Association of the Festival of	

	<p>the Medina to organise festivals to reintroduce the old Ramadan traditions of the Medina as a place of culture and entertainment.</p> <p>Trying to find solutions to the young unemployed, the handicapped, and the aged in the Medina</p> <p>Providing booklets to introduce the traditional housing with historical values</p> <p>Publishing beautiful booklets about the traditional city in different languages</p> <p>Good organisation between the Municipality and the ASM</p>	
Economic	<p>Create new commercial and handicraft activities to increase employment opportunities by constructing new shops and second-hand clothing markets</p> <p>Providing home improvement loans</p> <p>Maintain rent increases in rehabilitated dwellings to a maximum of 18% of Medina monthly income</p> <p>Encourage traditional handicrafts</p> <p>Encourage the tourist industry</p> <p>Sell serviced land to private developers to build new market-rate housing</p> <p>Provide training programmes</p>	

Table 8-3: Summary of actions in Tunis

8.4 Showing solutions

Table 8-4 below shows the findings of both case studies were divided into aspects, which are physical, social and economic. By addressing the findings of each aspect in old city of Fez and the old city of Tunis and comparing those with the Old Town of Tripoli, the solutions for the Old Town of Tripoli.

Solutions		Fez	Tunis	Tripoli
Physical	Rehabilitation of old buildings	√	√	Some
	Constructing a new residential area inside the walls of the old city, designed according to traditional principles	√	√	×
	Reusing many buildings	√	√	Some
	Constructing community facilities	?	√	Some
	Improving transportation and traffic	√	√	Some
	Improving streets and infrastructure	√	√	×
	Providing parking places	×	√	P
	Providing shopping areas and hotels	×	√	P
	Providing a fire station	√	√	P
	Providing housing for poor people	×	√	P
	Improving living standards in the old city	√	√	P
	Rubbish collection every day	√	√	P
	Restoring the traditional water system	√	√	P
	Reconstructing the cultural monuments	√	√	P

	Restoring the city walls	√	×	P
Social	Integrating administrative, socio-cultural and educational facilities in the old town.	√	√	P
	Encouraging initiative, co-operation, participation and a sense of responsibility among owners and residents.	√	√	P
	Decreasing population density	×	√	P
	Providing community facilities: public baths, a kindergarten, a club for young workers, a dispensary etc	?	√	P
	Renovating historical structures as cultural and tourist facilities	√	√	Some
	Poor people have benefited most from the new projects	?	√	P
	Making new housing available for a mix of people	×	√	P
	Raising awareness of the historic city	√	√	P
	Reintroducing traditional / religious festivals	Some	√	Some
	Trying to find solutions to the young unemployed, the handicapped, and the aged in the old city	?	√	Some
	Reusing an existing prominent building as a museum.	√	√	Some
	Providing booklets to introduce the traditional housing, describing its historical value.	√	√	Some
	Publishing beautiful booklets in different languages to introduce	√	√	P

	the traditional city to wide audience and to describe what is necessary for its conservation.			
	Create good organisation between the Municipality and the restoration agency	√	√	P
	Relocate the migrant workers	?	?	P
Economic	Creating new commercial and handicraft activities to increase employment opportunities	?	√	P
	Providing home improvement loans	?	√	P
	Capping rent increases in rehabilitated dwellings			
	Encouraging traditional handicraft industries			
	Encouraging tourism	√	√	P
	Providing a training programme	√	√	P
	Developing craft workshop quarters.	√	√	P
	Restoring the commercial areas.	√	√	Some

Table 8-4: Showing solutions

√ = exist

× = not exist

? = unknown

P = proposal

Some = some (partial)

8.5 Conclusion

In both case studies, there are many ideas in the revitalisation of the old cities of Fez and Tunis. Among these, there is the initial impetus for revitalisation, international support, and the mechanisms through which each city intended to reach its aims. In both cases, they have tackled a number of physical, social and economic problems. The

processes through which they were achieved employed many distinct approaches, for example:

- **International support or recognition:** World Heritage listing has been used to catalyse local support and international funding and technical assistance have been vital in launching projects for both Fez and Tunis.
- **Community participation:** In both cases, residents have been involved in their city regeneration, although not to the same degree. In Tunis, the ASM began their project in the old city with a socio-economic survey collecting data on what the existing residents felt was important, but they used the data in the successful implementation of the project. In Fez, participation focused on selected groups (some housing owners and craftsmen).
- **Forming a public or semi-public development agency:** The ASM was able to utilise different funding sources for each phase of their work, using city financing, a World Bank loan and a loan from the Arab Fund for Social and Economic Development.

Chapter Nine: Revitalisation Programme

9.1 Introduction

The aim of this chapter is to provide a detailed overview of the revitalisation programme for the old city. The programme is designed to address the physical, social, and cultural challenges facing the old city and to improve the living conditions of its residents. The programme is based on the following principles:

The old city is a national heritage asset and should be preserved as such. It is essential that the majority of the old city's residents be consulted and that their views be taken into account. The programme should be based on the principles of sustainability, equity, and social justice. The programme should be based on the principles of transparency and accountability.

Chapter Nine:

Revitalisation Programme

The revitalisation programme is a comprehensive plan for the old city. It is designed to address the physical, social, and cultural challenges facing the old city and to improve the living conditions of its residents. The programme is based on the following principles:

The old city is a national heritage asset and should be preserved as such. It is essential that the majority of the old city's residents be consulted and that their views be taken into account. The programme should be based on the principles of sustainability, equity, and social justice. The programme should be based on the principles of transparency and accountability.

The revitalisation programme is a comprehensive plan for the old city. It is designed to address the physical, social, and cultural challenges facing the old city and to improve the living conditions of its residents. The programme is based on the following principles:

The old city is a national heritage asset and should be preserved as such. It is essential that the majority of the old city's residents be consulted and that their views be taken into account. The programme should be based on the principles of sustainability, equity, and social justice. The programme should be based on the principles of transparency and accountability.

Chapter Nine: Revitalisation Programme

9.1 Introduction

The aim of this chapter is to establish a special programme dedicated to the revitalisation of the old cities and to create a nucleus for a comprehensive, diverse and integrated development process. The process is not only to promote the preservation of the old city's cultural heritage, but also to stimulate the socio-economy of the old city and to improve the living conditions of the residents.

The old city is a national asset, which somehow, was left to deteriorate, to such an extent, that the majority of its original inhabitants left and they were replaced by local and international migrant people, the fabric of the buildings suffered immeasurably from neglect and a lack of maintenance, and the majority of the infrastructure met the same fate. In Chapters Five and Six of the thesis, the author lists some of the problems, which were contributory factors in the deterioration of the old city's buildings, the out migration, the fragmentation of its social life, its economic performance and the general decline of its infrastructure. The old city's revitalisation has become a pressing necessity. However, in order to achieve this objective, a great deal of work needs to be undertaken. This chapter focuses on the main elements, terms, or components of the concept of revitalisation. In this chapter, the author uses the term urban revitalisation as an umbrella term, which comprises a number of components (conservation, restoration, rehabilitation, regeneration, reuse and renewal). The chapter addresses this through a review of the existing literature. In addition, the author intends to describe a theoretical programme, from which all strands of the thesis should emanate. Before the author deals with this programme, it is appropriate to examine the concept of urban revitalisation. This concept should be about creating a sustainable community, one which is vibrant with sustainable activities, and which would attract people to come back and reinvigorate life into the old cities. However, in order to realise the objective of creating this core of attraction, or to achieve a sustainable community, there is a need to devise a programme of action, which will expressly link every single facet of life in that place, for example, cultural, social, economic, etc. However, in Chapter Seven (open-ended questionnaire), the author interviews a sample of people from Tripoli as a whole, not only the people of the Old Town. In this questionnaire, the author aimed to examine people's opinions and perceptions of the significance of the Old Town. The results showed that the Old Town of Tripoli is in need of comprehensive and holistic

revitalisation. Therefore, revitalisation is a part of maintaining and responding to the potential that the Old Town has. In addition, there is a need to preserve the Old Town's fabric by bringing life to its social, economic and physical condition and its cultural life. Also responses to the significant images of the Old Town by the respondents showed that many things are positive (mentioned in Chapter Seven) about protecting or maintaining the Old Town's cultural role, its identity, sustainability and many other things. Therefore, revitalisation is not only about restoring things but is also concerned with the long-term sustainability of the infrastructure. The Old Town and its potential has been expressed in people's ideas in the literature review. Therefore, revitalisation responds to two things: restoring and conserving by injecting life so that the Old Town will sustain its potential where identified by people. The opinion survey clearly indicated that the Old Town is so important because of its centrality and it has historical values, which underline the architecture's significant social and cultural importance, religious and traditional practices. The Old Town displays many features of a typical historic Islamic city. Its fine urban fabric and its important elements express many of the characteristics of a city of culture, which has been developed under Islamic tradition. The Old Town, with its historic and architectural features, symbolises within its walls an interpretation of the cultural and urban heritage, which marks an Islamic way of life and the Arabian tradition (Fidler & Humphreys, 1985). Equally important as a site of national heritage, Tripoli's Old Town predates the advent of Islam to Libya and it goes back as far as the Roman and Phoenician periods. Through the author's observation of the Old Town's structures, it can be attested that there are large numbers of historic monuments and buildings that give the Old Town a distinct architectural and historical significance.

The author looks at the Old Town as a vibrant and extremely important part of the whole city of Tripoli. The Old Town is a place, which from its beginnings, was created by people and their activities, and which reflected their physical, social and economic needs. In addition, people created the heritage that we have today and one can see that the evidence of history and heritage has been reflected in the physical fabric of the town itself. Now there is a list of the many problems facing the civic fabric, as mentioned in Chapters Five and Six. These problems of the Old Town are physical, social and economic. It requires an effective urban and holistic revitalisation approach to integrate the physical, social and economic factors into a coherent programme, one that focuses on the creation of a sustainable work and living place. It must be not treated as an

imposed foreign body but rather as a living and integral part of the whole city where people want to remain/come back to live, work, visit and invest. The sustainable revitalisation of the Old Town, it is hoped will help to enhance the quality of life of residents, and hopefully, will meet their diverse physical, social and economic needs today and in the future. The ODPM (2003) states, that “for communities to be sustainable, we must look at a wide range of issues. This includes the local environment, deprivation, anti-social behaviour, education, health services, ‘liveability’, infrastructure, strong local economies, and good quality jobs”, Kearns & Turok, (2003) “the more a community can meet its own needs, the more it is likely to be sustainable”. From the analysis of the questionnaire in Chapter Seven, several respondents have indicated the need for and commitment to linking improvements in social issues (including migrants, health, relationships, segregation and crime), economic issues (including employment, jobs, housing affordability, handcraft and training) and physical improvements (maintenance, restoration rehabilitation, infrastructure and all the built environment). As the author mentioned earlier, urban revitalisation is used in this thesis as an umbrella term, which comprises a number of components (conservation, restoration, rehabilitation, regeneration, reuse and (renewal, redevelopment, reconstruction)). In any urban revitalisation project, several of these components may take place simultaneously in various parts of the town.

9.2 Significance and meaning of revitalisation

Urban revitalisation means regenerating not only the fabric, but also the socio-economic conditions and accompanying cultural contexts of a place. The revitalisation in this research should be about creating a sustainable Old Town, which will help enhance the quality of life of residents, and will meet their diverse physical, social and economic needs today and in the future.

It incorporates complete historic and urban networks, including existing street systems, housing patterns, and composite civic structures that have developed over many centuries (Bianca, 1997).

Urban revitalisation maintains activities of a living city rather than resulting in a petrified streetscape with uniform characteristics.

“Salvaging the physical shell of past cultures and civilisation, though commendable, may prove meaningless if it is not supported by parallel efforts to encourage a living culture that creatively relates to the physical heritage” (Bianca, 1997).

In order to understand this research, it is very important to distinguish urban revitalisation from monument conservation.

In some cases, the areas surrounding the monument due for preservation are ignored, or untouched, destroying the monument’s traditional context and isolating it as an island. The traditional fabric around the Prophet’s mosque, for example, is rapidly vanishing, depriving it of its historical context. These examples illustrate the perils of developing a world heritage site without fully taking into account its surroundings.

The international community has developed urban revitalisation or a comprehensive approach rather than focussing on individual monuments. Libyan urban revitalisation needs to be a comprehensive approach and has to incorporate monuments into the existing living fabric of the city, allowing the low-income communities who are resident in the Old Town to benefit from the revitalisation programme.

The old city or the historical areas should be restored as a living city not as a museum. As Morsot, 1991 said, “The residents of a heritage site are there to give it a deeply rooted vitality and to prevent it from becoming a museum”. This approach includes taking into account the importance of the social life style and socio-economic issues. The historical area must reflect the life, culture and history of that significant place. In addition, it is important that incentives should be available to encourage people to come and live in such areas and for others to come and visit.

“Measures to encourage local residents can also be done through support and funding of public services. Inhabitants who decide to work or live in a heritage environment should be supported along with their activities through loans and grants” (Morsot, 1991).

Urban revitalisation and tourism

Russo and Der Borg (2002) stated, “Many European cities have selected tourism as a strategic sector for local development and regeneration schemes”. Encouraging tourism is important for the Old Town of Tripoli because it will generate job opportunities to improve the local residents’ income. MacDonal and Jolliffe (2003) wrote, “Tourism has become a development tool for many isolated areas to supplement traditional industries that are often in decline”. In that case, tourism becomes an important resource for

economic development in the historical towns. In addition, it becomes another factor to help the handcraft, hand-made industry and to create social and cultural activities that will create jobs and improve the quality of life and may help to sustain the local economy and encourage local development. Hope and Klemn (2001) stated, "Tourism is seen as more than just economic development. It is a tool of regeneration which can be used to develop communities, the environment and aspects of social life such as the culture and religion".

9.2.1 Why is revitalisation needed?

The question ought to be asked why do we need to revitalise? The answer is, as Konrad Shigrielski (1968) said, "A city without old buildings is like a man without a memory." The Old Towns are dying as the original residents are moving elsewhere in large numbers. These historically significant Old Towns must be revitalised to bring back the charms of Old Town living. The Old Town of Tripoli, which should be revitalised, is significant as a part of history, a reminder of the style and ideals of another age. Conserving the historical town is the best way of ensuring the individuality of the urban inheritance; of seeing the town as a legacy for the present generation. This tangible link with the best of the past can be seen through the buildings, streets, spaces, mosques, suqs, views and the way a town fits the landscape. All these make up the total personality of a place.

The need for the revitalisation of the Old Town's architectural heritage and the community could be strengthened by taking into account the following points:

Architects should implement conservation policies but it is necessary to take into account the views of the local people living there.

The need for conservation is intensified by rapid change and the loss of the familiar and by the widespread destruction and renewal of the old quarters of the major cities in the world, especially in developing countries (Cantacuzino, 1990).

Architectural heritage is a key element in cultural development at national and regional levels.

It is important to involve public authorities, private organisations, and the wider public in all decisions relevant to protecting the architectural heritage. Conservation provides an important link between the past, the present and the future.

It encourages capacity-building strategies through creative integration with development plans and programmes.

It encourages changes that provide support to local management, decentralisation and participation.

It supports intermediary capacity building organisations which themselves aim to build capacity in other organisations.

The co-operation between private and public sectors is an important component in urban economic growth and development.

The development of economic and social aspects must go hand in hand. Therefore, revitalisation deals with many issues at different levels and serves a variety of needs. The process also, is the key issue for the success or failure of revitalisation efforts. However, it has to be a comprehensive process, taking into account not only the monuments to be preserved, but also the fact that built-up areas have to be physically replaced as well as taking into account the importance of the local community of any historic areas and people's views as to how conservation strategies should be implemented.

9.2.2 General revitalisation policy

The Old Town revitalisation is to preserve and enhance the traditional architectural and historic character of the Old Town, in order to maintain its life and to assist in securing its economic buoyancy. It is not a question of preserving buildings simply for the sake of preservation. It is cherishing all the features, from buildings to atmosphere, which gives the historic Old Town its value; whilst ensuring at the same time that the town can be reconciled with the twenty-first century without actually being overwhelmed by it.

The way to preserve old customs, said Walter Bagehot, the renowned British constitutional historian, is to enjoy old customs. In addition, to preserve old buildings is to make them a living useful, enjoyable part of the cities in which we live (Youngson, 1968,p.10).

The preservation policy should emphasise the combined development of cultural, social and economic structures of the Old Town. The importance of comprehensive planning for the revitalisation of the old quarters and their integration into the modern urban fabric cannot be over stressed. Mosques, baths, cafés houses, suqs (market), hotels...etc.

need to remain not only physically integrated into a site, but also maintained in symbiotic relationship to each other and the population.

Conservation is the careful management of a limited resource (such as historic areas or buildings) in order to ensure efficiency and continuity of use. Conservation is seen as safeguarding the setting of important historic buildings, as well as improving the environment of urban areas. Thus, the policy of conservation cannot be separated from the policy of changing and redevelopment (Antoniuo, 1982, p.235).

The revitalisation policy should not be isolated from the need for change in order to improve and preserve the town's physical structure as well as to improve the users' conditions inside the buildings, by developing a strategy for the relief of overcrowding, upgrading sanitary facilities and giving encouragement and advice to carry out repair and improvement works to make buildings safe and fit to live in. New uses should be found for valuable and disused lands and buildings, and strategies should be found to make them economically viable.

The main challenge that might face the rehabilitation-building programme of the Old Town is how to maintain them well economically, have them occupied by people who can continue looking after them, and keep them sympathetically maintained.

The preservation policy should address how to overcome the traffic problems facing the Old Town. This stems from the fact that the existing street pattern cannot easily be adapted to modern traffic requirements and so cannot be expected to be fully efficient. The conservation policy should emphasise the arrangement of existing streets to produce an appropriate layout that separates streets according to needs and activities, without the resultant enervation of the urban fabric that creates enormous gaps in the built-up areas of western cities (Antoniuo, 1981). Also the preservation policy should not concentrate only on the built-up structures, but also on the people who are living there, in order to keep them in touch with their history by strengthening the bonds between them and the historic buildings and the areas.

Youngson said; "I was surprised in New England a couple of years ago to find how many very attractive eighteenth century wooden buildings remain, how well they are looked after, and how much the Americans know about them, of course the classic case of restoration not merely conservation in Williamsburg, the capital of Virginia in colonial days, and there you have not only the buildings restored but the inhabitants

restored as well down to the shoe maker and the candle the wig-maker” (Youngson 1968, p.4).

9.2.3 Revitalisation process

The process of revitalisation is an attempt to change the image of the city and its core functions through rebuilding, redesigning, and marketing. In the last two decades, the prevailing images of the Old Town were of decay, deterioration, disinvestment, poverty and crime. Everyone realised that in order to bring people, investors and consumers back to the Old Town, intense or strong revitalisation efforts would be a necessary component in city planning to salvage its reputation.

According to John Short:

“Cities, like all environments, are texts in which are inscribed values, beliefs, and the exercise and struggle for power...But if the city is a text, it is written as well as read, (re) constructed as well as (re) interpreted, and (re) produced as well as consumed” (Short 1993, p.208).

In the process of revitalisation, promoting tourism is an effective way to improve a city’s image. Kent Robertson discusses seven predominant strategies that city officials have used in planning for downtown. Of the seven, he states that four in particular depend on tourists: historic preservation, cultural districts, waterfront development, and special activity generators, such as convention centres, arenas and stadiums. Entertainment, recreation, cultural facilities, and festivities play an important role in revitalisation because they “all attract visitors to the city, provide employment, and perhaps most importantly, improve the image of the city” (Holcomb & Beaurgard 1981, p 52). Developing tourist areas has become a vital component of the revitalisation process.

9.3 Programme

This programme is the result of the research, literature, observation, comparative case studies, and official documents. The author has produced his own interpretation of the programme that, in his view, is relevant to the revitalisation of the old city.

The people have different definitions of revitalisation. In this thesis, the author views revitalisation as an umbrella term and as a comprehensive process, which is comprised of many aspects (See Table 9-1).

All these components or terms when the author put them together created the definition of revitalisation. If people have, different opinions and definitions of revitalisation, then that might be confusing. Revitalisation, in the context of this thesis, is about preserving, maintaining and sustaining the future of the old city, and that must address the physical, social, economic and all the aspects that collectively define the entity of the old city, which could benefit from the various strategies of conservation, restoration, rehabilitation, regeneration, reuse and (renewal, redevelopment, reconstruction).

The revitalisation process involves environmental aspects, encompassing physical, social and economic factors and which are manifested in six main components as follow.

There are six components, which come under the revitalisation, these meanings overlap, despite their basic differences in functions, objectives, aims and methods.

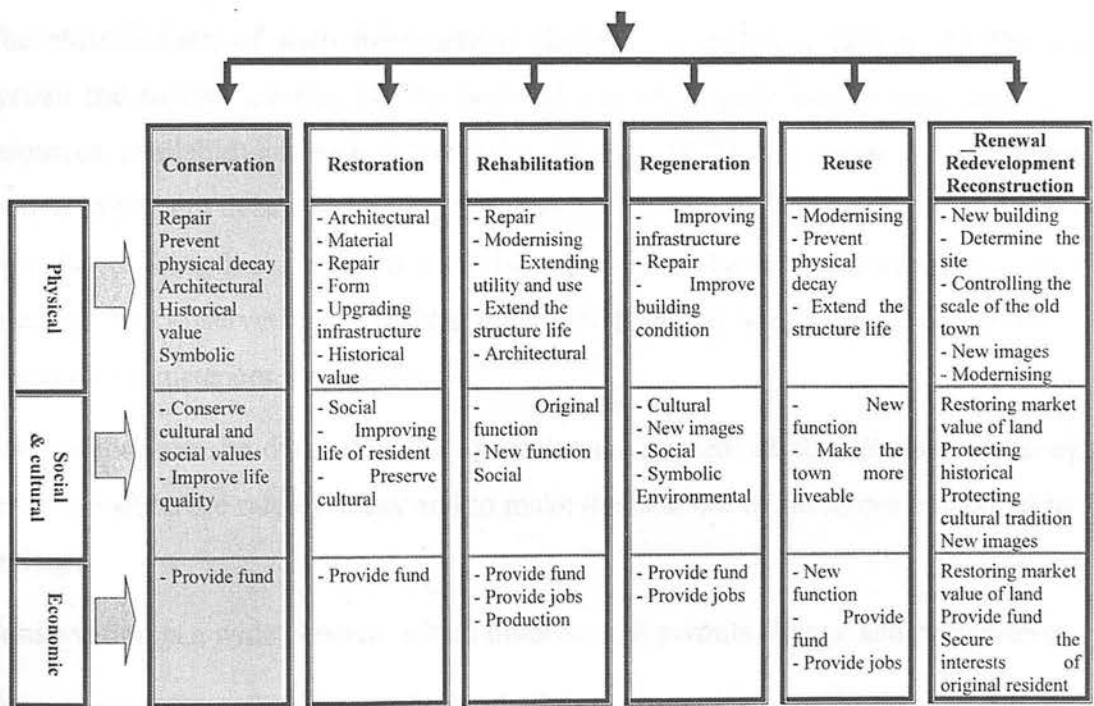
Revitalisation

Table 9-1: Shows the revitalisation programme

			Revitalisation					
Physical	Social & cultural	Economic	Conservation	Restoration	Rehabilitation	Regeneration	Reuse	Renewal Redevelopment Reconstruction
			<ul style="list-style-type: none"> - Repair physical decay - Prevent Architectural - Historical value - Symbolic 	<ul style="list-style-type: none"> - Architectural Material - Repair Form - Upgrading infrastructure - Historical value 	<ul style="list-style-type: none"> - Repair Modernising - Extending utility and use - Extend the structural life - Architectural 	<ul style="list-style-type: none"> - Improving infrastructure - Repair building condition 	<ul style="list-style-type: none"> - Modernising - Prevent physical decay - Extend the structural life 	<ul style="list-style-type: none"> - New building - Determine the site - Controlling the scale of the old town - New images - Modernising
			<ul style="list-style-type: none"> - Conserve cultural and social values - Improve quality of life 	<ul style="list-style-type: none"> - Social Improving life of residents - Preserve culture 	<ul style="list-style-type: none"> - Original function - New function - Social 	<ul style="list-style-type: none"> - Cultural New images - Social Symbolic Environmental 	<ul style="list-style-type: none"> - New function - Make the town more liveable 	<ul style="list-style-type: none"> - Restoring market value of land - Protecting historical - Protecting cultural tradition - New images
			<ul style="list-style-type: none"> - Provide funds 	<ul style="list-style-type: none"> - Provide funds 	<ul style="list-style-type: none"> - Provide funds - Provide jobs - Production 	<ul style="list-style-type: none"> - Provide funds - Provide jobs 	<ul style="list-style-type: none"> - New function - Provide funds - Provide jobs 	<ul style="list-style-type: none"> - Restoring market value of land - Provide funds - Secure the interests of original residents

The author will explain this programme in terms of its main components and their subcomponents, and in relation to the three main environmental aspects (physical, social and economic). In addition, the author will describe the main characteristics of this programme in context, in other words, as a “workable programme”. At this point, this workable programme is ready to be applied by the local authorities and for them to develop the case study area under consideration. The revitalisation programme, as the author mentioned, consists of number of components and aspects as follows:

9.3.1 Conservation



The two terms ‘conservation’ and ‘preservation’ are used in this study to mean the same thing. Conservation is not a new concept. The Romans used ancient buildings that they inherited from the Greeks. The Romans preserved these historic buildings and transported many historical artefacts and objects from different areas such as Egypt (Nacer, 1988).

European nations recognised the need for conservation centuries ago. France, in 1830 established the Department of Historic Monuments. This department created legislation to designate and protect historical monuments.

Conservation is a general term that covers different concepts. The word “conservation” in the American Heritage Dictionary means [the controlled use and the systematic

protection of resources, natural or built.] Other sources give its meaning as the act or process of preserving something in being, of keeping something alive (Cantacuzino, 1990). Feilden (1994:3) defines conservation as “the action(s) taken to prevent decay; it embraces all acts that prolong the life of our heritage”. Feilden also offered some different definitions in physical terms. He identified seven degrees of interventions, arguing that the less intervention, the better the conservation. These are prevention of decay, preservation, consolidation, restoration, rehabilitation, reproduction, and reconstruction. (These terms will be discussed briefly later.) Conservation is concerned with the continuity of its subjects (Ragie, 1997) Conservation is a broad manageable process of continuous controlled interventions in a controlled and cultural environment. The classification of such interventions depends on different factors: 1) The value system the society adopts; 2) The political and ideological background, and 3) The resources available for such intervention (Ragie; 1997) conservation be defined as ‘action to prevent decay’. The aim is to prolong the life of a building without detracting from the existing historical and aesthetic qualities of the fabric. It is agreed today in international conservation circles that intervention should be as minimal as possible and in some circumstances, reversible.

Conservation can be defined as the dynamic management of change (maintenance), in order to reduce the rate of decay and to make the best use of resources embodied in the heritage.

Conservation is a wide concept, which involves and permits change and preservation.

Conservation means breathing life into buildings, sometimes by restoration, sometimes by sensitive development, sometimes by adaptation to new uses and always by good management. The best use for an historic building is generally its original use, and preservation may be the best option. Often the test is to find the right type of new use or adaptation, which keeps a building in active and economic use, while not destroying its historic or architectural character.

Conservation means all the processes of looking after a place to retain its cultural significance. It includes maintenance and may, according to circumstances, include preservation, restoration, reconstruction and adaptation and will be commonly a combination of more than one of these.

Direct conservation, known as consolidation, is the physical intervention in the actual fabric of the artefact to ensure its continued structural and aesthetic integrity (Fitch,

1966). Conservation also is considered as a process of development, rather than a step backwards (Enam & Rashid, 1990). It involves preserving, restoring and/or adapting old buildings, designing new ones that respect their neighbours and the continuity of history; weaving old and new together in an urban fabric of variety and richness. Mainly, conservation is an objective process in its attitude towards the different styles and periods it deals with as being equal for learning about our past. Donald Appleyard in 1977-79 achieved a general classification focusing on the physical and social aspects. He identified three classes of intervention, as follows: 1) deep conservation, which attempts to restore and preserve a historical area in a rigorous and detailed form; 2) surface conservation, which tries to uphold the public face or the physical appearance of an historic building or area and finally; 3) deep social conservation, which attempts to ensure jobs for local inhabitants, controls rents, and provides new services.

Therefore, the term “conservation” is focused on two different aspects: 1) static, where existing buildings of heritage value are preserved and 2) dynamic, where they are enhanced for future generations.

Conservation is an area which could be seen as part of a revitalisation strategy. Under conservation, the author will explain briefly the sub-items in (Table 9-1) for example.

9.3.1.1 Conservation Aspects

Values in conservation

Conservation must preserve and, if possible, enhance the messages and values of cultural property.

The “values” assigned to cultural property come under three major headings:

(1) Emotional values:

(a) Wonder; (b) identity; (c) continuity; (d) spiritual and symbolic

2) Cultural values:

(a) Documentary; (b) historic; (c) archaeological, age and scarcity; (d) aesthetic and symbolic; (e) architectural; (f) townscape, landscape and ecological; (g) technological and scientific

3) Use values:

(a) Functional; (b) economic; (c) social; (d) political and ethnic (Feilden, 1994, p3).

Conservation theory classifications

Conservation theory can be classified into two types:

Selective theory

This theory can be classified into two approaches:

The first is a selective approach for a museum model.

The conservation activities in this approach emphasise the restoration and improvement only of important individual monuments, for example, in the Old Town of Tripoli, this selective conservation approach has focused on the restoration of some of its buildings as museums. In this selective approach, conservation is generally considered as monument protection.

The second selective approach is one, which favours continuous use. Conservation activities for buildings or areas can involve their selection and protection, either with new or continuous use. The selection is usually based only on the important key buildings and monuments on the site. This approach emphasises regular maintenance with new or continuous use to prolong the life of the buildings. The idea is to take advantage of the existing fabric and to re-use it. A change in function should not be ruled out and the building should be occupied for some use to keep it alive, and not to preserve it as a mere museum piece. In this concept of conservation, what is preserved must fit into active life. In the Old Town of Tripoli, this selective approach will protect a few buildings for new use, for example, the British Consulate and the French Consulate have changed their functions to a new use as a library.

Comprehensive Theory

Conservation strategy today takes a comprehensive approach rather than focussing on an individual historical building or isolated monuments. It is much more preferable to conserve whole a particular area, for instance, therefore, the old cities should be restored into living entities again and not allowed to become museum pieces. Geddes (1915) expressed the need to conserve the character of the area around a building such as a

cathedral, in addition to preserving the cathedral itself. This comprehensive approach then includes taking into account the physical, social and economic factors. In addition, there is another important element to consider that is religion. Lingawi (1988) stated, the structure and morphology of Islamic walled cities reflects the religion of Islam. The mosque located in the centre of the walled city promotes a spiritual, cultural and intellectual orientation. In this sense, the mosque symbolizes the unity and faith of the community's population. The old cities accommodated a significant urban economy, for example, commercial activities and handicraft industries. Generally, the urban pattern of the old cities was a result of Libya's history, culture, religion, climate and economy.

Marsot (1991) states that, "the residents of a heritage site are there to give it a deeply rooted vitality and to prevent it from becoming a museum". A living heritage must reflect the life, culture and history of that significant place.

It is also important that incentives should be available to encourage people to come and live in such sites as well as for others to visit and learn from them. Measures to encourage local residents can provide them with tax exemptions for various lengths of time. It can also be done through support and funding of public services. Inhabitants who decide to work or live in a heritage environment should be supported along with their activities, through loans and grants (Marsot, 1991).

Regular maintenance is needed of every structure to prevent physical deterioration and a maintenance strategy should be a key part of any comprehensive conservation strategy, comprising regular inspections, continuous care and preventive maintenance.

A maintenance strategy should be a key part of any comprehensive conservation strategy.

1- Regularity: All historic buildings should be inspected regularly at five-yearly intervals (Feilden, 1994). This policy will reduce the need for major repairs or renewal projects as neglect of routine maintenance leads to structural deterioration, such as leaking roofs, blocked gutters and outlets, broken-down pipes that would allow rain penetration.

2- Continuity: It is essential to place historic buildings under continuous care in order to stop building neglect, especially of the vacant ones.

3- Preventive maintenance: The old cities' historic buildings should be protected against natural disasters and nuisances such as earthquakes and botanical nuisances, not only to

safeguard the heritage, but also for the security and well-being of the local people (Washington Charter, 1974).

Finally, comprehensive conservation strategies have to take account of the issue of obsolescence, which can be defined as the condition of being antiquated, old-fashioned, or out of date (Lemer, 1996). Obsolescence is often the result of a change in the requirements or expectations regarding the use of a particular object or idea (Lemer, 1996). It is important to distinguish obsolescence from deterioration, the physical reduction in strength or quality of a material over time. A given building's asbestos insulation, for example, may be in excellent physical condition, showing no signs of deterioration, but current standards prohibiting the use of asbestos in buildings make the insulation obsolete.

Factors that cause obsolescence to occur in any infrastructure can be grouped into four broad categories: (1) technological changes that influence the scope or level of service that the infrastructure is to provide; (2) regulatory changes that impose new requirements on the infrastructure; (3) economic social changes in markets within a region that alter the demands placed on the infrastructure; (4) change in the values or behaviour of the infrastructure's users that similarly alter demands (Lemer, 1996, pp. 153-161). The author will explain briefly the sub-items under conservation as follows:

9.3.1.2 Conserving cultural and social values

Conserving the important buildings in the Old Town with regard to the cultural and social aspects, would include mosques, schools, hotels (funduqs), traditional public baths (Hammas) and historical houses. So that the local people could use them. Also conserving the buildings would help to revive cultural and social events and ceremonies. Cultural life in the old cities must be improved with the addition of galleries and craft centres, which would encourage the arts and provide employment for artisans.

9.3.1.3 Improve life quality

Improving the living conditions of the residents, especially the poor can be achieved by reducing poverty and upgrading the urban environment and infrastructure, training,

education and raising awareness in the community about retaining the urban fabric of the old cities is also important.

9.3.1.4 Repair

Conservation of the fabric of an historical building is not necessarily limited to its original material since earlier repairs or modification during use may be of great historical significance.

9.3.1.5 Conserving architectural value

The important buildings and features of the old cities must be conserved to preserve their architectural value, not necessarily for them to be restored to their original condition but the authorities have to maintain the value of the architecture, for example, original doors, windows, decorative plaster and decorative tiles. All these materials should be used to conserve architectural features; we can use materials close to or matching the original ones.

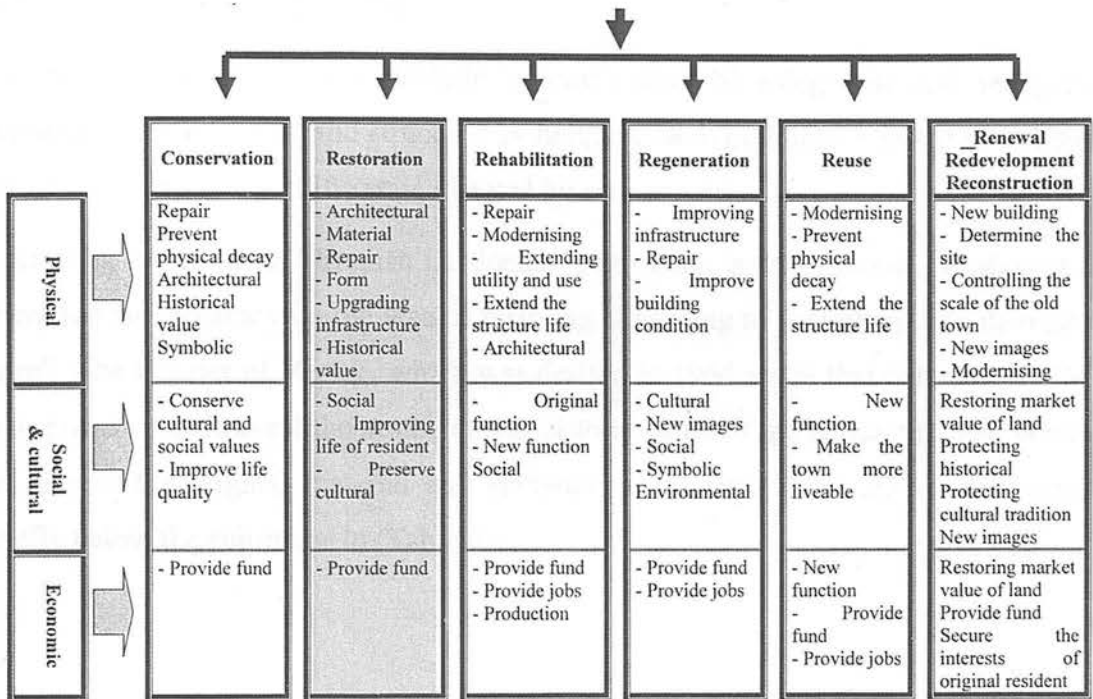
9.3.1.6 Preserving historical value

The old cities' historic buildings are a vital part of their urban fabric. The quality of and interest in these kinds of buildings reflect their long history and as centres of learning, culture and commerce. These historical buildings cover all aspects of the cities' transformation.

9.3.1.7 Preserving symbolic meaning

Some buildings or objects preserved for their symbolic meaning are often associated with a symbolic location on a specific site, for example, in the Old Town of Tripoli, the arch of Marcus Aurelius and the castle must be protected for their historical value and symbolic meaning.

9.3.2 Restoration



Restoration is concerned with reviving the original concept or picture of the monument, showing respect for the original material, the archaeological evidence, and the original design. Restoration may cover replacement of missing or decayed parts, and the cleaning of buildings. This approach tries to evoke a sense of history rather than to create a movie set. Although, it is more authentic than reconstruction, it still tends to preserve “under glass” a functionally vacuous monument. (Abu -Lugud).

Restoration means returning the existing fabric of a building to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material. In addition, restoration means bringing something back to its original state.

A successful scheme was completed in the case of Dubrovnik, Croatia, 1979-89. It was a comprehensive restoration project aimed at the restoration of the walled city of Dubrovnik to preserve its integrity, with its historic and cultural buildings as well as its architectural quality. As a result, most of the historic buildings of Dubrovnik have retained their original facades. This successful restoration of the historic facades was carried out by traditional building techniques. This was done by preserving the historic buildings and strengthening the ancient structures, using materials and technologies that reflected the experience and craftsmanship of historic builders. The plan also provided

for comprehensive infrastructural schemes to repair and install the infrastructural system in the historic city (Letunic, 1990).

The restoration method may include a combination of using new and indigenous building materials, skills and structural techniques. Each building or group of buildings has to be treated in a specific way, dictated by case condition.

According to the Oxford English Dictionary, restoration is the “process of carrying out alteration and repairs with the idea of restoring a building to something like its original form”. The Charter of Venice, which was drafted in 1964 states that restoration’s “aim is to preserve and reveal the aesthetic and historic value of the monument and is based on respect for original material and authentic documents”. The author will explain briefly below the sub-items in (Table 9-1).

9.3.2.1 Repair

When carrying out repairs to existing historical buildings, architectural and streetscape features, we have to use the same, compatible or similar materials and finishes as the original materials and finishes. In addition, during the reparation always, we have to try to restore the existing fabric, rather than to replace the existing materials with new. This will protect the special character of the historical building. The majority of the buildings in the old cities include elements made from timber like doors, windows, balconies, roofs, etc. The timber elements perform an important job: doors and windows provide security and privacy. In order to continue functioning correctly, it is important that they are maintained and repaired properly. In the historic building, it is always better to retain as much of the original historic timber as possible.

9.3.2.2 Material

When any historical building in the old cities is restored or repaired, always we have to use the same materials as the original. The restoration or repair is more likely to be successful if the materials used are the same as the original. Poor quality materials will not work. The restoration or repair will fail and the work will have to be done again. For example, in the author’s experience, in particular, never use cement to repair lime plaster. In addition, always make sure the craftsmen are skilled because bad

workmanship will fail and the authority should try to find the same material which was used in the existing historical buildings. In addition, the authority can benefit from and reuse the material from demolished buildings.

9.3.2.3 Restoring architectural significance

The significant or important architectural buildings and features, both inside and outside, must be protected and restored as per its original design, for example, original doors, windows, decorative plaster, arches, decorative tiles, balconies and timber stairs. All materials used to restore architectural features must be the same as those used originally, this means using steel to repair steel, and timber to repair timber. The historical buildings of the old cities were built using traditional designs for doors, windows, balconies, and other architectural features. These features are an important part of the Old Town's special character, and must be restored. In addition, always we have to try to repair the original one. If they are beyond repair, they must be replaced with copies of the originals made of the same materials. In addition, the colours used on the outside of the building must blend with the range of tones and colours found in the old cities. We have to match the original finishes and colours.

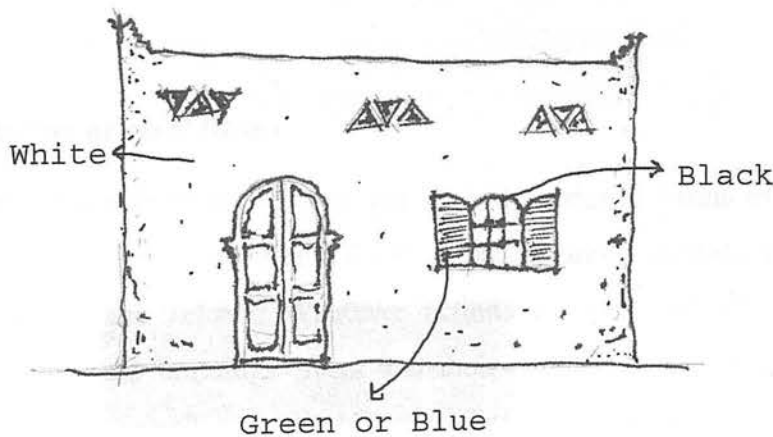


Figure 9-1: Shows the external colours

In addition, we have to restore the original design of the streetscape features, both natural and constructed. They contribute to the character of the street and urban environment. This includes facades, fountains, gateways, arches, trees, etc.

9.3.2.4 Restoring life conditions

Residents of old cities who want to move out should do so, but residents who wish to remain need an improvement to their life-quality as an integral part of any rehabilitation project, and their opinions deserve to be listened to. Improved life conditions would include improved schools, clinics, water and sewage systems and paving the old cities streets and alleys.

9.3.2.5 Restoring social structure

Restoring the social environment is important, to bring people back to the old cities and to restore the social environment so that the people who used to live in the old cities can maintain their traditions, social events, and celebrations such as Ramadan, Eid, etc. Now most of these events have disappeared. We want to restore the social phenomena by re-establishing more or less the same environment as it used to be in the past. The people who inhabit the old cities are an element almost equal in importance to the old buildings of the quarters themselves, for without them, the alleys and buildings would be empty and lifeless. The way of life in the old streets therefore, needs to be preserved urgently. Even the tourists prefer to see a natural lifestyle rather than too many empty museums. The author would like to restore the old cities for the people who live there, in the hope that tourists and visitors will also find reasons to appreciate the revitalisation work.

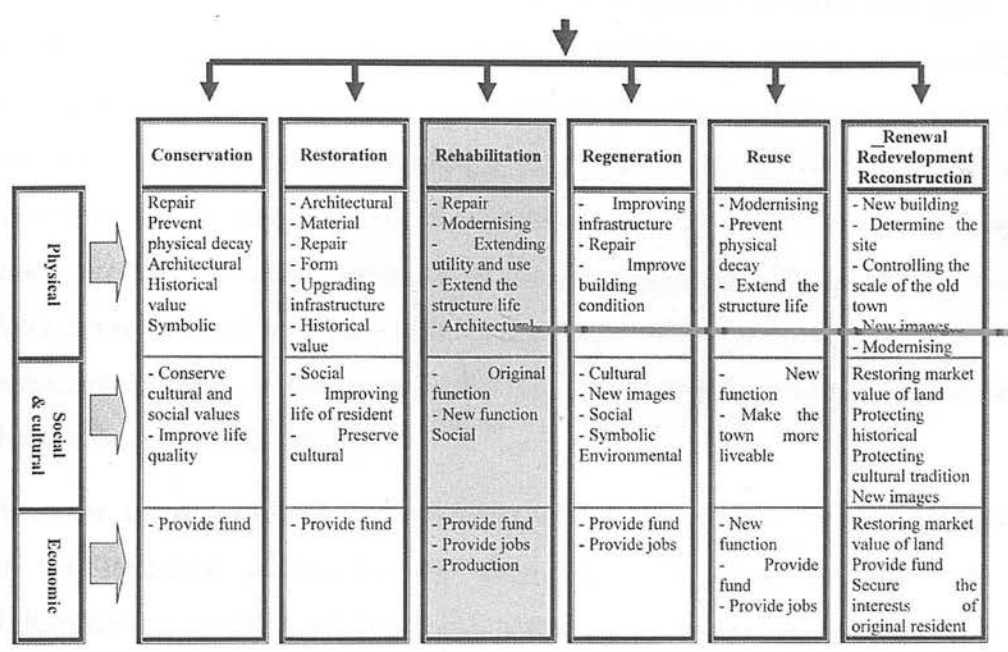
9.3.2.6 Restoring original forms

Restoration attempts should be made to get back the original forms of the historical buildings through different operations, for example, cleaning, completing the missing parts, strengthening and reform. Whatever actions are required; restoration means protecting the historical buildings' form and their details without change, therefore, restoration is not concerned with the historical buildings' rehabilitation but is about getting back the original forms.

9.3.2.7 Restoring historical value

Generally, restoring the historical buildings to protect them is not just about restoring them architecturally and artistically but it is for historical reasons also. In addition, the objectives of restoration are to protect and display the historical and aesthetic values of the historical buildings. This depends on respecting the original material.

9.3.3 Rehabilitation



Rehabilitation, termed conservation or preservation, can be defined as the opposite of redevelopment. It is based on preserving, repairing, and restoring the natural and man-made environments of existing neighbourhoods. Rehabilitation is applicable to areas where buildings are generally in structurally sound condition but which have deteriorated because of neglected maintenance (Miller, 1959). It takes advantage of the existing housing stock as a valuable resource and it adapts old houses to present-day life and to acceptable standards by providing modern facilities (Zhu Zixuan, 1989).

Rehabilitation recognizes that the limited availability of funds for new construction and the serious housing shortage makes the option of destroying already-existing housing appear both unaffordable and imprudent. It recognizes the value of old neighbourhoods and, by preserving what is unique, ancient, and specifically local, it can also contribute to the development of the tourism industry and stimulate the economy. From the standpoint of time and cost, rehabilitation is a sensible solution to the problem of neighbourhood regeneration (Mirbod, 1984).

Concerning the impacts on the population, residential rehabilitation can take place in two distinct ways: gentrification and incumbent upgrading (Clay, 1979). Gentrification is defined as the process by which middle and upper-class people move to a neighbourhood, attracted by its proximity to central business districts and in so doing, they replace the previous working-class inhabitants (Holcomb and Beauregard, 1981) (Varady, 1986).

Through the process of incumbent upgrading, the residents remain in place and invest their own time, money, and energy in refurbishing their housing and improving their social conditions (Varady, 1986). In developing countries, upgrading generally refers to a comprehensive developmental approach wherein the original population remains on the site and incrementally upgrades the neighbourhood, with or without public assistance. By treating the resident population as an active force in the housing process, this approach generates a greater pride in the neighbourhood and halts the impending deterioration caused by a lack of investment and environmental concern (Holcomb and Beauregard, 1981). It also respects the social links that have formed within and among the communities over the years.

However, many people do not consider rehabilitation to be a realistic approach because of the technical difficulties and the amount of work and research involved. Rehabilitation is often perceived as a complex and time-consuming process, which is more difficult to implement than redevelopment. It requires a high degree of social organisation and social responsibility, as well as a total reorganisation of the housing process. It is sometimes resisted by developers, who see it as an infringement on free enterprise and a barrier to large-scale redevelopment (Holcomb and Beauregard, 1981). In many instances, old houses are so dilapidated and their original character lost after so many years that it is unrealistic to attempt to upgrade them and to raise their conditions to appropriate standards. The introduction of new infrastructure to old and dense neighbourhoods can also be a difficult task.

This includes using the building in its original function, or modernising it with or without adaptive alterations for contemporary functions-adaptive re-use. This type is less wasteful of space and assures continuous maintenance, it can however, lead to a disembodiment of the monument from the true life of the community that surrounds it. Feilden (1994) quoted it as "the best way of preserving buildings".

Rehabilitation is a natural process in the fabric of a living town or in the life of a well-built construction. In addition, rehabilitation aims at extending the utility of a building through a series of repairs and alterations. The idea in a rehabilitation project is to extend its use and utility through the insertion of a series of environmental systems improved lighting, heating, cooling, sanitation etc., while maintaining the original character of the building. In many cases, the exterior envelope can be maintained while the interior is altered radically (Skarmeas, 1983). For example, the castle of Tripoli presents a case of extensive rehabilitation. Today it is used for the Tripoli Museum.

Rehabilitation has social, cultural and economic advantages. Social, in that people and towns keep their identity; cultural, in that artistic, architectural, archaeological and documentary values are acknowledged and their contribution to the identity of the town; economic, in that (a) existing capital is used, (b) energy is saved, (c) demolition costs are avoided, and (d) the existing infrastructure of roads and services is utilised.

Maintenance means the continuous protective care of the fabric, contents and setting of a place, and is to be distinguished from repair. Repair involves restoration and reconstruction and should be treated accordingly.

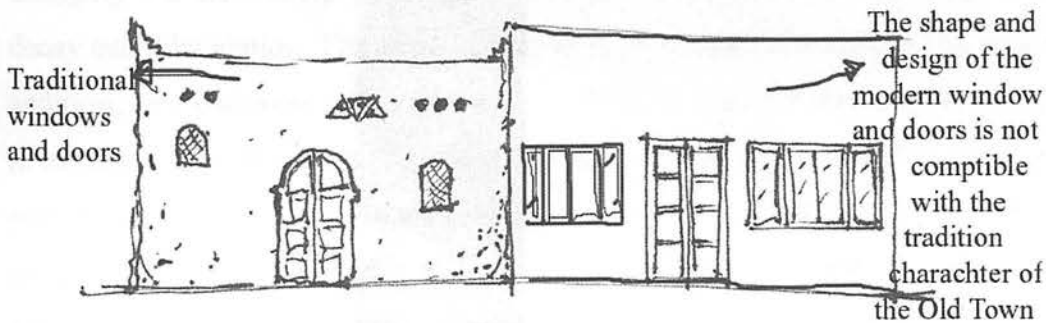
Cultural significance means aesthetic, historic, scientific or social value for past, present or future generations.

Fabric means all the physical material of a place.

Place means site, area, building or other work, group of buildings or other works, together with associated contents and surrounds. Under the heading rehabilitation, the author will explain below briefly the sub-items in (Table 9-1).

9.3.3.1 Architectural rehabilitation

The architecture details and fittings for new additions shall be compatible, in appearance and proportion, with the traditional character of the existing building of the old cities.



9.3.3.2 Social

The participation of the residents in the process of rehabilitation is always an important factor for the success of the rehabilitation work. The people who participate more feel a sense of pride in what they have contributed, and also as to what should be done to add facilities, for example, like a bathroom or kitchen in their house. The rehabilitation work includes extensive structural repairs, including complete roof renewal, and complete refurbishing (floors, windows, and doors).

9.3.3.3 Environmental rehabilitation

According to the results of the survey, the residents named water and sanitation as the issue which they would most like to see improved. The rehabilitation project must improve the water supply and sanitation facilities for the local residents and establish this as a significant element, which must be addressed by the old cities. The residents complained, in particular, about the bad smell of their rubbish. The authority must make a weekly programme to clean it. The primary goal, to create a cleaner and healthier living environment for the local people, for example, in the Old Town of Tripoli was accomplished in cooperation with the Tripoli City Water and Sewage Departments they brought piped water to courtyard tap stands, they connected traditional toilets to the municipal sewer, and installed new sewer pipelines for the disposal of wastewater and storm water.

9.3.3.4 Repair

The decayed and almost crumbling parts of the walls, especially on the first floor, should be replaced as close as possible to the original, with good quality material. The materials used to rehabilitate the old buildings depend on the original structural system but most required reinforcement with new materials, which were solid. In addition, changing the electricity, water, and sewer network pipes were the main reasons for decay and dilapidation. The sanitary units always needed to be replaced by new ones. In addition, new bathroom units needed to be added to improve the facilities of the house. In addition, in some cases, the stairs needed to be replaced. In addition, some cases, particularly some wooden beams, needed renewal and in another case, the whole roof needed to be replaced totally by a new roof. The exterior and interior plasterwork needed to be redone completely or partially. In addition, the residents could save money through the repair, rather than replacement, of features such as windows and doors.

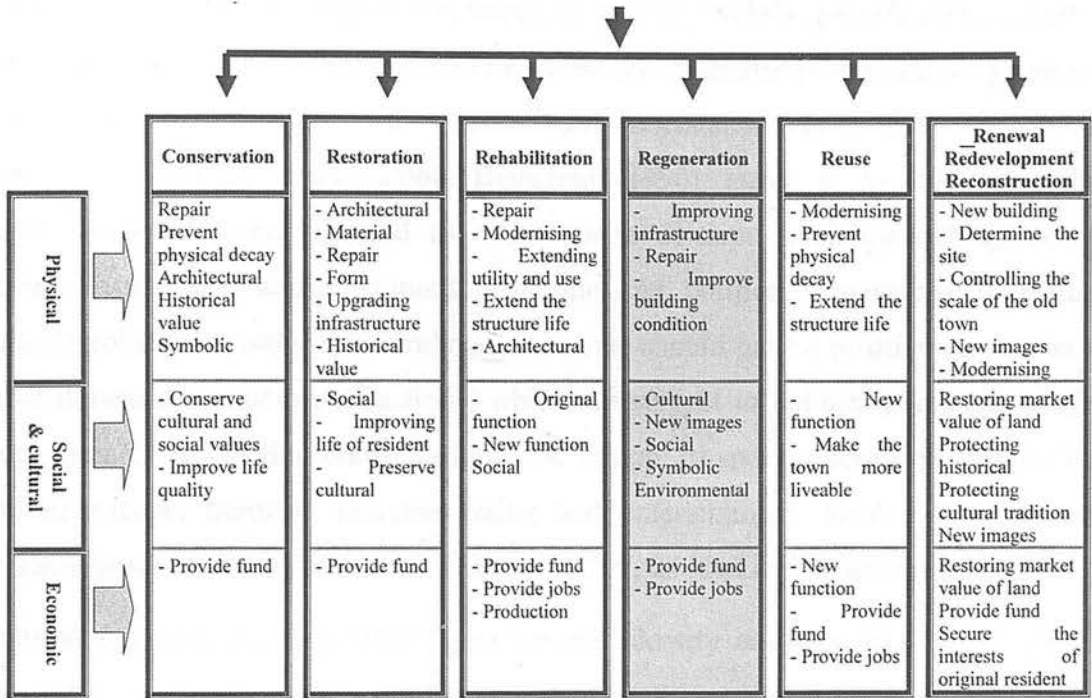
9.3.3.5 Rehabilitation by improving living conditions

Improving the living conditions of residents of the old cities can be achieved by rehabilitating the housing stock, upgrading services and utilities, improving the social and economic conditions by providing social and community services, encouraging cultural tourism and attracting investment.

9.3.3.6 Original and new function

Rehabilitation of the historical buildings, which have been out of use for a long time, may be rehabilitated to the original, similar or to a new function to serve the old cities' needs. Rehabilitation is considered one of the elements necessary to protect the historical buildings, which includes the necessary maintenance to protect the artistic and architectural values of the historical buildings. In addition, the buildings need to be rehabilitated in order to fit with the form and location of the old cities. Additionally, the protection process should not be limited to keeping the historical buildings in their original condition and maintained but they should be redeveloped in their surrounding environment. We should rehabilitate these buildings by reusing them in a new way, which will give life to the old cities and which will make them more attractive and more popular after they were deserted or abandoned. The rehabilitation process should be in harmony with the nature of the buildings as much as possible and in harmony with the old cities' needs or requirements.

9.3.4 Regeneration



Regeneration, according to the Oxford Dictionary, is to bring into existence, produce, or evolve. To regenerate is to generate again, bring or come into renewed existence. According to Ghomashchi (1997), urban regeneration has been mostly defined as a particular approach to city revitalisation, focusing on inner-city problems, emphasising local physical redevelopment, and investment in building and urban infrastructure. Parkinson (1989) identified urban regeneration as an idea, which expresses the importance of city decline with the hope of reversing trends in order to find a new basis for economic growth and social well-being. According to Robins and Cornford (1992), urban regeneration is a machine to reconstruct the economic, social-cultural, political institutional and physical environmental fabric of cities. It is not about making cities look pretty for the sake of it. It is about prosperity and the quality of life. The aim of urban regeneration, according to Aldous, is to improve the physical and economic conditions of a depressed area. The more economically depressed an area, the more it needs superlative quality in redevelopment in order to repair its fortunes and reputation (Aldous 1988). In addition, Home (1982) stated that, the main aim of urban regeneration is to improve the conditions of the inner cities, which have experienced decline in population, economy, and services as a result of decentralisation, demographic trends, technological obsolescence and other factors.

According to Ghomashchi (1997), the development of cultural activities and art production attracts target customers, improves property values, provides legitimization for urban redevelopment policies, and improves the relationship between the economic and political elite. This may lead to an economic understanding of cultural issues, which uses it as a sector of production. Bianchini (1990), stated at lower level, urban regeneration could be regarded as a composite concept, encompassing economic, environmental, and social, cultural, symbolic and political dimensions. Therefore, cultural policies, in order to be truly regenerative, should have a positive impact on all these dimensions, number of actions, which are subject to cultural planning, ranging from the arts, the media, crafts, fashion and design, to sports, recreation, architecture and townscape, heritage, tourism, eating and entertainment, local history and the characteristics of city's public realm and social life, its identity and external image.

Cultural planning can help urban governments identify city's cultural resources and think strategically about their applications, to achieve key objectives in areas as diverse as physical planning, townscape design, tourism, industrial development, retailing, place marketing, community development, education and training (Bianchini, 1990, p.209). According to Healey (1992), changes in social organisation have had major implications for city regeneration activity. There are two elements, which have made a major contribution to the social context. First, the post-modernist differentiation of life styles as large numbers of people seek out and pursue cultural interests of many kinds, by creating environmental facilities and qualities, and market opportunities. Second, the steady increase in income disparities as old institutional relations and spatial organisation in the city have broken down. Home (1992) stated that because of the decline in their economy, the central areas of a city are unlikely to compete with more favourable locations, where building running costs are low, in attracting investment and creating wealth and prosperity. In addition, the loss of population and business from the inner city tends to reduce taxable income and capital faster than the cost of providing urban public services. Under the heading regeneration, the author will explain briefly the sub-items in (Table 9-1).

9.3.4.1 Economic enterprise

As the author mentioned in previous chapters, the Old Town of Tripoli has been neglected as an economic enterprise except in its role as a housing area for migrant

workers. As the author has seen, this has contributed to change and deterioration in the Old Town. In the case study of Fez and Tunis, considerable attention has been paid to the economy in terms of the maintenance of the traditional crafts. Residents pursue their old ways with considerable economic viability and in doing so; provide an income from serving the growing tourism business. In addition, by regenerating the character of the old cities, it can improve the local economy, encourage tourism, attract grants and investment, raise property values and encourage traditional trade. The economy of the old cities is an integral element of its living systems.

9.3.4.2 Cultural

As the author has mentioned, urban regeneration means we have to determine the economic policy and one of these policies must encourage tourism. However, we have to be concerned about culture. Local culture is an important aspect for tourism. Nevertheless, if tourism has negative socio-cultural effects and produces major changes in the visible aspects of the society, there will be danger for the old cities. During the author's study visit to Tunisia, he saw that tourism generates considerable economic benefits to the local handicraft industry and tourism helped to stimulate the existing local ceremonies, carnivals and local art industry. Local residents will also benefit from other tourism services such as hotels, restaurants and cafes, but at the same time, there are some social and cultural costs. In addition, for the local residents, it is very difficult to change their local culture simply for the sake of the tourists. It is very important for the authority to bring the local cultural activities and tourism close together through a good programme.

9.3.4.3 New image

The increasing number of projects in the historical cities that have benefited from urban regeneration schemes will bring new life to the historical cities' centre, improving living conditions, revitalising the architectural character, renewing the appreciation of the rich cultural heritage and giving awareness in the private sector of just how much investment in the old cities can benefit everyone. All these will create a new image for the Old Town.

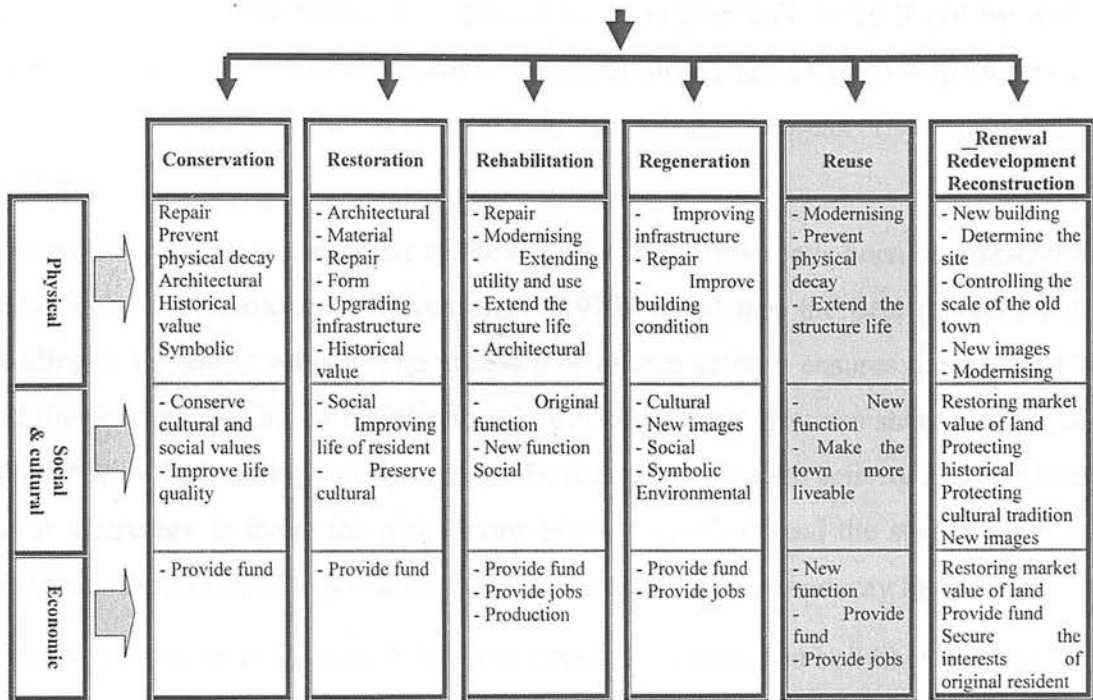
9.3.4.4 Improving infrastructure

To regenerate the old cities, it is very important to improve and construct its infrastructure in conformity with development and thus with the strategy to keep the old cities' continuity with their past and to improve the existence of its residents. In the author's view, improving the infrastructure of the old cities is the first priority.

9.3.4.5 Social well-being

This means the development or promotion of the social services, which cover the religious buildings, education services, health services, recreation, administration services, for example, post office, and police stationetc. The social services are often located in historical buildings. The regeneration of these buildings and their adaptive reuse often helps to revitalise vacant and marginalised structures.

9.3.5 Re-use



One of the main conclusions reached at the European symposium of historic towns, held at Split in Yugoslavia in October 1971 was that: 'the main objective of preserving historic buildings and communities should not be to keep them as mere museum pieces but to give them a useful social function while respecting as far as possible their original vocation and content'. This argument is justified by Lowenthal: 'The past is what we make of it, not only what it was; the process of preservation changes the look and feel, if not the form and substance, of protected sites and artefacts. We must accept many such transformations as inevitable. We may value what is authentic, but most relics we live with have been—have to have been—adapted, transformed, modernised' (Lowenthal, 1981). Moreover, Linstrum alerts us to the necessity of evaluating the viability of a building's new uses: 'a continuity of useful life in a durable fabric, which may be achieved by various means, and decisions have to be taken about what is required and what is permissible' (Linstrum 1975).

The process of converting a building from one use to another is ancient and commonplace.

'New uses for old builds may often be the key to their preservation. Controls over land use allocation, density, plot ratio, day lighting and other controls should be relaxed where this should enable historic buildings to be given a new lease of life. A sensitive and sensible application of the Building Act 1984 and the fire safety legislation is also

extremely important. This advice is particularly important at the present time when the future of so many old buildings is threatened by neglect and decay if not by wanton destruction or redevelopment proposals. Local authorities are asked to help owners find ways of keeping their buildings in economic use and thus in repair' (Secretary of State in circular, 8/87, p. 19).

Without re-use or new use, many of the old buildings would have been demolished and replaced by new structures. Stevenson, J (1977) stated that the best protection of a building is its continued use. The presence of human activity ensures a prolonged life and the potential for better maintenance in the long run. A new use should not cause a conflict with the building or city layout. The presence of human activity and continuous use is a strategy to make the place more liveable and to extend the structure's life or existence. Continuity also prevents physical and socio-economic decay in the city.

However, we have to distinguish between inhabited or occupied buildings and buildings that are not inhabited or abandoned.

In the case of inhabited buildings, natural development must be supervised to prevent the new uses to which they may be put from damaging the atmosphere or the architectural unity of the districts or old cities.

In the case of buildings that have abandoned, new uses must found for them, mainly for culture, tourism or art and crafts. Under the heading reuse, the author will explain briefly the sub-items in (Table 9-1) as follows:

9.3.5.1 New function

Adaptive use projects lead to new functions for historic buildings. These projects, in Tripoli Old Town include a women's training centre, an art gallery, a craft centre, guesthouses, restaurants, post office and fire station. Throughout the old cities, local owners must be encouraged to renovate their houses under the guidance of agencies. Work undertaken at Tunis and Fez included renovating buildings for use as hotels, cultural centres and private residences. Both the public and private restorations have shown considerable sensitivity to the architectural features of Tunis, incorporating traditional materials and construction techniques in the conservation process. In addition, the reuse programme must focus on major public or religious buildings, for example, mosques, churches, *madrasas* (schools), big houses and hotels, some of which retain their original function, while others are adapted to a new use.

9.3.5.2 Modernisation

The buildings that have been abandoned, new uses must be found for them, for example, cultural, tourism, crafts, etc. The authority has to provide for these buildings suitable facilities to meet the needs of people with disabilities, such as ramps, footpaths for wheelchairs, stairs and lighting. All this should enable the historic building to be given a new lease of life.

9.3.5.3 Make the old cities more liveable

The adaptive reuse of the historical cities' buildings to another function is critical for example, one house was used for cultural meetings and another house was used as a small museum, representing residential life in the previous centuries. In addition, another house or building was used as a neighbourhood centre for social and cultural services and houses were used for tourist services, a restaurant or coffee shop. All these new functions will help to make the historical cities more liveable.

9.3.5.4 Provide facilities

Through adaptive reuse of the historical buildings, this will provide much needed facilities for the old cities' communities. Reuse of the buildings will offer social, cultural and recreational services for their residents.

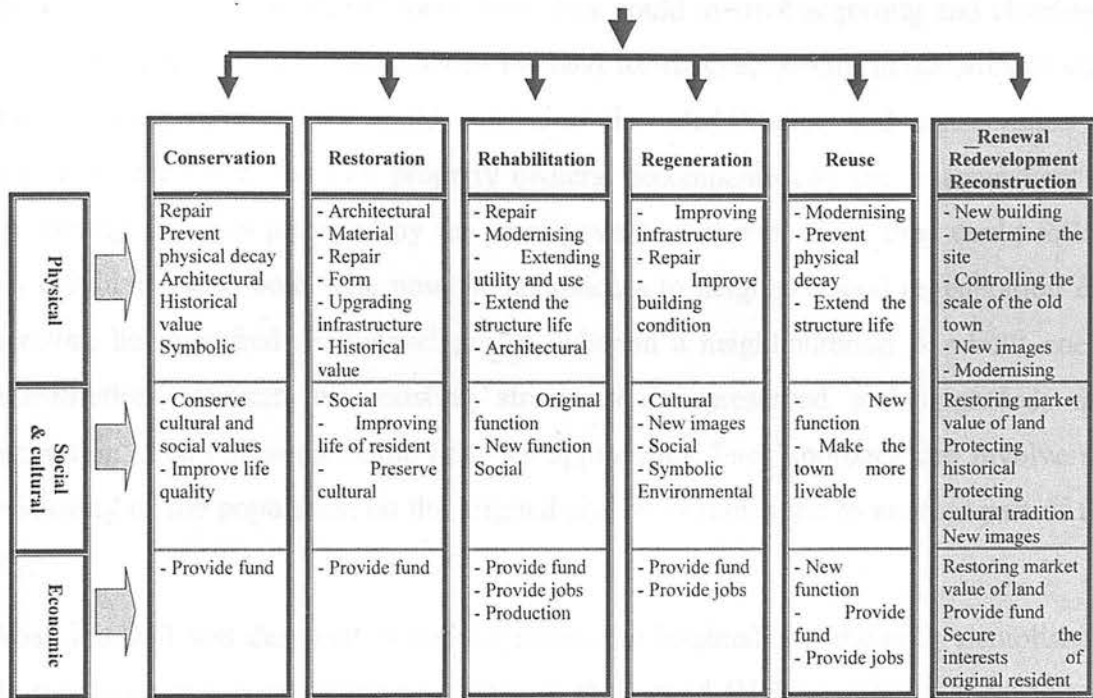
9.3.5.5 Provide funds

The reuse and rehabilitation of the historical building in the Old Town of Tripoli would have many positive outcomes and encourage the reuse of the historical buildings' economic and social income. In addition, the result from the reuse of the historical building subjective maintenance in which the case we reuse the historical buildings as education centre for traditional handicraft, carpentry, pottery, ceramics etc the result traditional artistry workers to provide the Old Town traditional suq. In addition, provide the old cities with new job opportunities and providing the old cities with cultural and educational services.

9.3.5.6 Extension of buildings life

Reuse or investments of the historical buildings, which have been long, time without use it very important to protect it. In addition, it is guaranteeing for increasing or extending and continuities the building life. In addition, we have to choose the suitable function of the building for long time.

9.3.6 Renewal, Redevelopment and Reconstruction



The three components are concerned with the situation where we have demolished sites and the aspects of renewal includes too the aspects of redevelopment and reconstruction. This section deals with the situation where we have demolition, clearance land, clearance of a slum, demolished buildings or those, which are in a seriously deteriorated condition, and there are vacant areas.

Renewal

Jon Lang stated that there have been three main types of urban renewal projects since World War II, although there are many cases that are a mixture of all three. The first involves rebuilding those cities of the world devastated by bombing and/or artillery attacks. The second involves the purchase of buildings and land, the removal of the uses and inhabitants of that land, the demolition and clearance of the land, and the building of the site. It has often gone under the name "slum clearance." The third type has simply involved extensive sites abandoned by their inhabitants and made available by their owners for redevelopment (Lang, 1994).

At the first International Seminar on Urban Renewal, in August 1958, the three principles of urban renewal were identified as redevelopment, consisting of demolition and reconstruction; rehabilitation, improvement of the original structures, and conservation, preservation of historical monuments, and generally, not with residential

areas (Miller, 1959). Colborn (1963), argued that urban renewal projects could be implemented in three different ways: first, they could involve acquiring and clearing a slum or blighted area and disposing of the land for redevelopment, in accordance with planned uses; second, they could consist of the rehabilitation and conservation of structures in such an area by property owners, accompanied by the improvement of community facilities provided by the local government; and, third, they could follow any combination of both. The possible approaches to neighbourhood regeneration can therefore be identified as: redevelopment, wherein a neighbourhood is rebuilt anew; rehabilitation, wherein the existing structures are preserved and upgraded; and integration, a combination of the first two approaches. Each approach can involve the re-housing of the population on the original site or its relocation to another part of the city.

Urban renewal was designed to remove slums and blighted conditions by demolishing old buildings and constructing new ones in their stead (Nelson, 1988). According to Colborn (1963), the renewal programme had three main elements: slum prevention through neighbourhood conservation and housing code enforcement; the rehabilitation of structures and neighbourhoods; and the clearance and redevelopment of structures and neighbourhoods. Urban revitalization emerged in the 1970s as the dominant approach to urban renewal. By emphasizing neighbourhood preservation and housing rehabilitation, it limited displacement and disruption of communities (Holcomb and Beauregard, 1981). Today, housing rehabilitation has become the dominant activity in urban renewal in the United States (Varady, 1986). In developing countries, the process of urban renewal is still relatively new. Efforts are generally concentrated on solving the problems of urban slums, where from 30% to 60% of the urban population resides and which are considered the fastest growing portion of Third World cities (Hardoy & Satterthwaite, 1990). Before the 1980s, the main approach to urban renewal in developing countries was in the form of squatter eradication and the relocation of the population to low-cost housing projects (Laquian, 1984). By the 1980s, many developing countries adopted an official policy of slum upgrading, realising the potential for existing squatter settlements to be viable urban communities (Van Nostrand, 1982 & Faerstein, 1989). Basic services were introduced on the sites and house improvement works were undertaken by the residents themselves (Laquian, 1984). Settlements were upgraded by improving the infrastructure and legalising land tenure (Faerstein, 1989). Today, upgrading remains the most sensible approach to

resolving the problems of informal settlements in Third World cities, although clearance is still commonly used.

Urban renewal can affect the urban fabric or urban environment at many levels, such as protecting the Old Town identity, the community, local culture and local architecture, all of these must be given special attention in the process of renewal.

Urban renewal modifies not only the physical form of the urban environment but it also transforms the way in which it is perceived and experienced, and the psychological and emotional relationships between humans and urban places (Holcomb and Beauregard, 1981). Kevin Lynch (1960) considers that, although diversity is an essential characteristic of the urban environment, the complexity of the modern city also calls for continuity. He defines the city as: "... an area of homogeneous character recognised by clues which are continuous throughout the district and discontinuous elsewhere" (Lynch, 1960, p 103). For Holcomb and Beauregard (1981), the sense of continuity of place is necessary to people's sense of reality, and the city should be apprehended over time as a pattern of high continuity with many distinctive parts, which are clearly interconnected. It is therefore important to maintain the city's homogeneity and continuity even after its renewal. According to Lynch (1981), local continuity should be a key aim in reshaping settlements. For him, the aim of renewal should be "to maintain continuity, both of the community itself and the image of history and of nature that is held by its members" (Lynch, 1981, p 260).

Diversity and continuity appear to be essential components of the urban environment, which must be preserved in the process of urban renewal. However, in recent years, the emergence of a global model has been threatening local identity, integrity and authenticity, and cities around the world have become increasingly uniform (Nozick, 1992). Respecting the city's own identity through urban renewal will help rescue cities from the "placeless ness" of contemporary international architecture and the homogeneous values of the mass culture (Holcomb and Beauregard, 1981; Nozick, 1992).

Redevelopment

Redevelopment on the other hand consists of the removal of existing buildings and the re-use of cleared land for the implementation of new projects (Miller, 1959). This

approach is applicable to areas in which buildings are in a seriously deteriorated condition and have no preservation value, or in which the arrangement of buildings are such that the area cannot provide satisfactory living conditions (Miller, 1959). In such cases, demolition and reconstruction, of whole blocks or of small sections, is often thought to be the only solution to ensure future comfort and safety of the residents.

However, this approach may carry heavy social and environmental costs. The demolition of architectural environments is probably the most serious consequence of the redevelopment approach (Kazemian, 1991). It can bring about the sacrifice of a community's cultural heritage and the destruction of viable neighbourhoods, depriving people of valuable housing resources, which, in many cases, still serve a useful function (Frieden, 1994). Redevelopment generally involves the relocation of the original population to another part of the city. Even when the residents are re-housed on the same site after its redevelopment, the transformation of the neighbourhood beyond recognition has inevitable psychological impacts upon the community. In his book *The Future of Old Neighbourhoods*, Bernard J. Frieden (1964, p 123) summarises the social costs of redevelopment in these terms:

"For tenants, owners, and businessmen alike, the destruction of the neighbourhood exacted social and psychological losses. The clearance destroyed not only old buildings, but also a functioning social system. The scattering of families and friends was especially harmful to the many older people."

Redevelopment leads to the destruction of badly needed housing units and it does not prevent slums from reappearing in other parts of the city. It also contributes to the impoverishment of the original residents by the reduction of job opportunities, as resettlement areas are usually located outside of the city proper (Mirbod, 1984).

In the majority of western countries, redevelopment has been discarded as a way to rejuvenate old city centres. However, in many developing countries, redevelopment through slum clearance and reconstruction is still regarded as the only viable way to improve housing conditions and to modernise inner-city areas.

Reconstruction

A reconstruction approach is one where a completely new building is constructed with the same design and the same building processes as a destroyed or lost one. It can also include the moving of an entire building to a new location or the intention to re-build it to some original state and then to guard it from subsequent deterioration by preventing its use. This is the "dead museum" approach to historical monuments, which has the great potential for authenticity, despite its preoccupation with accuracy of detail.

Reconstruction aims to recreate the vanished building on its original site. Generally, the result is a very new structure.

A reconstruction approach can be applied in the case of a significant loss of a unique and original fabric. In this case, buildings are either reassembled on a new site and/or recreated as copies of buildings similar to their original design. The reconstruction option is the most expensive one, usually needing a substantial amount of money, sophisticated skills and technology (Skarneas, 1983).

In order to protect both the fabric and the historic evidence, it is necessary to understand the nature of historic preservation and either to return structures to their original state or to modify their fabric to match the original form for continuous or new uses.

To utilize historic cities and buildings, Skarneas (1983) stated that there are three options, which ought to be considered:

First, to preserve a building or a district with the introduction of new services and amenities for continuous use or the extended use of the original function.

Second, to preserve a building or a district for a new use. This will result in a very different function from the original use.

Third is a combination of both (continuous and new uses) to make the historic cities and buildings serve a better utilitarian function.

Economic development in Sana'a made the introduction of modern construction technology unavoidable. New reinforced concrete structures became eyesores alongside the traditional buildings. Additionally, they proved to have adverse effects on traditional construction materials. Concrete's inflexibility cracked surrounding brick and deposited salts that deteriorated the soft traditional materials. As a result of modernisation efforts in the Old Town, including the introduction of water and sanitation systems without adequate drainage, thirty historic houses collapsed between 1978 and 1979. Under

renewal, redevelopment and reconstruction, the author will explain briefly the sub-items in (Table 9-1) as follows:

9.3.6.1 New buildings

When we need to redevelop or reconstruct the vacant areas in the historical cities or when designing new buildings or additions to the existing, first the designer must look at the buildings and the surrounding streets. In addition, the designer must treat these old buildings with respect and try to blend in any new build with the character of the street. New buildings must always fill the plot and not leave space around. In particular, the front of the building must be in line with the front of the buildings on either side.

Any new building or addition shall be sited so that walls and face front elevations the existing street's line. They must not be allowed to set the front of the building back from the original street lines. In the new building, the design and material must be compatible with the existing traditional character or surrounding building of the old cities. In addition, the height of any permanent addition to an existing building or of any new building should not exceed the maximum height of the adjacent buildings, and in any case, should not exceed three storeys. The authority may limit the height of a building to protect the harmony of the historical cities.

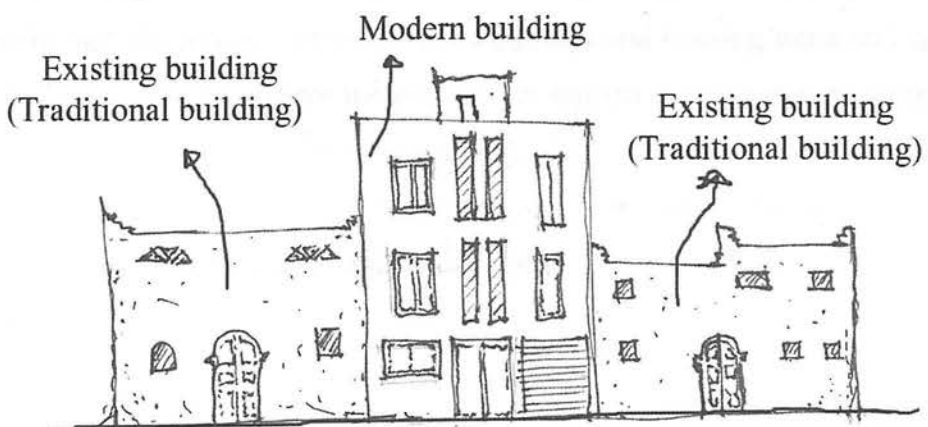


Figure 9-2: Shows the modern building with existing one

In addition, the new building and additions shall be compatible in scale and mass with the character of the historical cities. The location of the windows and doors openings in

the new buildings and additions should be carefully considered too, so as not to effect the visual privacy or block the view of other buildings. We also have to take into our consideration that the historical cities' buildings were designed to cope with the environmental condition of Libya without resorting to mechanical systems of environmental control, such as air conditioning. They do this by maximising the beneficial aspects of the natural conditions, such as the hot weather, using local material, thick walls, size of windows, white colour in exterior to reflect sunlight, etc. The new building designs must be based on the traditional architectural vocabulary of old cities.

There is a need to develop new housing, both on single sites and on big sites to create a wider range of housing choice in the old cities. These would attract new wealth to the area, and give support to the existing economy. The author does not see the new housing catering for transient residents, but for households wanting to live permanently in the area. The housing policy should encourage the return of younger families to re-establish social balance.

9.3.6.2 Material

The authority has to allow the owners or developers to use materials, which should not be the same as the materials that were used in the existing buildings.

9.3.6.3 Improve living conditions

Improving the living conditions of the residents of the old cities through renewal, redevelopment and the reconstruction of new buildings and housing units will help to provide suitable accommodation for the poor and to support families in their struggle to live in the old cities through housing renewal projects. In addition, there should be the installation and improvement of utilities and street networks, the upgrading and construction of new housing units, commercial and public facilities on vacant land and sites cleared by demolition.

9.3.6.4 New image

The new development or reconstruction must enhance the local character of the area, physically, socially and economically. When the new development is constructed, middle class residents will return to the old cities, making it more a locus of social and economic integration. In that case, the old cities can offer significant improvements in

living conditions, which will improve the image of the historical cities and will attract more business. The image of the area will change, from an area that was socially undesirable, to a special urban environment made up of families of various socio-economic characteristics and it can offer cultural and aesthetic qualities, as well as its convenient location and services.

9.3.6.5 Modernisation

Modern building materials and modern living facilities it could be used in the new buildings.

9.3.6.6 Determine the site

The rebuilding or renewal of the destroyed buildings and the vacant land needs to remove and take away the remainder of the demolished buildings. In addition, there needs to be an inspection of the buildings' foundation under the rubble.

9.3.6.7 Controlling the scale of buildings

The height and the size of the new buildings should be linked and connected with the height of the existing surrounding historical buildings. In addition, structurally, the new development should be in harmony with the existing one.

For this programme, there is a characteristic, which makes the programme workable in the study area.

9.4 Programme characteristic

After we have shown that the programme (Table 9-1) consists of the connection and the relation between the general aspects of revitalisation and its relation with the main aspects (physical, social and economic), it is necessary to know the characteristic of this programme that gives the validity and workability to the case study area environment. The programme characteristic consists of the following.

9.4.1 Holistic or comprehensive revitalisation

The programme gives different definitions to the revitalisation components and its relation with the main aspects (physical, social and economic) to the environment. In order to apply this programme in the study area (Old Town) to solve its different problems, for example, the urban fabric of the Old Town is threatened by overcrowding, lack of maintenance, migrant workers, poor services and lack of legislation as we found in Chapters Five and Six. All that indicates that the Old Town needs an urgent holistic and comprehensive revitalisation programme. Accordingly, the programme must be a holistic and comprehensive programme and must not lack, ignore, or isolate any aspects and phases of the development. In addition, the revitalisation programme must aim to maintain and create a good quality of life for the Old Town of Tripoli residents. The programme should be a holistic and a comprehensive one in order to address and bring every aspect of human life back to the Old Town. This process takes into consideration the main three aspects of developing the environment; physical, social and economic. All the revitalisation components in relation to the three main environmental aspects are tied together to achieve an integrated and enduring approach.

The programme as shown in Table 9-1 demonstrates the activities and actions in an organised system through which the local authorities can apply the programme effectively and achieve the aim of the revitalisation of the Old Town.

The systematic method of this programme should be organised in a way that shows the integration between the different components of the revitalisation process and the main environmental aspects. Accordingly, and because of the main problems of the Old Town, the case study area has to be developed in a comprehensive way that takes into account and does not miss any factors or leave on resolved issues in the area and it has to show that the solution of some problems are embedded in the solution of the other.

The key point of this overview this programme should be one of a comprehensive and holistic attitude.

Table 9-1 shows the revitalisation as an umbrella, or a vehicle, which carries several components, each of which is divided into sub components, which represent activities and actions. For example the revitalisation the Old Town sometimes needed physical action as it was deduced from the empirical work, case study and from the literature review e.g. restoration, conservation, rehabilitation, reuse, etc. Equally, the study showed the action needed on the social level to be carried out by the authority in order to encourage, re-establish and maintain cultural values, art etc, all these intangible elements. In addition, we need action in the economic field in order to bring resources to the Old Town.

In that case, the revitalisation is seen as a system and the system is an interaction of everything, for example, if we need to preserve or protect the culture in the Old Town, first we have to preserve the type of people who live in it and who could maintain the culture. However, as the author mentioned in Chapters Five and Six the majority of the inhabitants of the Old Town nowadays are migrant workers. In that case, it is difficult to maintain the culture and we have to find another place in the city to accommodate those international migrant workers and to encourage the local people to replace them. The author believes one of the major factors of sustainability in the Old Town is the dynamic of its community as Hassan, R. stated, "If Fez is still intact, it is not because of its monuments but rather it is because of its people". Over its history, the population of Fez was self-organised. In addition, if we manage to maintain the Old Town residents, still we need to provide economic resources for them. In addition, if we want to bring an economy to the Old Town, we have to do many things, as the feedback indicated from the empirical work in Chapter Seven and Eight, for example we have to encourage tourism, encouraging handicraft, create job opportunities, encourage commercial activities, training, reduce taxes, etc. All these must be connected together so that it will be a very holistic system.

9.4.2 Sustainability

As the author mentioned above, the Old Town requires a comprehensive revitalisation programme, which embodies several components.

The other area of the programme complements the revitalisation work to ensure the sustainability of the historical cities. The historical cities are a complex phenomenon.

Sustaining the old cities, we need to deal with three main dimensions, physical, socio-cultural and economic.

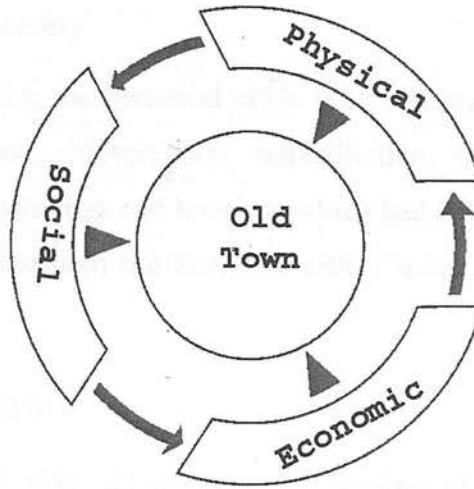


Figure 9-3: Shows the three dimensions of the Old Town's sustainability

A sustainable historical cities' programme should be comprehensive enough to cover the physical sustainability, socio-cultural sustainability and economic sustainability these three elements could help to improve the historical cities' development. The sustainable development applicable to the old cities would improve the living conditions of the residents by linking together the three dimensions. Sustainable old cities must include all the inhabitants' life activities to meet their needs and to improve their quality of life. Community sustainability as social, environmental and economic development, must meet the needs of the present without compromising the ability of future generations to meet their own needs (Brundtland, 1987).

To make the historical cities into a sustainable, well-preserved, authentic and comfortable area, strong medicine was needed urgently, and what was needed above all else was a "Doctor for revitalisation" (to apply the components in Table 9-1). In order to devise an effective cure, this doctor would have to look at all the different elements that define life in the historical cities, regulations, trends and aspirations. Preservation does not mean to simply mark the most beautiful and historically important buildings, and to turn these into museums, and clear the rest for commercial re-development. All buildings, small and big, important and not important, beautiful and ugly make up the historic area together, like brothers of one family. None should be excluded, because

each has its place. These also mean that money spent on urban rehabilitation should be equally divided among all the old buildings, and all the alleyways, and benefit all of the historical cities' residents. The main aim of sustainable historical cities is to balance its physical, social and economic needs.

9.4.2.1 Physical sustainability

The importance of sustaining the historical cities is to safeguard its urban fabric from deterioration by restoration, conservation, rehabilitation, regeneration etc. In the historical cities, we need buildings and housing, which had better meet people's needs. However, if we manage to sustain the historical cities' urban fabric, still we need to preserve its residents.

9.4.2.2 Social sustainability

A sustainable historical city does not just restore or develop its buildings and keep it as a museum but it does require much about social life and the society. Thriving historical cities are fundamental to the quality of life. Sustainability is related to the quality of life of the historical cities' residents, present and future and includes ensuring that the physical, social and economic systems that make up the historical cities are providing a healthy, productive, meaningful life for all its cities residents. We need to achieve a sense of social cohesion, cultural inclusion and people empowerment. Building sustainable historical cities is about improvements to the place where people live and work, and giving them the chance to play their part in shaping a preferable future. In addition, the main important thing to make historical cities socially sustainable is to reduce poverty, by reducing the inequality in residents' income and the quality of housing and related services. In addition, the main interest is to sustain social acknowledgement, to participate in decision making, to improve the quality of life, and to provide community services, like schools, clinics, community centres, etc. Edwards has stated that to achieve a sustainable balanced society in housing requires a number of difficult issues such as social exclusion, crime and employment opportunities, as well as the usual priorities of energy and environmental performance to be addressed (Edwards, 2000). Low-income people presently occupy the historical cities and the authorities are unable to improve their lives. The authority must work to close the gap between the historical cities, residents who are left in poor housing conditions and bad infrastructure conditions and people who live in luxurious buildings. In addition, to achieve a sustainable society, we need to provide a sustainable economy.

9.4.2.3 Economic sustainability

Sustainability of the historical cities does not just mean to improve its urban fabric and supporting its society, it requires a good and stable economy. To deliver a more sustainable economy, we need to do more with less by making better use of historical cities' resources, promoting handcrafts, rehabilitating the suq area, reusing some buildings, increasing investment, creating job opportunities, promoting stability, developing skills and encouraging tourism. Tourism can be a positive force for conservation and can provide unique opportunities for awareness rising and enhancing support for conservation. Tourism can also boost cultural and historical traditions, which often contribute to conservation. The sustainable historical cities require the authority and PAOOT to take a long-term view of the economy rather than adopting a short-term one. The important goal of developing economic opportunities is to create an economy that encourages and assists landowners and businesses to operate in ways that improve the historical cities. In addition, when a sustainable economy succeeds, that will improve the historical cities' residents' income. In addition, it makes them able to maintain their houses and it will reflect in the historical cities' urban fabric.

9.4.3 Full Authorisation of the programme

The programme should have legitimate validity and authorisation through the main five following points:

- A- Authorising the local administration and skills that include different decision-making groups; official, private etc.
- B- Rules and regulations that control the application area.
- C- Funds.
- D- Phases.
- E- Maintenance.

The authorities will draw up the policies and strategies that put into application the rules and regulations that are related to the case study areas.

The funds are considered as the main source for the starting point of the programme's implementation. This point will help to enhance the continuation of these policies over

time, according to the different stages of the phases. These stages could be for short or long terms.

Maintenance is one of the main essential factors, which should be followed by the authorities in order to preserve the case study area and its programme after implementation.

The implementation of these policies will include, in addition to the main building criteria, the preservation of the environment in terms of preventing air pollution, noise heath maintenance, etc.

9.4.4 Conclusion

This chapter has dealt with the process of producing a workable programme. This programme demonstrated a genuine relationship and the significance of the revitalisation process and the environmental aspects. This significance emerges from the inner complementarity of the main components and sub-components of the revitalisation process.

These components and sub-components as the chapter shows are classified in different levels, according to their importance and the range of works that are included in each component. In some cases, achieving some of these components is dependent on achieving other relevant components.

The revitalisation process tends to be comprehensive in terms of these interrelationships between its components and sub-components. This comprehensive dealing with different attitudes, according to the different concerns of these components, oriented the study to deal with three main environmental aspects: physical, social and economic. Therefore, the revitalisation process has its outer- relationship with these three aspects. In addition to the main components and aspects, the process gets its workability and validity from identifying its characteristics, in terms of being a holistic, sustainable and authorised programme.

These characteristics are of two types, first that emerge from within, as the programme is a comprehensive, so it is holistic approach and the relationship with the environmental aspects; the programme has a sustainable attitude.

The other types of characteristics are added from outside by the local authority in order to give the programme the full authorisation as a third characteristic.

This programme will enable the local authorities to bring real context to the different architectural and urban design solutions.

In terms of bringing this programme to the real context, the next chapter shows the two processes of implementation and application, in the case study area of the Old Town of Tripoli.

Part Four

Implementation, Applications and Conclusion

Part	Chapter
Part I	Chapter I
Part II	Chapter II
Part III	Chapter III
Part IV	Chapter IV
Part V	Chapter V
Part VI	Chapter VI
Part VII	Chapter VII
Part VIII	Chapter VIII
Part IX	Chapter IX
Part X	Chapter X
Part XI	Chapter XI
Part XII	Chapter XII
Part XIII	Chapter XIII
Part XIV	Chapter XIV
Part XV	Chapter XV
Part XVI	Chapter XVI
Part XVII	Chapter XVII
Part XVIII	Chapter XVIII
Part XIX	Chapter XIX
Part XX	Chapter XX
Part XXI	Chapter XXI
Part XXII	Chapter XXII
Part XXIII	Chapter XXIII
Part XXIV	Chapter XXIV
Part XXV	Chapter XXV
Part XXVI	Chapter XXVI
Part XXVII	Chapter XXVII
Part XXVIII	Chapter XXVIII
Part XXIX	Chapter XXIX
Part XXX	Chapter XXX

PART FOUR: IMPLEMENTATION, APPLICATION AND CONCLUSION

Part Four (Part Four) of the thesis presents the implementation and conclusion of the study of the Old Town of Tripoli.

This part (Part Four) of the thesis presents the implementation and conclusion of the study. The aim of this part is to show the final results and the findings of this study in relation to the revitalisation of the case study area of the Old Town of Tripoli. This aim is fulfilled through the following objectives:

1. The implementation of the revitalisation programme (Chapter Four)
2. The application of the revitalisation programme within the case study area (Chapter Five)
3. The conclusion of the study (Chapter Six)

This part (Part Four) of the thesis presents the implementation and conclusion of the study. The aim of this part is to show the final results and the findings of this study in relation to the revitalisation of the case study area of the Old Town of Tripoli. This aim is fulfilled through the following objectives:

Part Four

Implementation, Applications and Conclusion

Part	Chapters	
Part 4 Application and conclusion	Chapter 10 Implementation and application	Chapter 11 Conclusion and recommendations

Part Four shows the final answer to the main research question, which is revitalisation of the Old Town Of Tripoli.

This part (Part Four) of the thesis presents the application and conclusion of the thesis *The aim of this part is to show the final results and the findings of this study in relation to the revitalisation of the case study area of the Old Town of Tripoli.* This aim is fulfilled through the following objectives:

- The implementation of the revitalisation programme (Chapter Ten).
- The application of the revitalisation programme within the target case study area (Chapter Ten)
- The conclusion that includes findings, recommendation and contribution (Chapter Eleven).

This part consists of two chapters. The first chapter (Chapter Ten), deals with the implementation and application of the revitalisation programme. The second chapter (Chapter Eleven), presents the conclusion and the recommendations of the thesis.

Chapter Ten:

Implementation and Application

Chapter Ten: Implementation and Application

10.1 Introduction

This chapter will shed light on the significance and validity of the revitalisation programme through the programme of implementation and application. These two main processes present the workable programme by its components and characteristics in relation to the main three environmental aspects (physical, social and economic).

This chapter is divided into two main sections.

First: The implementation process that will enlighten the ability of the workable programme to be implemented by the local authorities of the Old Town of Tripoli.

The main goal of the implementation process is to show how the workable programme will be implemented in context. For this reason, the researcher chose a zone within the case study area to be considered as a pilot project that would show an example of the implementation of the difference procedures of the revitalisation programme by its various components and characteristics in reality on the one side, and on the other, the implementation programme would facilitate the situation to the next stage of application.

Second: The application process would show the different activities and actions that should be taken by the local authorities to apply the revitalisation process in the case study area. This process would help the local authorities' administration to take into consideration the advantages and disadvantages of the outcomes of this process for future applications in the rest of the zones of the case study area of the Old Town of Tripoli.

10.2 Implementation

After shedding light on the workable programme by its components and characteristics, the study then tried to apply this programme to present its validity and at the same time, to show the procedures that the revitalisation process would follow.

10.2.1 Pilot project

This project was chosen as a part of the case study area. This part is considered as Zone 5 of the El-Harah el-Kaberh quarter. Chapter Three demonstrated the case study area by its six quarters.

Out of these six quarters, the best quarter is the El-Baladea quarter because most of its buildings are public buildings and commercial areas. The worst quarter is the El-Harah el-Sagerh quarter because it is the oldest part of the Old Town and most of the houses now are knocked down or they have collapsed. El-Harah el-Sagerh quarter was not regarded by the author as a good choice as a pilot project revitalisation area because most of this area needs redevelopment or reconstruction.

Location: El-Harah El-Kaberh quarter is situated in the north-west part of the Old Town of Tripoli. It is bounded by “El-Hadar Street” to the north; “Bab El-Bahar” quarter to the east, “Cushet El-Saffar” quarter and “El-Harah Sagerh” quarter to the south and the Old Town fence from the west (see Figure 10-1).

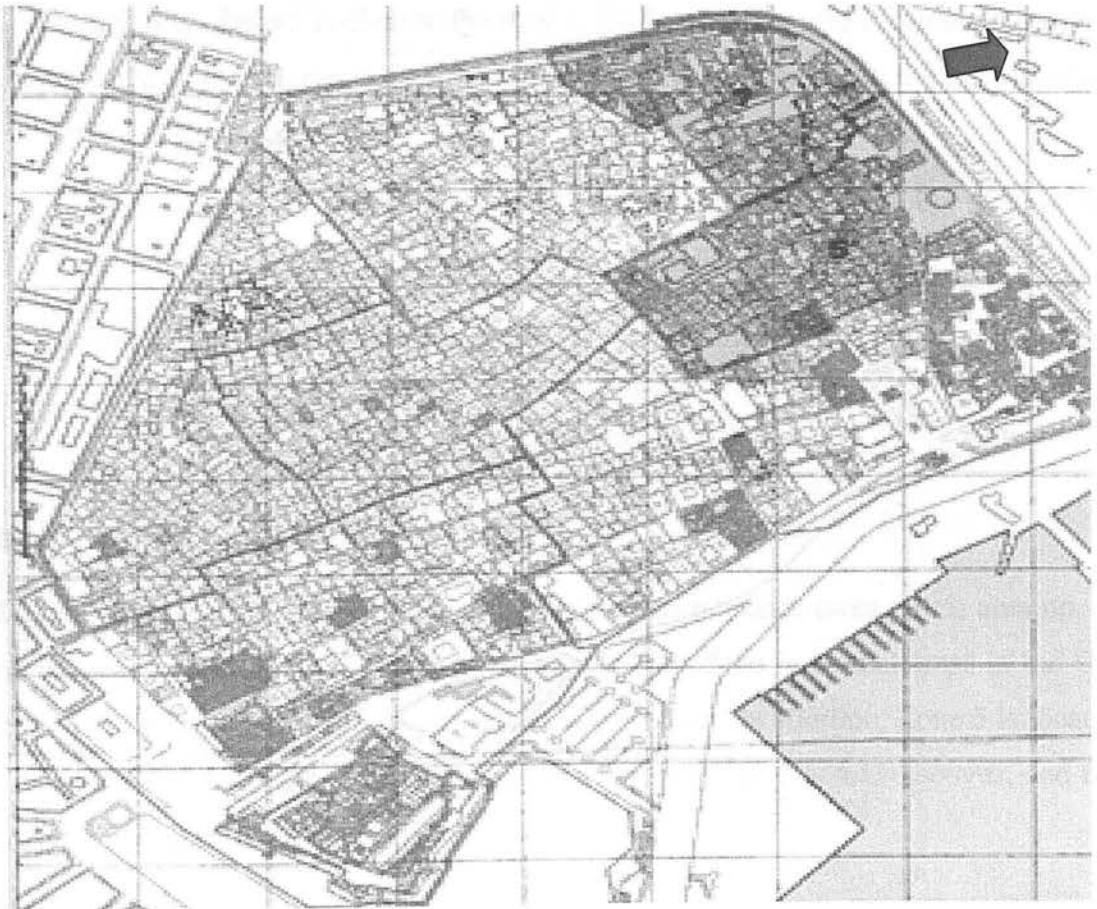


Figure 10-1: Shows the location of El-Harah El-Kaberh quarter

The author chose Zone 5, part of El-harah el-Kaberh quarter to be considered as a pilot project as shown in Figure (10-1) for many reasons as follows:

- Displays multiple problems that are related to the majority of the revitalisation components and environmental aspects.
- Zone 5 is located between Bab el-Bahar quarter, which is in medium condition, and El-Harah el-Sagerh quarter, which is in the worst condition.
- The local authorities determine the layout of this zone.
- The size of this area is considerable and in terms of the number of buildings that the area has. This helped the researcher to carry out a detailed survey of the physical condition of this area.
- The area has a mixture of historic buildings of different types that include different functions (residents, commercial, services, etc).
- Accessibility: Zone 5 is close to the road of Sedi Al-Hadar, which can be introduced as a car way to the project area. In addition, it is easy to continue the infrastructure network to Zone 5.
- Zone 5 includes a variety of buildings in different condition, which led to show the applications of different procedures of the revitalisation process (see Figure 10-2).
- The location of zone 5 makes it easy to connect its infrastructure to the existing one in the city.

10.2.2 Condition of the pilot project

El-Harah El-Kaberh quarter is divided into two areas or zones (area no. 5, area no. 7) and its total area is about 7.8 hectares. Zone 5 is one of the important areas in the Old Town of Tripoli; it has historical and architectural values. In addition, Zone 5 is located in the middle of the north side of the Old Town, its total area is 4.13 hectares, and the number of properties in the area is 191.

The main historical buildings in this area are:

- | | | |
|----------------------------|----------------------|-------------------------------|
| - School of Mahmud Mosque. | - Ben- Saber Mosque. | - Number of old graves. |
| - Ben Saleman Mosque. | - Mahmud Mosque. | - Many houses in local styles |
| - Rabi Nasem house. | - British consulate | |



Figure 10-2: Aerial view of Zone 5
Source: the author 2003

Houses’ condition in Zone 5

Table 10-1 shows the houses’ condition

Condition	Good	Medium	Bad	Closed	Collapsed	Total
Area (5)	21	92	21	32	25	191
Percentage	11%	48%	11%	17%	13%	100%

Table 10-1: Houses’ condition in El-Harah El-Kaberh quarter Zone 5

Percentage of the houses condation in area (5)

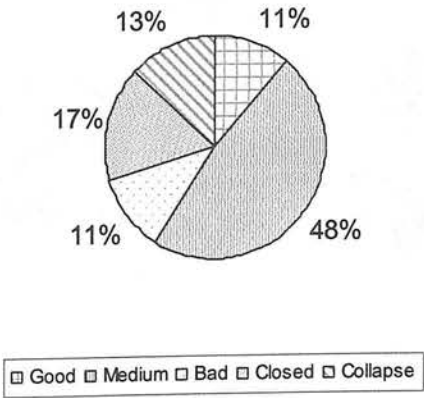


Figure 10-3 below shows the main important historical buildings and some deteriorated buildings in Zone 5.

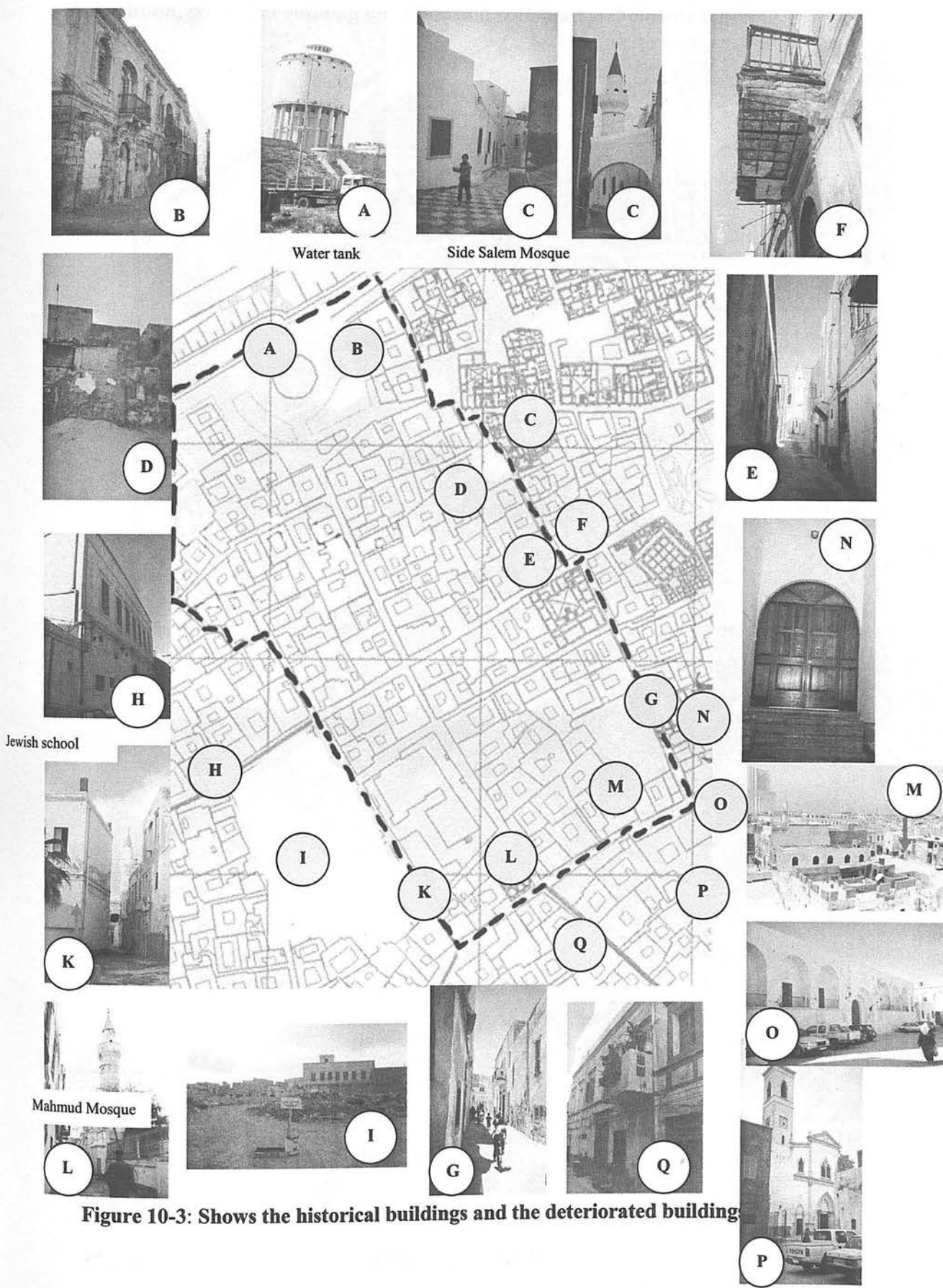


Figure 10-3: Shows the historical buildings and the deteriorated building

Figure 10-4 below shows the buildings' condition in Zone 5, which is classified into good building condition, medium building condition, closed building, bad building condition, collapsed building condition and collapsed and cleared building.

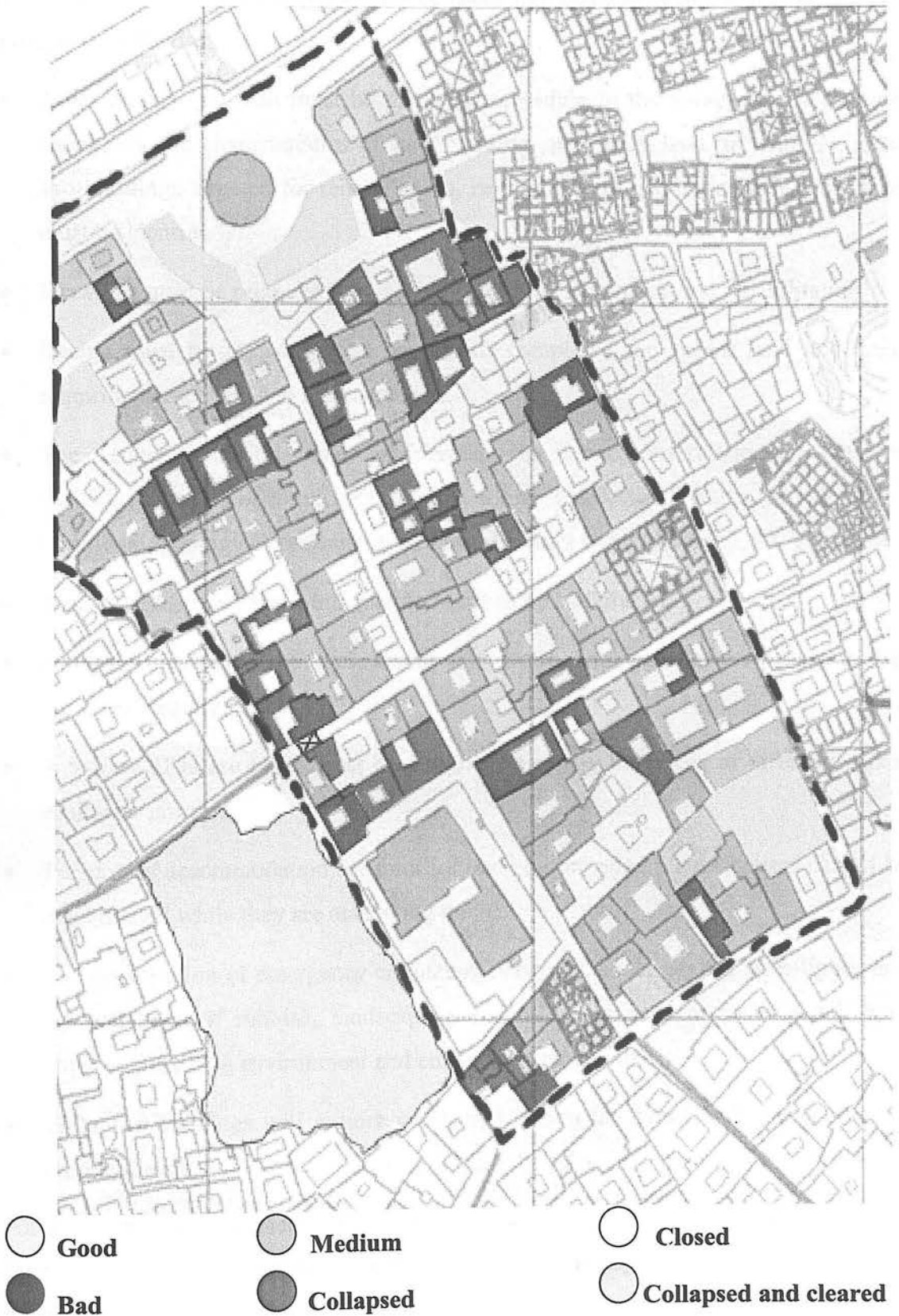


Figure 10-4: Shows the existing situation of Zone 5

10.2.3 Pilot Project and the Revitalisation Programme

In order to put the workable programme of the revitalisation process into context, there are a number of constraints that should be taken into consideration when applying this process as followings:

- A detailed master plan must be prepared, according to the survey of the physical conditions and characteristics of each building and vacant land. In addition, areas and buildings targeted for rehabilitation, restoration, reconstruction and demolition must be identified.
- Drawings must be prepared for buildings requiring restoration and rehabilitation.
- Design must be preparing and documents completed for vacant land and areas requiring demolition and reconstruction.
- The designer must take into consideration the harmonious relationship between buildings in terms of form, height, mass, colour and design features (to respect the traditional typology of the existing courtyard houses or buildings).
- A detailed study for the infrastructure needs to be undertaken.
- A physical and socio-economic survey must be undertaken in the early stage to find out users' requirements.
- A variety of house types must be designed to satisfy the needs of different socio-economic groups.
- Temporary accommodation for families must be provided whose houses cannot be rehabilitated while they are occupying them.
- The organisation of emergency circulation networks, street paving, streetlights, and the collection of rubbish, landscaping, public spaces and car parking will both improve the living environment and enhance property values.
- Collapsed buildings will require emergency action involving both the public and private sectors.

All the steps that are mentioned above will enable the programme to achieve the important objective of urban revitalisation through all aspects of the environmental consideration of the Old Town of Tripoli.

Figure 10-5 below shows the implementation of the different components of the revitalisation programme in the pilot project area.

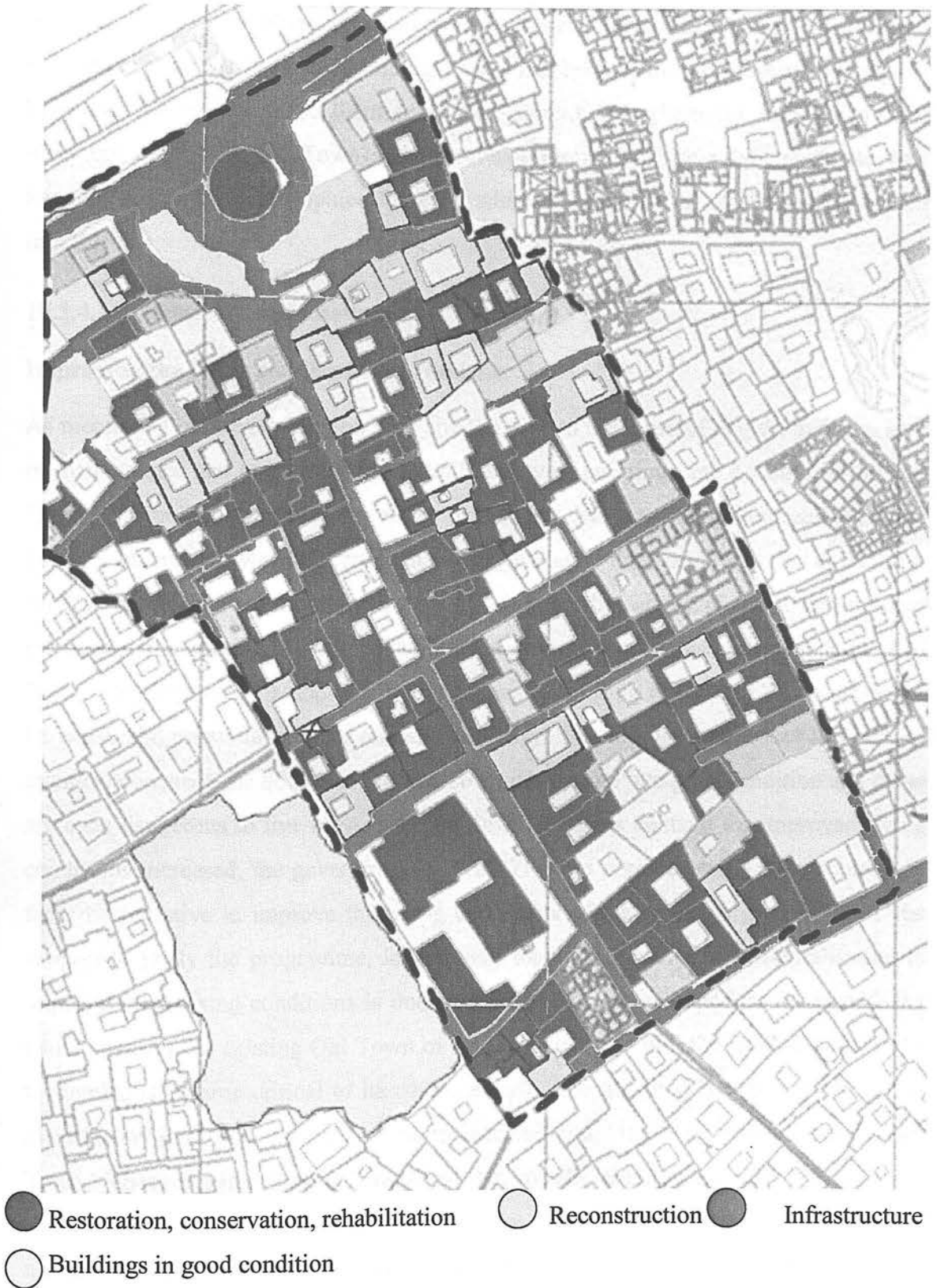


Figure 10-5: Applying the revitalisation component in Zone 5

10.2.4 Environmental considerations

In this chapter, the concept of the environment could be viewed as representing three branches, those of the physical, social and economic. This research will attempt to deal with those branches in order to highlight what has been already discussed in Chapters Five and Six and to place them in proper context in preparation for their overall treatment of Tripoli Old Town and its revitalisation. Thus we might go some way towards setting the philosophical base on which the concept of revitalisation will be introduced.

10.2.4.1 Physical considerations:

Improving the living conditions for residents

As mentioned before in Chapters Five and Six, due to the years of neglect and the lack of maintenance and upgrading, the overall quality of buildings and housing in the Old Town of Tripoli is very poor, due to the time factor. Modern living requirements could not be met by what was built more than 150 years ago. They often lack basic facilities such as modern bathrooms, proper kitchens, running hot and cold water and modern sanitation. In contrast, these entire facilities exist in all the houses built outside the Old Town. For these reasons, the relative conditions of housing in the Old Town appear to be worse and unsatisfactory for modern habitation. In addition, the neglect and lack of maintenance made the houses in the Old Town deteriorate into poor condition and some are even dangerous to live in. As the Old Town residents demand for improved living conditions increased, the government or PAOOT were urged to solve this problem. In fact, the initiative to improve the living conditions of the residents gave PAOOT the support to apply the programme. In addition, for a sustainable urban revitalisation to improve the housing conditions is one key element that keeps residents intact with the Old Town. As the existing Old Town of Tripoli housing is old, the need to update and modernise it became critical to its continued use. The author believes that one of the main factors in achieving success in revitalisation is providing healthy houses in the Old Town. These ageing housing needs to be rehabilitated to provide better living conditions. Improving the living conditions for residents in the Old Town or in the neighbourhoods is the first and foremost goal of the programme. The pilot project is to improve the housing conditions of the residents of dilapidated buildings. During the improvement of the area's conditions, the residents must be allocated houses with good sanitation and living spaces.

Urban renewal in vacant areas and by demolition

Renewal of the vacant areas and the demolition of the deteriorated old buildings and the construction of new buildings on the original site is one of the programme's strategies. The pilot project attempted to respect the traditional patterns, maybe with their original design and building materials if they still existed. However, if there are difficulties in tracing the original design or it has problems that might not suit today's requirements and needs, the interior design could be changed but the buildings' appearance should be totally preserved and reconstructed as much as possible. The author has mentioned in Chapters Five and Six the unfortunate dereliction and decay, which has overtaken parts of the Old Town and the need to replace by new houses. The renewal should be as broadly based as possible, creating confidence in the future of the whole of the Old Town. The new building will be in housing and other development will include community facilities, commerce and open spaces.

There are some locations in the area as the narrow streets open out on to wider space. These are sometimes associated with important buildings. The proposal is that in these places, where possible, they are physically enhanced and revitalised as community foci with special paving, planting, lighting and shading and possibly a café or children's area. For example, in the north of Zone 5, there is a space around the water tower, which had good views out to the sea and could be made more attractive for the community (see Figure 10-6). In addition, in this area is the space in front of the Santa Maria Church and in front of Turkish prison, which may become attractive as meeting places (see Figure 10-7).

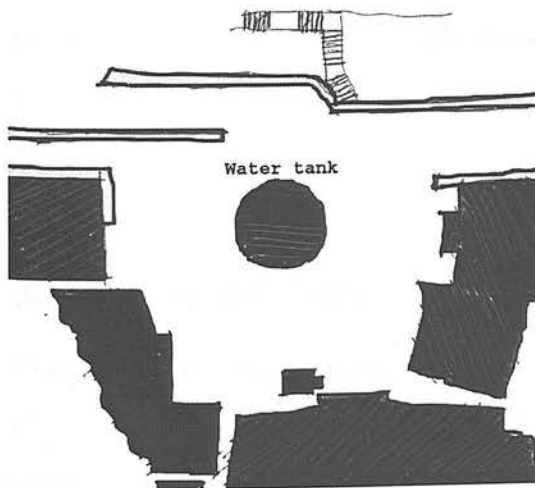


Figure 10-6: Space around the water tank

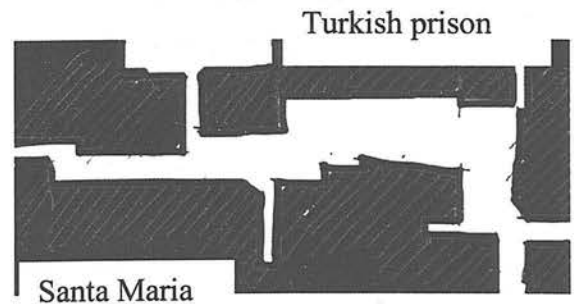


Figure 10-7: Space between Santa Marry, Turkish prison and bank of Roma

Building redevelopment by rehabilitation

In the pilot project use, rehabilitation is an alternative redevelopment strategy. Rather than the total demolition of the traditional housing or buildings, the Old Town presents a variety of buildings: residential, religious, commercial, and public baths etc. The rehabilitation project aims more to upgrade the existing buildings. In addition, such housing often lacks basic facilities such as a good toilet, bath, kitchen, and electricity. The pilot project will add or improve kitchen and toilet, bath facilities and the water, sewage and electricity for each house. The shortage and leakage of water pipes could increase the decay process, reflected by plaster, paint falling, and deterioration in the internal environmental conditions, reflected by rising dampness and interior humidity. The existing electric wiring is in bad condition and it is not safe, therefore, it should be modernised.

The rehabilitation of the old residences is an attempt to upgrade buildings of relatively good quality. In addition, the rehabilitation would reduce construction costs and save materials, maintaining the traditional building style. Because the labour cost is relatively suitable in Tripoli while the material cost is high, rehabilitation saves the costs of reconstruction. In addition, the non-functional buildings should be reused which would attract and encourage the rich to invest in the area. For example, there are many *founduqs* (hotels) which are in a poor condition and similarly, the public baths. Therefore, these buildings within the area should given priority. The majority of these structures or buildings that are old need to be rehabilitated to attract people to move back into the Old Town.

The first group of buildings we have to consider here are the buildings, mosques and the major or big houses. We consider these to be of prime importance from an historical and architectural standpoint and recommend that they are restores and brought into new or enhanced use in order to make a visible impact in the public eye.

Infrastructure and traffic

Rome and Paris are examples of cities that brought new infrastructure in an old city in the 19th century and nowadays there are still some traditional towns and cities in Europe doing “selective surgery” to upgrade the city (Zheng, 1995). As the author mentioned in Chapters Five and Six the important infrastructure can be left or ignored but there is a great potential in rehabilitating this ignored infrastructure, and converting them to

suitable uses that can attract people back to the Old Town. To improve the investment environment and living conditions and to maintain the long-term sustainability of the area, the pilot project attempted to improve the area's infrastructure. Full plans and required drawings should be prepared to modernise electricity, telephone services and TV cables to improve the sewage, rain drainage and the drinking water systems. In addition, to improve public services: street cleaning and refuse disposal. Before starting any development in the pilot project area, it is essential to start by improving the area's infrastructure.

The revitalisation strategies for traffic in this pilot project are:

- To improve the existing circulation network and to create parking on the Old Town periphery for the residents.
- To create an emergency vehicular network, this will allow residents to benefit from better accessibility and enhancement of the living environment.
- Delivery and service vehicles should make their rounds and deliveries before or after business hours.
- Traffic inside the Old Town must be controlled and parking areas must be planned so that they do not damage the historic fabric or its environment.
- Traffic access should be controlled by:
 - Direction - Speed - Time - Parking

Home ownership

Each family owning its own home is the utmost goal of housing reform. Only when people become homeowners, can they earnestly take care of their houses and the external environment. Home ownership most effectively diversifies financial resource. To promote home ownership, the government must return the houses to the original ownership. In addition, the urban renewal programme should pay more attention to social ramifications. In urban renewal, the emphasis on physical rebuilding needs to be supplemented by a great concern for social impacts, especially on the existing neighbourhoods and residents. The government should provide the original residents with options about the relocation and other conveniences, to help them resettle in new

areas smoothly and to minimise their discomfort, both psychologically and physiologically.

The implementation of the revitalisation programme, with much significant renewal, restoration and rehabilitation works will take place in this area.

Private property owners usually improve only the environment of their property, for example, a house, a shop or office or hotel.

The development and implementation of the Old Town revitalisation programme must involve the local people and community and the businessmen in the revitalisation process; promotion of investment in the Old Town, public and private needs, the promotion of cooperation between national and international institutions must all be addressed.

Theories, guidelines, development proposals and projects have been drawn and so far, most of them call for community participation in order to maintain a continuous revitalisation programme. However, at the present time, in the case of the Old Town of Tripoli, this participation is impossible due to the type of existing occupants who are migrant workers and local people. Many of them are squatters and are so poor that they cannot afford to repair a broken pipeline or a crack in the wall, let alone their commitment to rehabilitation.

Therefore, the government or PAOOT has to interfere, but its responsibility should be limited to initial investment, preparation of policy plans, guidelines for urban design and development and some pilot projects to encourage businesses, investors, developers and younger people and professionals to move into the area or in other words, to bring new blood and new energy to the exhausted body.

10.2.4.2 Social and cultural considerations

The years of neglect and the consequence of the deterioration of the physical environment has led to the loss of the social fabric in the Old Town. In order to reverse this trend, efforts must be made to reinstate the traditional element of social life thus, it can become once more “desirable and dignified to live and work in the Old Town”.

Social rehabilitation

The social traditions, which were prevalent in the Old Town, should be revived. They give life to for example, the religious festivals during the month of Ramadan, Eid el-Fater, Eid el-Adahha, the birth of the Prophet Mohammed (Al-Mulad Al-Nabwi Al-Shref) and Elhaj and social occasions, such as marriage, circumcision, rabei (when the girl reaches the age of puberty).

Vacating the Old Town of single, migrant workers

As mentioned before in Chapters Five and Six, the number of single migrant workers is very high and this is considered to be one of the main reasons for the Old Town is decline and its social incoherence become its social pattern has become fragmented, weakening social relationships, and making them insecure and unstable. As we try to bring life back to the Old Town, we need to protect its social and culture. The first step we have to take is to preserve the type of inhabitants who go to live in the historical area and who can maintain its culture and customs. However, nowadays as the author mentioned previously, the majority of the Old Town residents are migrant workers who come from different countries and who do not share the social and cultural values of the local people. In order to protect these traditional social values, which are very important features in the Old Town, we have to find ways to return to and protect these values. The PAOOT must take measures to relocate the migrant workers gradually from the Old Town to another area in Tripoli city.

Creating and improving the social services

To make the Old Town a better place to live is the main goal of this pilot project programme. Improving relations among people in the area may result through neighbourhood association, through community centres or even through the corner shops for the men. The government should help residents by providing them with the social and health services they need. In addition, public spaces should be improved for people to meet, rest, stop and talk, as well as providing spaces for social ceremonies.

People with disabilities, the elderly and parents with pushchairs need level access to shops or other places. New functions and facilities should be compatible with peoples' needs and they require careful installation or the improvement of public service facilities.

Educational programmes about the Old Town

This programme must finance educational programmes to inform the population about the historical town and its artistic heritage, its care, and its use. The programme should promote an awareness, of the revitalisation, low investment in, and use of old buildings. These campaigns must appear on TV, radio, websites, newspapers, monthly or weekly magazines and the press at the national, regional and local levels. In addition, to teach students in primary and high school about our history and our heritage, videos should be shown and these video tapes must be made available for sale. In addition to establishing research, programmes at MSc and PhD level at the local universities, should be established which deal with the historical cities and discuss how to improve their social, economic and physical situation.

10.2.4.3 Economic considerations

The strategy of the pilot project in the regeneration of the economic aspects to activate productivity should regenerate the quarter, suq, streets, and alleys, which traditionally have been especially productive. All that can be done by bringing back and organising the specialised productivity quarters in traditional industries like, for example, leather, weaving, needlework or fancywork, dyeing, metal handwork, blacksmiths, carpentry, pottery work, mosaic, gold, silver, tile decoration and other light industry so that will achieve a number of goals, for example it will:

- Protect the old traditional industries, which would preserve and present the originality of the Old Town's culture.
- Help to create a new generation of industrialists and they can participate in protecting the traditional handcrafts.
- Provide job opportunities for the local people.
- Improve the hotels' condition.
- Encourage tourism to the Old Town of Tripoli
- Train skilled artisans in restoration techniques for carpenters, stonemasons, blacksmiths, stonecutters, stucco workers, and painters all of which is needed.

10.2.5 Legislation or laws

The Old Town of Tripoli lacks legal protection and clear legislation measures to enforce its programme and to guarantee its survival. In that case, specific legislation should be created in order to protect the Old Town as an important historical area.

10.2.6 Management

The responsibility of the implementation of the revitalisation programme should be shared

Private sectors should be responsible for conserving houses and shops.

Public sector represented by the municipality, PAOOT and al-Waqf.

The national government, which has the big responsibility for the whole Libyan heritage and urban development

The Old Town of Tripoli authority should set long and short-term plans, strategies and policies.

The Old Town of Tripoli authority should encourage residents' participation in discussions and decision-making.

The Old Town of Tripoli authority should improve national and local financial resources and attract investment in different economic sectors.

10.2.7 Funds and support

Today the Libyan government has become aware of the problems and is keen to protect and save the Old Town of Tripoli. They have realised that the Old Town is very important for the present and next generation. They had a meeting on 03-08-05 and decided that a new action to protect the Old Town should be taken.

Funds for revitalisation projects or revitalising historical buildings are needed; co coordinated with different institutions, international, national and local.

International for example:

National: Al Awkaf, ministry of cultural and ministry of tourism

Locally: Municipality of Tripoli, Project of Administration and Organisation of Tripoli Old Town (PAOOT). The PAOOT should examine all potential ways of financing the revitalisation programme in the long term. The ways could include:

- Central government funds designated to the Old Town because of its importance.

- Special Tripoli municipality funds should be made available because of the role of the Old Town in Tripoli as a whole.
- The use of rents and taxes paid for properties in the Old Town should be channelled directly into revitalisation.
- The use of international cultural and conservation funds should be explored that might be available as grants or loans.

10.2.8 Maintenance

Regular maintenance and repair is the key to the conservation of historic buildings. Modest expenditure on repairs keeps a building watertight, and routine maintenance (especially roof repairs and regular clearance of gutters and down pipes) can prevent much more expensive work becoming necessary at a later date and regular inspection is invaluable.

The authority (PAOOT) and the municipality are responsible for the maintenance of the area and the infrastructure network as a part of their overall maintenance programme for the Old Town.

10.3 Application

The study will show the different activities actions, and how the process of the revitalisation programme should be applied in the case study target area, which is the Old Town. This will give an example of the different cases and conditions of the different components of the programme when they are applied in context. The application of the programme will help to avoid the continuous decline and deterioration of the physical fabric, in addition to supporting the social and economic conditions as well.

The study will shed light on this process in two different ways.

First: The application of the main components of the revitalisation process in different separate buildings and areas

Second: The application of the main components of the revitalisation programme in different environmental areas that includes buildings, activities, open areas and streets.

10.3.1 First type of applications

The examples of this type are related to the application of the main components of the revitalisation programme in separate buildings.

10.3.1.1 Conservation

Conservation of the area will have to consider conserving the cultural values of the area, buildings like Mahmud Mosque.

Project: Mahmud Mosque

Location: The Mosque is located in the southwest of Zone 5, close to Saltah Street (see Figure 10-9)

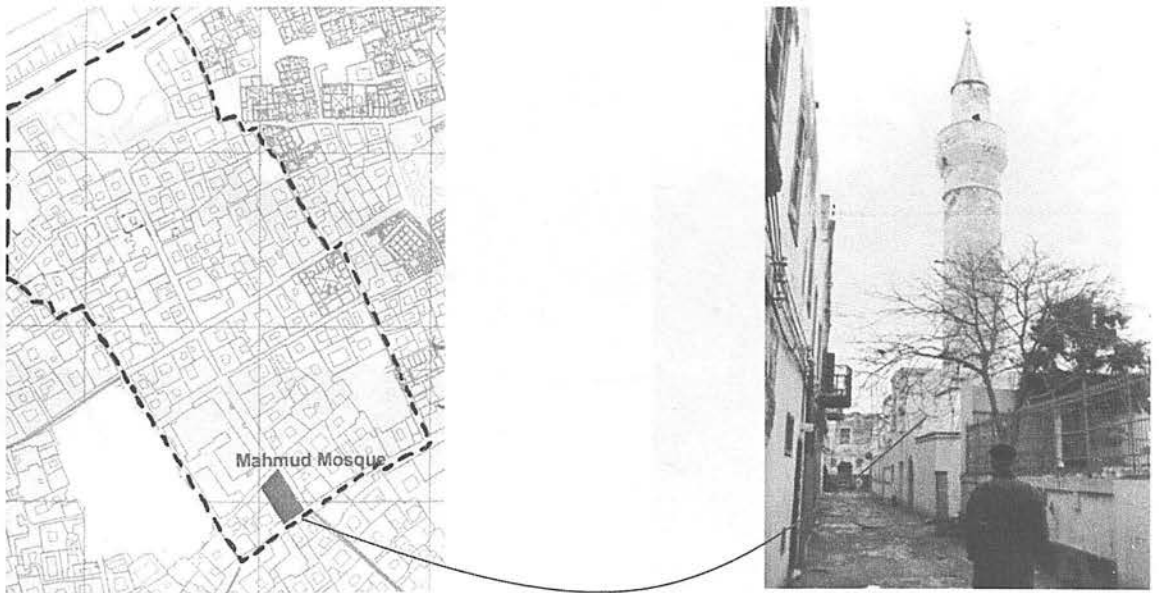


Figure 10-8: Shows the location and the view of Mahmud mosque

Description:

- The project is part of the conservation programme.
- The conservation work aims to keep the building in use.
- The conservation work will include all the repair of the building.

Objectives:

- Conservation of a valuable historical religious building.
- Conservation of the historic character and the cultural heritage of the area.
- Provision of important religious services to the community.

10.3.1.2 Restoration

There are a number of buildings, monuments and features that require immediate attention and restoration to reclaim the Old Town's cultural, historical and architectural values, like Marcus Aurelius.

Project: Marcus Aurelius Triumphal Arch

Location: The Marcus Aurelius Triumphal Arch is located in the east of Zone 5 (see Figure 10-8).

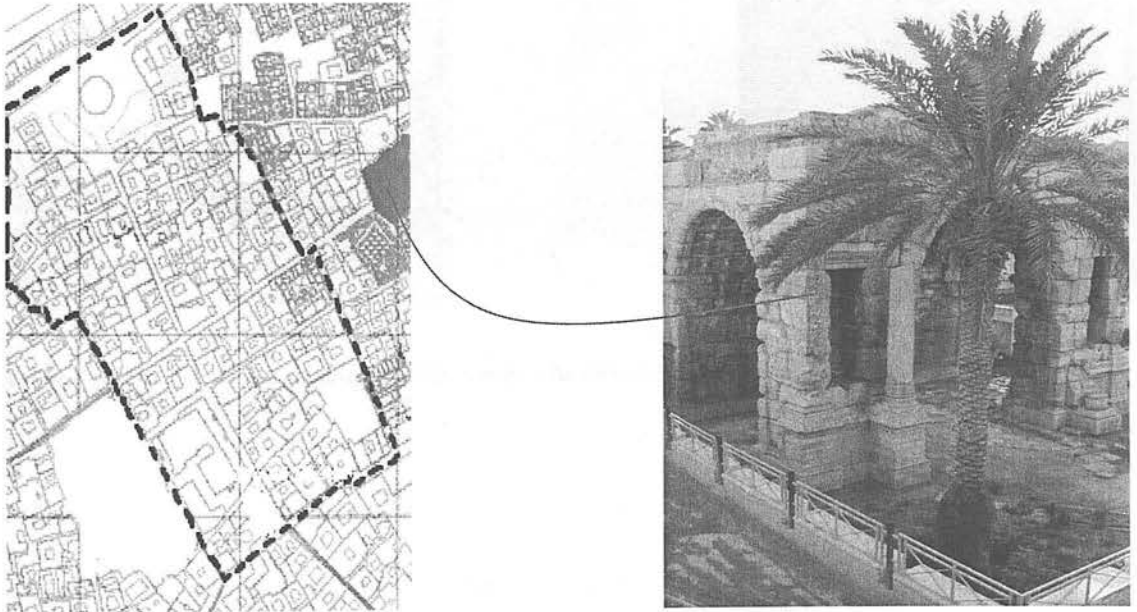


Figure 10-9: Shows the location and the view of Marcus Aurelius Triumphal Arch

Description:

- The project is part of the restoration programme.
- The restoration works aims to keep the arch in good condition.
- The restoration work should include all the repair of the historical arch with the original material.

Objectives:

- Restoration of the historical monument.
- Provision of symbolic meaning to the community.

10.3.1.3 Rehabilitation

Rehabilitation of the buildings will also have to rehabilitate its values, like many historical houses.

Project: Historical house.

Location: The house is located in the north of Zone 5, close to Sidi al-Haddar Street (see Figure 10-10).

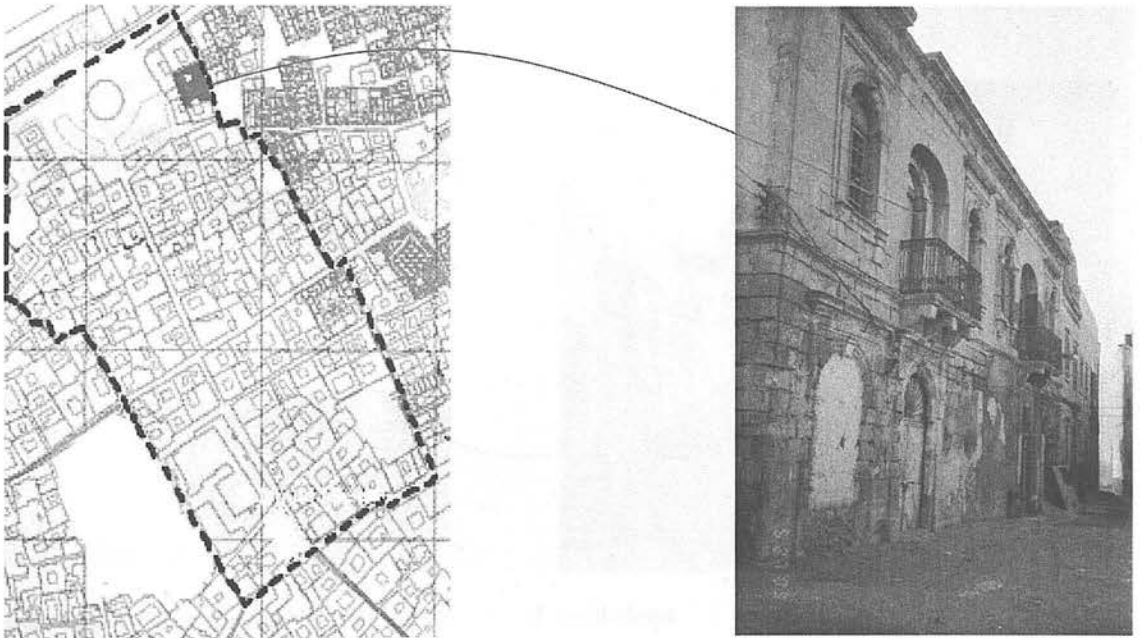


Figure 10-10: Shows the location and the view of historical house

Description:

- The project is part of the rehabilitation programme.
- The rehabilitation work aims to adapt the building to be used for other functions.

Objectives:

- To preserve the architectural heritage of the Old Town.

10.3.1.4 Regeneration

There are number of buildings and shops that required regenerating the small shops, cafés, and to revive new economic activity such as establishing many small shops in the area.

Project: Small shops

Location: The majority of the small shops are located in Al-Akwash Street (see Figure 10-11).

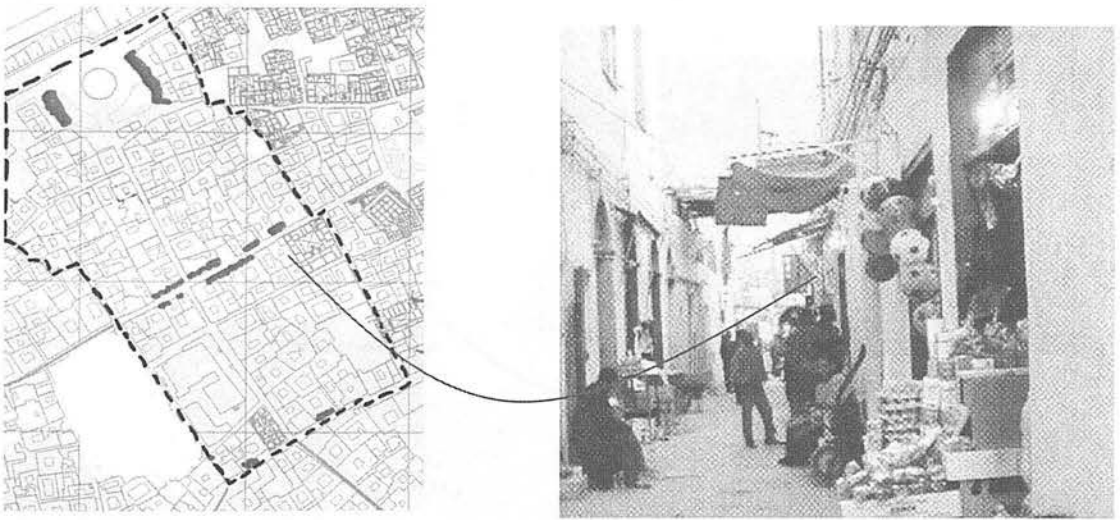


Figure 10-11: Shows the location and the view of small shops

Description:

The project is part of the regeneration programme.

The regeneration work aims to improve the economy.

Objectives:

- Regeneration of the residential and commercial sections, paying attention to maintaining a harmonious relationship with the traditional urban fabric.
- Regeneration, which focuses on economic and social regeneration to improve the living conditions within neighbourhoods.

- To encourage the small shopkeepers and to exploit the potential of the Old Town for them.

10.3.1.5 Reuse

Reuse of the buildings and adaptive reuse to conserve the cultural values, like the British Consulate.

Project: British Consulate (adaptive reuse as library).

Location: The British Consulate is located in the east of Zone 5, close to Al-Akwash Street (see Figure 10-12).

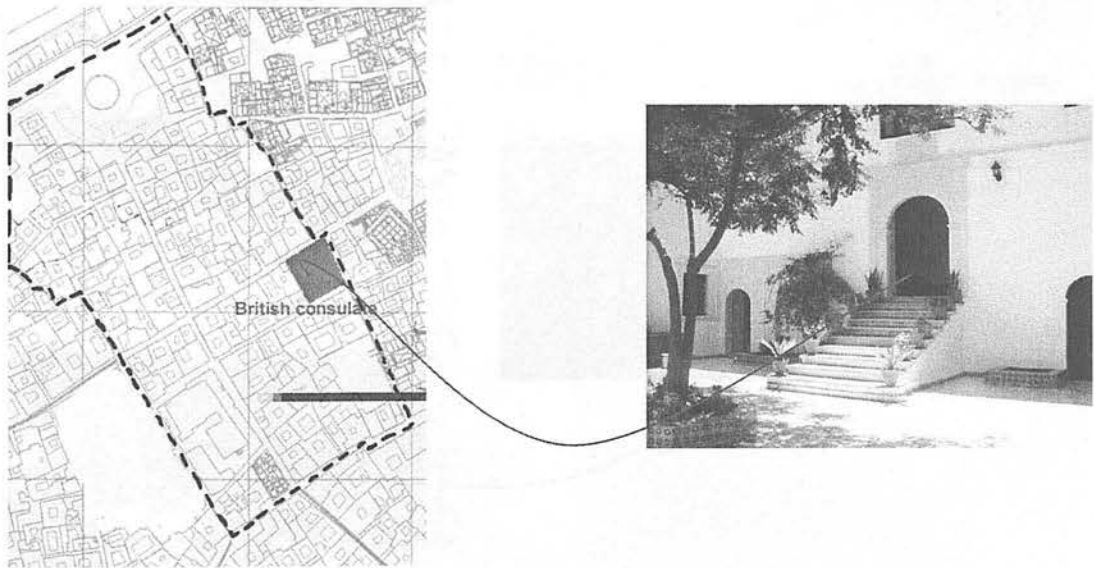


Figure 10-12: Shows the location and the view of British consulate

Description:

The project is part of the conservation programme

The conservation work aims to keep the building in use

The conservation work will include all the repair of the building

Objectives:

To conserve a valuable historical religious building.

To provide important religious services to the community.

10.3.1.6 Renewal, redevelopment and reconstruction

Renewal, redevelopment and reconstruction components: involve building on vacant land and on sites cleared by demolition (this component includes social housing units, private developers' housing, properties for commercial use, offices, parking and public facilities) like the vacant area.

Project: New development of housing units and community facilities.

Location: This is the vacant areas and the collapsed buildings located everywhere in Zone 5 but in different sizes (see Figure 10-13).

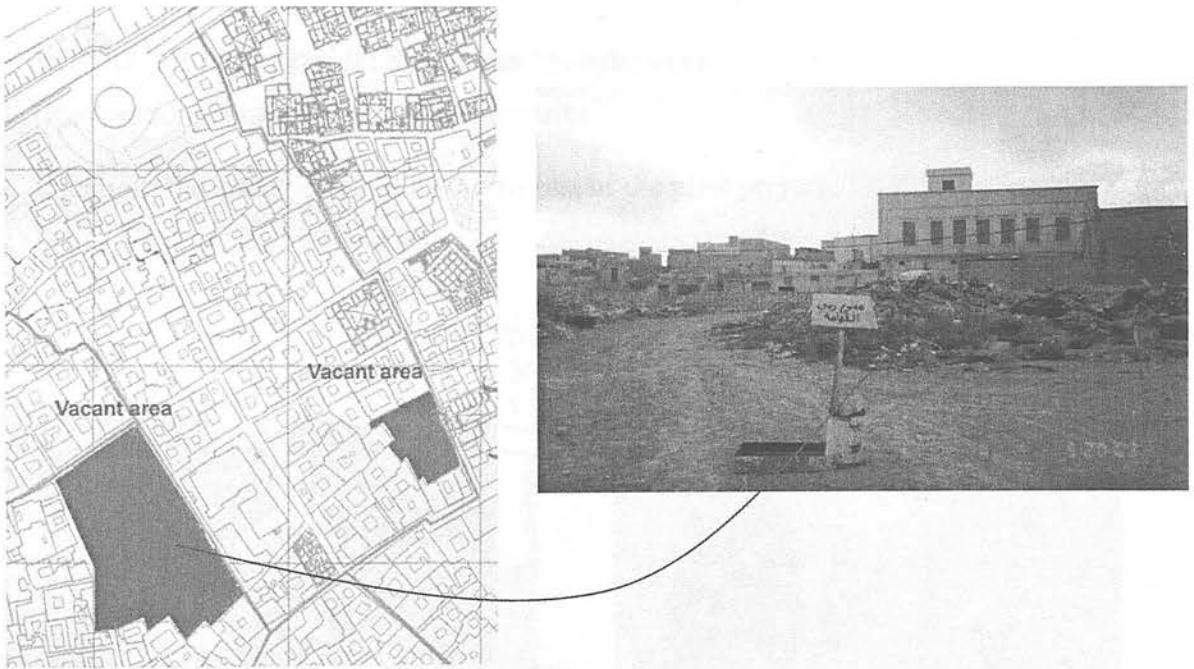


Figure 10-13: Shows the location and the view of new development

Description:

The project is part of the redevelopment programme.

The newly constructed buildings will protect the existing one.

Objectives:

To providing, much needed community facilities in the vacant areas.

To provide important services to the community.

To encourage the middle class to come back to the area.

To upgrade existing public services- water, electricity, sewerage, roads, parking and access.

10.3.2 Second type of applications

The example of this type should focus on the application of the revitalisation programme in different ways that include different functions, buildings and areas in the Old Town of Tripoli.

10.3.2.1 First example: Sida Salm Mosque area (Restoration, conservation, rehabilitation).

Location: the area located in the north east of the pilot project.

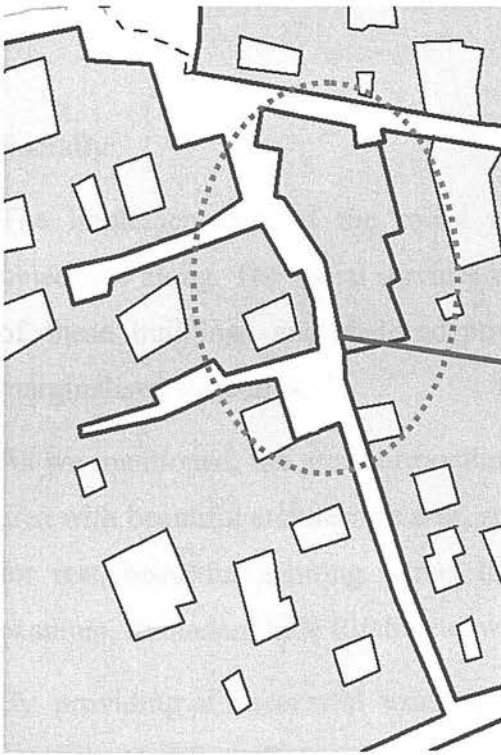


Figure 10-14: Shows the area of Sida Salm Mosque

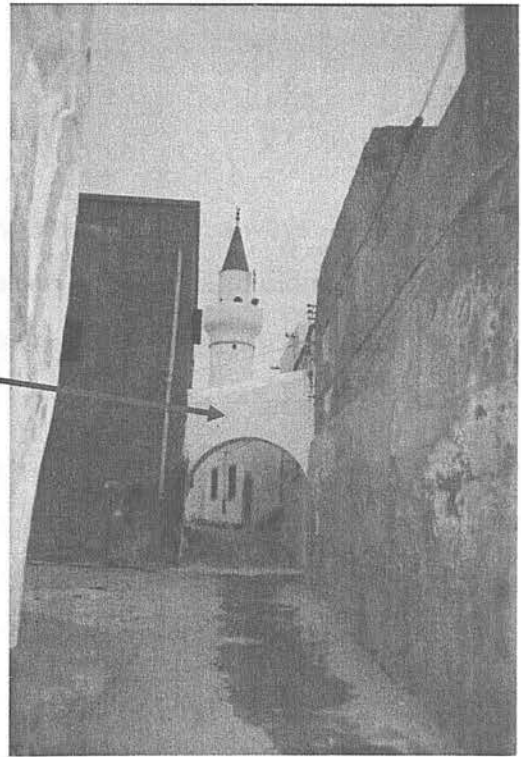


Figure 10-15: Shows part of the area before rehabilitation

The idea for the rehabilitation of the Sida Salem Mosque area is suggested to improve the quality of the surrounding area.

Physically

The area around the Sida Salem Mosque needed some repair for the walls of the buildings by plastering, cleaning up the walls, façade painting, repairing windows and doors, improving the open space and the narrow streets by enhancing the beauty of the open space through planting trees, providing adequate benches, lighting, garbage bins and paving the area with beautiful stones to encourage people to the area. Vehicles should be prevented in these streets except small vehicles for delivery and pedestrian paths.

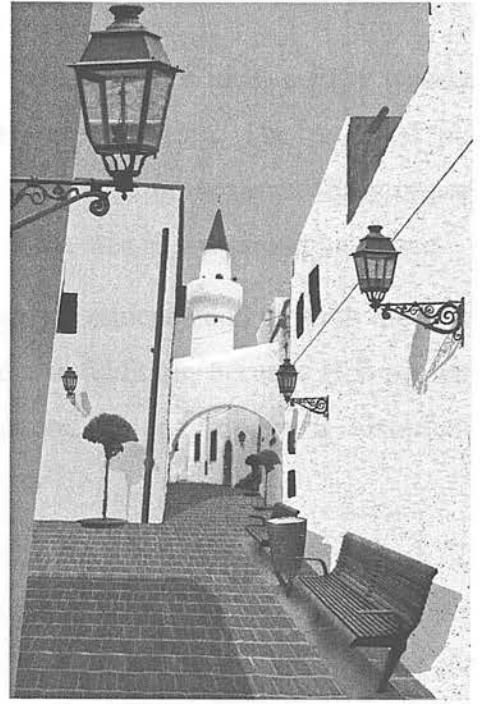


Figure 10-16: Shows the area after rehabilitation

Socially:

The implementation of the social improvement project always incorporates other objectives along. The social services will locate in historical buildings. The restoration of these buildings and their adaptive reuse often helps to revitalise vacant and marginalised structures.

As we mentioned, the area surrounding the Sida Salem mosque area it is an historical area with beautiful architecture area, street lighting, no traffic, beautiful paving, benches for rest, beautiful painting. Street life can be enhanced by different activities, for example, Ramadan, Eide Elfater etc. where people can meet and gather.

By providing a successful example revitalisation of Sida Salm mosque area, for example – pessimistic expectations can be reversed when people see what is possible.

10.3.2.2 Second example: Marcus Aurelius Arch

To illustrate the application of the programme set out in chapter nine, a fully worked example is development for the area of Marcus Aurelius Arch. The proposal put forward were the author's gain from the analysis of the existing location. The proposal is limited to the area and it was not an attempt to plan the area in a professional sense.

Marcus Aurelius arch area was chosen because of its convenience and close to the pilot and it will connect it with the suq areas and outside. In addition, because it is present many of the different components and urban pattern. In addition, it is historical, architecture and open space.

Marcus Aurelius area lies or located in the north east of the Old Town (see figure 10-17) although it is Roman foundation. The surrounding of the area has been rapidly expanding with extensive road and the extension of the harbour constructed during the 1970s, and 1980s. There are many of heritage value on the area.



Figure 10-17: location of Marcus Aurelius Arch

Objective:

- To create conditions that will help improve the quality of life in the area.
- To improve the image of the area.
- To ensure that all new improvement is in a high standard.
- To create a clear sense of area.
- To protect the area architectural and historically.

The existing context of Marcus Aurelius area

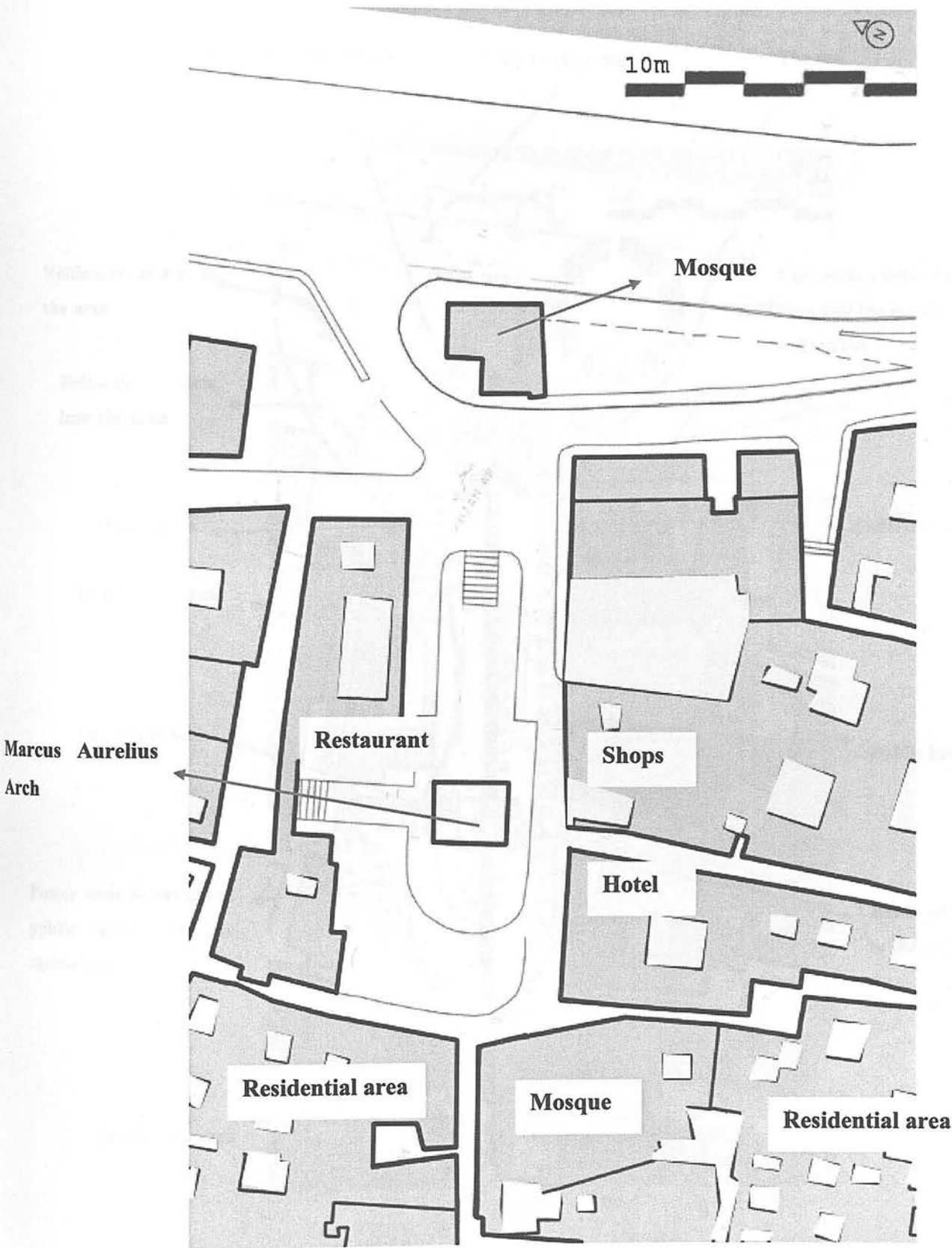


Figure 10-18: Shows the existing area of Marcus Aurelius

Analysis of the Marcus Aurelius area

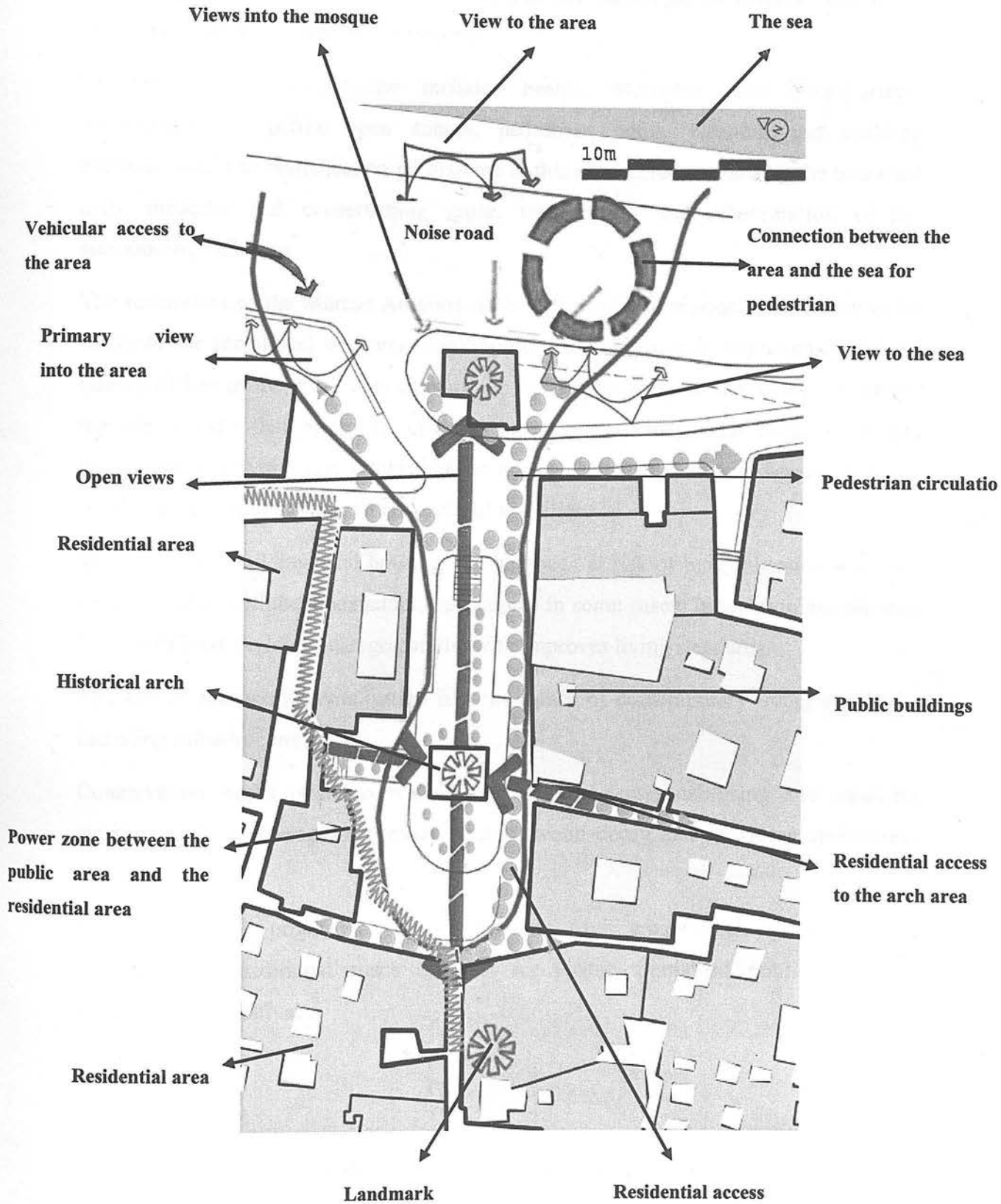


Figure 10-19: Shows the analysis of Marcus Aurelius area

The most important thing from the example is to improve the sense of the area and to apply the revitalisation programme. This example should achieve some physical, social and economic aspects for instance to restore the buildings, to increase the social connection and improving local economy.

The revitalisation programme includes health, education, and infrastructure, improvement of public open spaces, pedestrian paths, cleaning and building rehabilitation. The revitalisation programme in this area includes restoring the historical arch, mosques and conservation, reuse, regeneration and rehabilitation of the surrounding buildings.

The restoration of the Marcus Aurelius Arch or the cultural monument is meant to be catalysts for social and economic development and the overall improvement of the quality of life in the area. This example or the project looks to the area in a holistic manner or way that brings in physical interventions along with social economic development activities and establishes the area as a sustainable mixed-use setting for residential, commercial, tourist and cultural activities.

The traditional buildings and housing that had been at risk of being abandoned should be restored, rehabilitated, updated and reoccupied in some cases. In addition maintaining local traditional buildings can go parallel with improves living standards.

The key of successful revitalisation is to introduce of contemporary living standards, including infrastructure.

Conservation works relate to mending structural defects, stabilising and repairing existing walls, replacing some roofs, treating wood decay and providing appropriate lighting.

The revitalisation project in Marcus Aurelius Arch area, which are historically important and traditional space can use for visitor, tourist as public meetings, ceremonies and festival.

Land use strategy

- Restore and protect the existing historical building by the original local people and by investment to improve the economic and the cultural of the area.
- Improving social segregation by encouraging educational centre to community and improve the equality of life

- Improve the pedestrian ways.
- Improving the shops and the hotels will increasing the local economic.
- Improving the existing library, this will include the local community and learning centre.
- The area or the community to be successful require a local service and facilities, including improving residential, educational, health, commercial and infrastructure.
- This area used for the local people, visitor and the tourist we have to protect the local identity.

Movement

Movement mainly for walking, cycling, serving, and delivery vehicle access to the study area. The movement surrounding the area will bases on slower and safer vehicle speeds and enhance the quality of area life and connect resident and recreation area (sea side) by footbridge.

Improving the pedestrian area and improving the access to the Arch area and to open spaces.

Propose taxi stop close to the arch area.

The proposed pedestrian routes in the area connected with the existing and integrated with open space and linked with the see side by footbridge to create more convenient and safer footpath

Improving and provide the feature lighting and tree plating.

Promote pedestrian roads as an outdoor eating and drinking area

Integrated the arch and shops together, become walking and sitting area.

Design a movement for walking from one destination to another, paths along the sea.

Build footbridge cross over the main road link with new routes, which makes the access easier.

New commercial or shops are in one side, which can form a strong frontage along the east side of the arch.

Proposal for the Marcus Aurelius area

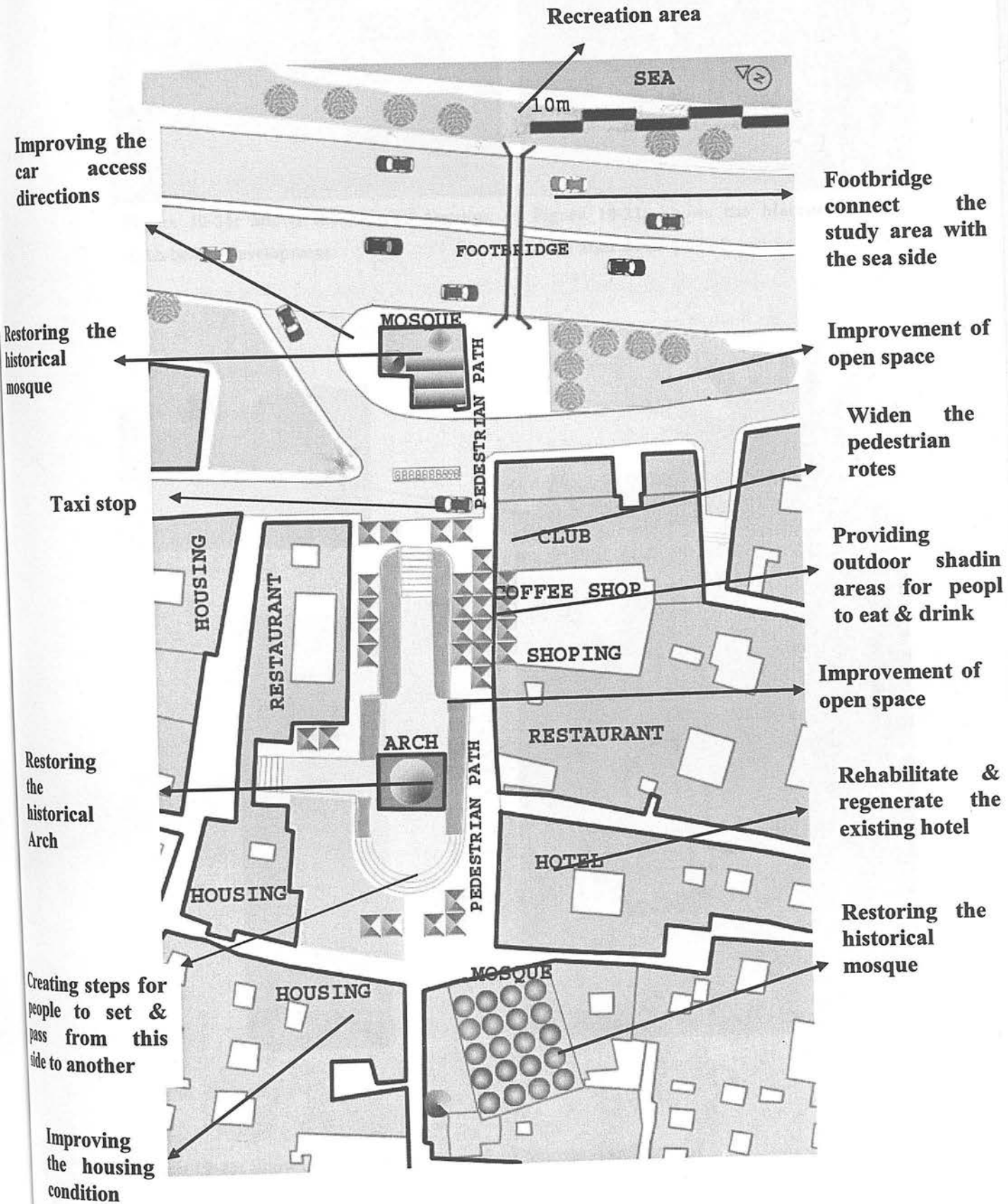


Figure 10-20: Shows the proposal for Marcus Aurelius area



Figure 10-21: Shows the Marcus Aurelius Arch before development



Figure 10-22: Shows the Marcus Aurelius Arch after development

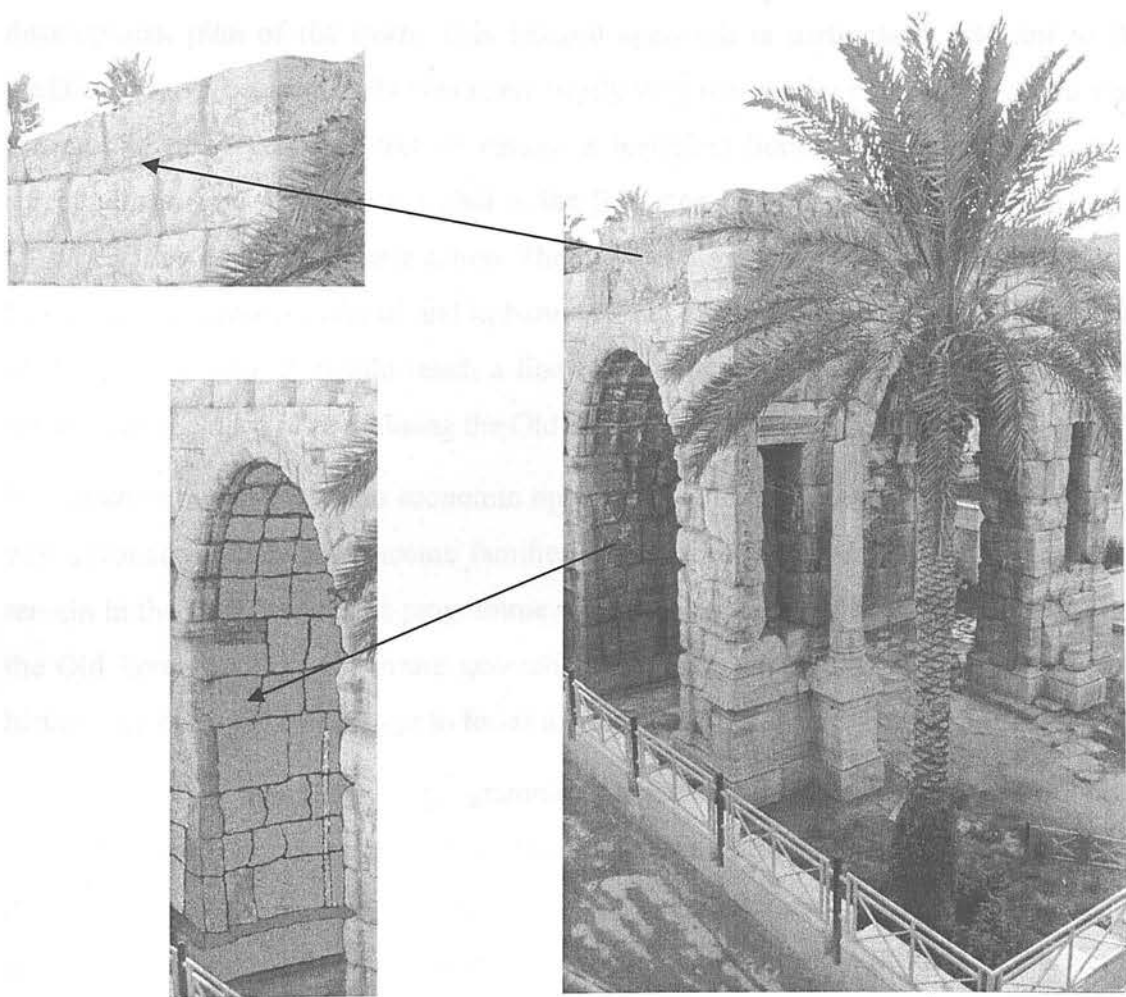


Figure 10-23: Shows some restoration work of Marcus Aurelius area

10-4 Conclusion

The first section of this chapter, which dealt with the general aspects of revitalisation and the definitions of the components, which come under the revitalisation, which it is, provide the background for the second section, which concerns the pilot project in the Old Town of Tripoli. It was shown that, if the protection of the historical Old Town is to be fully effective, it must be extended to quarter, areas and whole the Old Town not only physically but also socially and economically. Revitalisation should not only be involved with buildings but also with their use, the people who occupy them, providing resource for the people, and the traffic and infrastructural public services of the area. To be realistic, revitalisation policies and plans should integrated with the overall development plan of the town. This integral approach is particularly relevant to the traditional town because of its characteristically very dense urban fabric, it is often very difficult to preserve or protect or restore a historical building in isolation from its surroundings. The revitalisation plan is the first step of a long and slow process and must be followed by systematic action. The new development of the vacant areas should be careful and sensitive planed and in harmony and sympathy with the overall character of the historic area. It should reach a fine balance between the new needs of modern society and the need of revitalising the Old Town.

The programme will provide economic opportunities for residents of the Old Town. It will advance funds to low-income families so that they can maintain their houses and remain in the Old Town. This programme will have a number of benefits. It will protect the Old Town heritage for future generations. It will educate the population about its history and heritage and attempt to foster a national, rather than regional, consciousness.

To achieve this revitalisation programme, planners and architects or the authority should take into consideration the long-term prospects of the Old Town, and includes all its cultural resources. This revitalisation programme will help the government, the professionals, and the decision makers to start the redevelopment process in the rest of the Old Town of Tripoli.

Chapter Eleven

Conclusion and Recommendations

Chapter Eleven: Conclusion and Recommendations

11.1 Conclusion

This thesis intends to present an attempt to answer the questions presented in the introduction through its deductive and inductive methodology to be applied in order to organise the material gathered to constitute the main body of the thesis; literature review, case studies, survey, questionnaire, observation and interviews.

Review of the thesis:

The thesis is structured into four parts. **Part One** consists of three chapters, **Chapter One** reviews: 1) Libya's background, its geography, climate, population, and economy; and 2) the city of Tripoli, its location, population, development and social aspects. The review clarifies the location of the city of Tripoli. In addition, it discusses how Tripoli's economy has been affected by rapid changes, which have had an impact on a variety of issues, such as its physical development, population growth and its socio-economy. In **Chapter Two**, the author discussed the history of the Old Town and how it has played a significant role in shaping its urban pattern. As the study demonstrated in Chapter Two, the history of the city of Tripoli shows that the city was transformed from a small Phoenician commercial centre that consisted of a number of shops and residential buildings into a town, which, in Roman times, included temples, baths, houses and markets. In 642, the town came under Islamic control and in 1510; it was changed completely into an Islamic town. Tripoli from 1551 to 1911 entered a further stage of change with the Turkish occupation of the town, when more developments occurred.

The Italians occupied the city from 1911 for 32 years. During this period, change in Tripoli was based on colonial ideology. The new urban forms reflected and encouraged racial and cultural differentiation, separating colonialists from the local people. These new conditions were translated into new types of housing, streets, markets, public buildings, open spaces and religious buildings with different architectural styles and street system. All this change had an impact on the Old Town's built environment and the local socio-cultural customs were ignored.

After the discovery of oil, many developments and changes occurred in the city. In addition, numerous shanty camps were built on Tripoli's fringes because of a housing shortage as well as the immigration of large numbers of people from the countryside. At the beginning of the 1970s, the transformation from a 5 years development programme

to a comprehensive rapid development programme. During this period, rapid and uncontrolled developments were built close to the Old Town, without any respect being given to the local architecture and many roads were constructed around the Old Town, separating it from the sea. In this period, the government did not pay attention to protecting the Old Town. The city of Tripoli was divided into three urban forms: the Old Town with its local architecture, the Italian city reflecting a colonial heritage and the contemporary city reflecting an international style.

Chapter Three dealt with the Old Town of Tripoli in particular to represents more than its physicality. Its traditional built environment is a testament to its long and varied civic history. In addition, it is one of the few historical towns in Libya that has survived amidst and despite all the new developments that surround it. Chapter Three described the Old Town's characteristics and history. The traditional Old Town development shows that the traditional Islamic values and socio-economic conditions played a significant role in shaping the traditional urban form. Factors such as extended family structures, safety, separation of the sexes, privacy, community interaction - all that clearly shaped the densely built up forms, comprising courtyard houses, streets, size and location of windows, main doors, separate private and public domains and the separation between male and female users. The social organisation of the Old Town society was based on social groupings sharing the same blood, religious beliefs and culture. These were reflected in the Old Town quarters. The importance of religious beliefs gives the mosque the central position in the urban form. Economic activity was separated from the residential areas, and was concentrated in public areas and in the main streets.

The Old Town was a living entity because it responded to active cultural, economic and legal functions. The Old Town today faces a fundamental and unique problem. Years of neglect have had an adverse effect on its present and unless its renewal and revitalisation problems are tackled holistically, they will determine the Old Town's future social, economic and physical environment. However, there have been small-scale efforts in terms of restoration plans by PAOOT for the area, but these often have focused only on some historical buildings.

Part Two of the thesis was concerned with the problems facing North African and Middle Eastern historical cities in general and Tripoli Old Town in particular. In **Chapter Four** the study demonstrated that in the last fifty years, modernisation has encroached on some 'traditional' North African and Middle Eastern cities, for example,

Jeddah, Fez, Tunis and Aleppo. As a result, these cities have lost much of their historical fabric, and the impact of modernisation has led to a break in continuity between the inherited morphology and the more recent urban structure. In addition, the historic cities in these areas are gradually deteriorating because of negligence, poor maintenance and immigrants from the rural areas to the main cities. Most of these cities share more or less the same problems.

Chapters Five and Six described the current problems in the Old Town. The analysis was concerned with the physical, social and economic realities of the conditions for the residents of the Old Town. This provided significant information, making the link between the residents' lifestyle, and the condition of the Old Town's built environment. This information was elicited via a questionnaire survey and interviews, which were conducted with a randomly selected sample of 50 households. The findings have demonstrated the categorisation of the Old Town into a homogeneous low-income community, and its heterogeneity, in terms of social, cultural, religious, linguistic and social relationships. The Old Town residents today know nothing about each other. The original local inhabitants left for the new city after the departure of Italian settlers, to be replaced by rural migrants. The majority of the local migrants, in turn, were replaced by newcomers, the majority of them from Africa, after Libya opened up its borders without any visa or work documentation being required. In addition, those migrants arrived in Tripoli without skills, knowledge, and with different cultures, languages and customs. They stayed in the Old Town, invited their friends and relatives to join them, and lived together in the one house, in structures, which were not intended to accommodate such numbers. Most importantly, they do not share the cultural values of the Old Town and therefore, they disrespect its cultural values and its social life has been destroyed. In addition, they do not appreciate the value of the historical buildings. They are using the houses just for sleeping. All that has put additional pressure on damaged structures and in some cases, it has destroyed the historical buildings. All these problems reflect on the urban pattern of the Old Town. The physical, social and economic qualities of the Old Town provide the most suitable environment for a traditional lifestyle and they were the main factors, which attracted the migrants.

The Old Town residents' dissatisfaction was related to their discomfort and to their safety and security concerns about migrant workers, bad lighting, and traffic, the lack of maintenance of buildings, open spaces and streets. In addition, their discomfort was caused by pollution (sewage, dust and litter), infrastructure, services, overcrowding and

neglect. It appears from these findings quite clearly that the problem is linked to continued ignorance of the importance of controlled change processes which would allow the Old Town to adapt to meet contemporary needs. In addition, the Old Town residents' satisfaction was clearly influenced by the location of the Old Town and some services.

Most of the Old Town's degeneration has been caused by the physical deterioration of its built form. One of the significant changes that have taken place in the Old Town is the demolition of older buildings and some new buildings have been constructed in their place. In addition, the open spaces in the residential quarters have been taken over for car parking spaces. The lack of maintenance, modernisation and upgrading of housing, the lack of public services such as water, electricity, telephone, lighting, and environmental cleanliness have been other issues, which have led to worsening living conditions.

The Old Town is gradually losing its identity. Today the Old Town seems disjointed, out of place, almost as if it were located in a different cultural and environmental setting. The modernisation and the migrant workers have been frayed the texture of traditional values, affecting family structure, social interaction, the way of life and physical space. In Part Two, the author gained feedback from residents about the problems allowing him to identify the problems in the Old Town of Tripoli. These problems were as follows:

Type of problems	Factors
Physical and environmental	<ul style="list-style-type: none"> • Disrepair of buildings • Overloaded infrastructure • Streets and alleys in bad condition • Poor physical environment • New buildings with different architectural styles • Different construction material • Neglect from both government and residents • Colonial period

	<ul style="list-style-type: none"> • Pollution • Traffic
Social	<ul style="list-style-type: none"> • High density, predominantly low-income inhabitants • International, single migrant workers • Departure of the wealthy original people • Deterioration of the traditional way of life • Ownership • Inheritance • Responsibility
Economic	<ul style="list-style-type: none"> • Disappearance of traditional, skilled activities such as craft industries from the Old Town • The decline of trade activity due to the movement of businesses away from the Old Town • Administration problems (legislation, overlapping responsibility between the authorities) • There are no job opportunities

After the problems became clear to the author, the need for a revitalisation programme to improve the physical, social, economic, quality of life, and to find ways for its adaptation to meet contemporary aspirations is therefore the main issue. There is an urgent need to adopt measures that can help protect the Old Town's social, cultural, architectural and historic heritage. The Old Town is an important resource, which can provide economic benefits, through tourism, and at the same time, it can be an enjoyable living place for the people. The Old Town consists of many heritage resources that link the town's past to its present and future. Its conservation should not only be involved with buildings but also with their use, the people who occupy them, and the infrastructure, traffic and the public services of the Old Town. The Old Town

characteristically, is a very dense urban fabric it is very difficult in such circumstances, to protect an historical building in isolation from its surroundings.

Part Three: this part is devoted to a field survey, in the form of an open-ended questionnaire, an investigation, using two case studies (Fez and Tunis) and a literature review. The aim of this part was to gather information directly and indirectly from people about their attitudes, to find ideas to protect the Old Town. In addition, from the literature review and the experience of other North African and Middle Eastern countries, which are facing problems similar to the Old Town of Tripoli, it was hoped this data would help to resolve some of the research issues. This part consists of three chapters:

Chapter Seven reflected the opinion of the people of Tripoli who have an awareness of the Old Town, through their responses to the open-ended questionnaire. The questionnaire was distributed to selected key respondents (architects, planners, architecture department staff, decision makers and some of the original people of the Old Town) who deal with the Old Town and who knows its problems. This chapter explored guidance, recommendations and the steps that need to be taken in order to conserve, restore, redevelop, reuse and rehabilitate the Old Town to its original form and function. In addition, the results showed the Old Town of Tripoli needed a comprehensive revitalisation programme. The respondents mentioned many positive aspects in relation to protecting and maintaining the Old Town's cultural role its identity, sustainability, etc. Revitalisation, therefore, is not only about restoring things but also it is about bringing life back to the Old Town.

The main findings of this chapter answered part of the research question, namely, what is the mechanism that would produce a comprehensive programme for revitalisation actions? The answer can be divided into three aspects: physical, social and economic. The following summarises these findings.

Aspects	Findings	Agency
Physical	<ul style="list-style-type: none"> • Reuse the historical buildings • There is a need to improve the infrastructure • There is a need for comprehensive maintenance 	<ul style="list-style-type: none"> • PAOOT • Municipality • PAOOT

	<ul style="list-style-type: none"> • The Old Town regulations and laws must be applied • There is a need to provide the Old Town with important facilities 	<ul style="list-style-type: none"> • PAOOT and local authority • PAOOT and local authority
Social	<ul style="list-style-type: none"> • The single migrant workers should be re-located • There is a need for safety and security in the Old Town • Social services and cultural activities should be established • Community participation should be encouraged • There is a need to encourage self-help activities • The need to encourage the original and young people to stay • There is a need to create awareness about the Old Town's values 	<ul style="list-style-type: none"> • Government • PAOOT and local authority • PAOOT and local authority • Local authority • PAOOT and local authority • Local authority • PAOOT and local authority
Economic	<p>There is a need to:</p> <ul style="list-style-type: none"> • Encourage tourism to support the regeneration of the Old Town • Create job opportunities • Support low income people • Encourage commercial activities • Improve and create rent laws 	<ul style="list-style-type: none"> • Tourist authority • Private and public sectors • Government • Private and public sectors • Government

Chapter Eight, was concerned with the study of other historical North African cities (Fez and Tunisia) to learn from their approaches to similar urban problems. In addition, this chapter considered the question: what mechanism would produce a comprehensive

programme for revitalisation actions. The case study findings showed that Fez and Tunisia take a comprehensive approach, Fez being most wide-ranging in its attention not only to economic but also to social, religious and educational activities. Physically, in both cities, they consider this aspect but not always with equal effectiveness, for example, some areas were damaged. In Fez, the strategy is to develop and protect the old city and to provide more services that are modern, including a water supply and other infrastructure, while trying to retain the character of the traditional city. In Tunisia, some areas were redeveloped for new houses and public services. Socially and culturally, Fez and Tunisia gave their utmost attention to the interests of local residents. In Fez, the crafts and the general life of the traditional city are integrated more completely into the present. Inheritance in Fez is a broader and more dynamic issue than in Tunisia. Economically, in both cities, more attention has been paid to the maintenance of the traditional crafts and the traditional informal and formal economy. Residents in both cities pursue their old ways with considerable ease and in so doing, they provide income by serving the growing tourism industry. The main findings of Chapter Eight were compared with the Old Town of Tripoli. The following table summarises these findings.

Pattern of activity		Fez	Tunis	Tripoli
Physical	• Rehabilitation and reuse of the historical buildings	Yes	Yes	Partial
	• Constructing new housing inside the city wall	Yes	Yes	No
	• Providing facilities for the community	Yes	Yes	Proposed
	• Improving the traffic and the transportation system	Yes	Some	Proposed
	• Providing parking places	No	Yes	Proposed
	• Improving streets and the infrastructure	Yes	Yes	Proposed
	• Constructing shopping areas and hotels	No	Yes	Some

	• Restoring the city wall	Yes	No	Proposed
Social	• Integrating administrative, socio-cultural and educational facilities in the Old Town.	Yes	Yes	Proposed
	• Encouraging initiative, co-operation, participation and a sense of responsibility among owners and residents of the old city.	Yes	Yes	Proposed
	• Decreasing population density	No	Yes	Proposed
	• Providing facilities for the local residents.	Un-known	Yes	Proposed
	• Renovating historical structures as cultural and tourist facilities	Yes	Yes	Some
	• Providing housing for mixed groups of people	Un-known	Yes	Proposed
	• Raising awareness of the historic city	Yes	Yes	Proposed
	• Reintroducing traditional and religious festivals	Some	Yes	Partial
	• Relocating the migrant workers	Un-known	Un-known	Proposed
Economic	• Creating new commercial and handicraft activities to increase employment opportunities	Exist	Exist	Proposal
	• Providing home improvement loans	Unknown	Exist	Proposal
	• Encouraging traditional handicraft industries	Yes	Yes	Partial
	• Encouraging tourism industries	Yes	Yes	Proposed
	• Providing training program for traditional activities	Yes	Yes	Proposed
	• Developing craft workshop	Yes	Yes	Proposed

	quarters			
	• Restoring the commercial areas	Partial	Partial	Partial

Chapter Nine dealt with the general aspects of revitalisation and their relevance to the Old Town of Tripoli. The first section of this chapter provided the background to the detail of the main components of the second part, which concerns the implementation of the revitalisation programme in the Old Town (Zone Five). It was shown that, if the protection of the Old Town of Tripoli is to be fully effective, it must be extended to areas and even the whole town. In effect, urban revitalisation has now rightly become part of the planning process. Revitalisation should not only be involved with buildings but also with their use, people who occupy them, traffic, the infrastructure public services, social and economic activities in the Old Town. To be realistic, a revitalisation programme should be integrated and coordinated with the overall development plan of the city. The integral approach is particularly relevant to the traditional Old Town because of its characteristically very dense urban fabric; it is often very difficult to protect an historic building in isolation from its surroundings.

The preparation of a revitalisation programme should not be regarded as an end in itself. It is merely the first step in a long and slow process and must be followed by action. The rebuilding or reconstruction should be the aim of revitalisation, such that, through careful and sensitive planning, any new development would be in harmony with the overall character of the Old Town. It should seek to reach a fine balance between the new needs of modern society and the need to revitalise its heritage. Revitalisation should aim to improve the vitality and quality of the Old Town, and this can be achieved by restoring liveability. This would include improving safety through restoration and the maintenance of buildings, and enhancing public lighting and infrastructural services (water supply, electricity, telephone, sewage). It would also include eliminating sources of pollution through better management of the environment and improving methods for the disposal of litter. In addition, it would include reducing overcrowding, and providing more space and healthier housing conditions. However, such an issue needs a more detailed study in order to investigate the proper ways of reducing densities and to address re-housing policies for migrant workers. In addition, the policy of revitalisation should aim to achieve the integration of the Old Town with the city. Its present fragmentation from the city's urban fabric and society was caused

by the loss of its sense of its historic lineage and because of the deterioration of the buildings and continual clearance and redevelopment. This overall decline created a conflict between modernity and tradition, which was reflected in the wide gap between the old and new modern developments, which discarded traditional design features. Therefore, it is necessary to protect and restore the historical, cultural and socio-economic significance of the Old Town in an attempt to appreciate its importance and credibility. This can be achieved by the preservation of its character and adaptation of its structure to fit new uses and needs to keep it alive. In addition, a contextual city approach should be adopted to include the Old Town in all planning, design and management strategies as an integral part of the city and not as a separate, marginalised entity as is the case of the Old Town of Tripoli. Such a policy would reduce the gap, and thus regain the Old Town its value and coherence and integrate it into the city overall. The various attempts to plan Tripoli, all by foreign planning firms, have been largely concerned with physical development and none was seriously related to revitalisation. Revitalisation needs a multi-dimensional and comprehensive approach to target the physical, social, and economic needs of the Old Town.

The findings of this part were focused on three aspects: **physical, social and economic**. None of these aspects of development can be treated in isolation from the others.

Physical aspect

1 Redeveloping the vacant areas

As was discussed in Chapters Five and Six, the vacant areas in the Old Town have tended to be used for rubbish collection. It is very important to reverse this trend by building new housing and public buildings on vacant sites, such that this would act as a catalyst for the re-development and the general improvement of the areas. In addition, this would transform neglected areas and integrate them into a vibrant Old Town. The redevelopment of the vacant areas and the demolished old buildings is the key strategy in a revitalisation programme for the Old Town. The development should target the new housing and other facilities needed for the community. The new buildings should be constructed with simpler forms and materials, and the designer ought to respect the architecture of the surrounding buildings. In addition, the height of the new buildings should be on a scale and in harmony with the existing ones. Any new housing developments should create a wide choice of types to accommodate the needs of different occupiers.

The author suggested in this thesis that the best way to start any redevelopment strategy, is as a pilot scheme. This scheme would be based on the construction of a group of houses.

2 Maintenance of the Old Town

The preservation or protection of the Old Town should start by protecting its buildings and its characteristic forms. If this is not done, the opportunity to integrate it into Tripoli overall will be lost and with it, the Old Town's heritage. Maintenance of the Old Town's buildings gives the Old Town its complete image and it would increase the value of its heritage and tourist potential. The findings from the field study and from speaking to the people of the Old Town clarified for the author that the houses there were the buildings most exposed to dereliction or change to their architectural forms. The causes for this were numerous, including, the impact of migrant workers, neglect, legislation and inheritance laws - all that had had a negative effect on the houses' condition which account for the highest number of Old Town buildings. In addition, these houses' problems had an impact on the surrounding streets and the open spaces. The use of new building materials and strange architectural forms are significant problems, which are facing the Old Town today. The reasons for their use come from a building approach, which seeks to change both the forms and the traditional building styles. The new buildings and developments have strange and different forms and very different styles from the traditional ones. This opportunity for new developers to step in and impose their building approach on the Old Town has happened because of the chronic lack of maintenance and neglect. However, there is another reason, that is the dearth of traditional builders and the rise in price of traditional materials, and it is difficult to source the required materials easily. In addition, most of the workers are foreigners, they do not have experience of dealing with traditional building and related building techniques.

3 Reconstruction or updating the infrastructure

It is crucial to modernise or reconstruct the infrastructure of the Old Town. This is one of the most important steps to protect the Old Town and it would help to sustain the continuity of communal life in the Old Town life and support its original inhabitants. The infrastructural work (water pipes, sewerage, telephone, electricity,) must be done at the one time, not in different stages. It is vital to modernise or reconstruct the infrastructural work before starting to pave the streets and open spaces. In addition,

water pipes and electricity cables must not deface the front elevations of the houses. At all costs, the heritage of the Old Town must be ensured.

- Paving streets and alleys

The paved streets, alleys, and spaces are not new to the Old Town, it was originally paved by stones, however, these paved streets and alleys are now crumbling. Good quality stones must be used for the purpose of paving in terms of the stones' strength, rigidity, cohesion and its impermeability to water, as well as to close the gaps and to ensure appropriate drainage is prepared. It also requires the settlement of the stones surface in a way that is commensurate with the pedestrian movement. In addition, during the implementation, the main streets, which have high traffic, should be worked on first.

4 Restoration and rehabilitation of buildings

The Old Town contains many of the buildings or the houses that either the owners left, because of their desire to live outside the Old Town in modern houses to meet the requirements of contemporary life, or they are neglected because of the laws or problems of inheritance. In addition, in both cases, things are made worse because of the situation of the buildings or houses due to non-use, or because of the subordination of most of these buildings to the PAOOT, which rents them to single migrant's workers for low prices. All these factors have these damaged buildings and lost parts of them because of the lack of annual maintenance. All of this neglect is considered one of the most important problems facing a maintenance and restoration programme. In these cases, to find solutions is considered difficult, since they rely on legislative change as well as overcoming the problems of ownership and the presence of immigrants and the residents' financial situations. Either these buildings should be preserved and used, or reused in the correct way, or they will fall down and disappear, which is a reality and that is what is happening now. In this case, and immediately, the laws governing the protection of the Old Town should be implemented at the highest levels of the State, to find solutions that will preserve the Old Town buildings. These are some of the author's proposals.

- To return the properties that the State had taken to the original owners so that they will maintain and take care of them because they represent a part of the history of their lives. The current owners of the properties who are still living in them should also be encouraged to maintain and take care of their properties. In

both cases, they require financial support, either in the form of aid or in the form of long-term loans without benefits.

- The PAOOT should take responsibility for all of the properties in the Old Town and through laws and regulations, organise this process, and it should suggest different solutions to the properties owners, for example, waiver, rent, or sale. When the properties become under the auspices of the PAOOT, it should maintain and repair properties, in correct way, without any distortion by using new and reused building materials, according to the needs of the Old Town functions.

5 Buildings' re-use

In the case of the maintenance and rehabilitation of buildings in the Old Town, the main concept of re-use of those buildings is to serve the Old Town as a whole, both in the development of traditional handicrafts, which characterise the Old Town, or in the fields of administrative services, or in fields of culture and tourism.

The PAOOT must initiate such buildings and houses re-use, under certain narrow conditions and consistent with the requirements of the Old Town.

6 Regulate traffic and parking within the Old Town

Motor traffic is one of the problems facing the Old Town; this problem grows daily. In addition, the reasons for these problems are due to the lack of suitable sized street for cars to pass by, as well as vibrations and the resulting fumes. The presence of a large number of cars inside the Old Town distorts the scene and reduces its distinctive character. The traffic represents an impediment to the pedestrian movement, particularly in the narrow streets. Another problem, presented by the movement of vehicles in the Old Town, and their inevitable presence, is the organisation, direction and location of parking places within the Old Town, to suit new development and residents' needs.

Some of the author's alternatives in this field:

- Organising the traffic flow and directions.

The objective of organising the movement traffic is that the majority of the Old Town streets are narrow. In this case, considering one-way direction is essential, since it would result in improved traffic flow and would eliminate the bottlenecks that occur within the Old Town and in this case, the entry from the one direction and the exit from another.

- Speed

A fixed speed must be set within the Old Town 20 km/h is the maximum speed for the safety of pedestrians.

- Parking areas

Parking places should be identified so that cars can be parked on the streets without impeding the traffic. In addition, the existing parking places around the Old Town could be used by Old Town residents to park their cars, as well as organising other spaces in the Old Town for car parking.

- Prevent the entry of cars to some streets by using barriers that would prevent car access to the narrow streets and respect the traffic streets and its direction.

- Vehicles should be prevented from entering the suq area because the suq streets are narrow and congested. In addition, traders should be allowed to use small transport with clear identified hours for unloading and loading their goods, at the start and end of the day.

- These should be on emphasis on making public transport a priority on the main roads surrounding the Old Town.

- Large cars or trucks should be provided from entering the Old Town.

- Special consent should be given to the Old Town residents for the purpose of entry and must be approved if they are going by car.

- The traffic movement within the Old Town should be controlled.

- Small cars should be provided for the Old Town residents at reasonable prices.

7 *Privately owned properties*

The problem facing the agency approach to the Old Town is that of ownership. The majority of housing in the Old Town used to be privately owned, but the ownership was transferred to the public sector (PAOOT). This has created a dilemma - should PAOOT be concerned with the rehabilitation of private housing or not. Government attempts over the last 19 years have been involved in the rehabilitation of publicly-owned buildings; however, it has neglected the private housing, which belongs to them.

If these houses were returned to the owners and they were encouraged to improve their dwellings, it could be a starting point in developing and establishing an approach more responsive to local needs overall.

PAOOT must establish a partnership between itself and the Old Town residents to formulate a comprehensive revitalisation programme, from the planning stages right through to later implementation stages and future maintenance. The contact with the local residents is vital if such a programme is to be realised. Local residents should be consulted to establish their priorities and the kinds of necessary improvements they think must be undertaken within their financial resources.

PAOOT must work closely with the local community. A training programme for both its staff and the community is necessary and should be considered as a part of the process. The revitalisation of the multi-occupied properties by migrant workers must also be part of the process. It is very important in this situation to consider ways to minimise or eliminate the disruptive aspects involved in re-housing the local people.

The professionals in revitalisation need to be very sensitive to social and economic problems and should establish close relationships with the local residents, working as enablers and facilitators, rather than imposing a revitalisation programme onto the Old Town without any consultation with its residents.

Focusing exclusively on one issue of revitalisation, such as housing, will not provide the comprehensive programme needed to make the socio-economic improvements needed in the Old Town. Issues of physical development need to be combined with socio-economic issues, such as community involvement, crime prevention, providing facilities, youth programmes, education, relocating migrants, decreasing social costs and enhancing social benefits and encouraging traditional and new crafts, etc.

Environmental problems cannot be treated in isolation from the surrounding social issues. For physical revitalisation to be successful and sustainable, it must be coordinated and integrated with socio-economic programmes.

Social aspects

Within the revitalisation programme of the Old Town, the development of social services plays a vital role in supporting the local community. Social services and social

improvement require to be undertaken in close coordination with and after an assessment of residents' needs' to set priorities and match proposed social services to the actual needs of the community. As was mentioned in the questionnaire, for example, the need was identified to replace the single, migrant workers with local people, and to provide good services, etc.

1 Vacating the Old Town of single, migrant workers

The author's social research analysis has illustrated how the change in the types of resident has had an effect on the urban form of the Old Town. The findings of the field survey indicated that the percentage of migrant workers was very high and it is one of the main reasons for the decline of the conditions in the Old Town and the change to its social composition and life. Now its socio-cultural pattern and the heterogeneity of its relationships are unsafe and unsustainable. It is very important to protect the customs and the socio-culture, which has disappeared in the Old Town, yet which used to be its main feature. Consequently, there is a need to find ways to bring back those important features, customs and social relationships. The findings of the study in Chapter Seven indicated that the municipal authority of Tripoli, PAOOT, must take steps to help to revive the social patterns of the Old Town as follows:

- Vacate the Old Town gradually of migrant workers.
- Maintain the houses after the migrant workers have vacated them.
- Give housing priority to the original residents.

2 Providing good services

One of the main revitalisation strategies of the Old Town, which must be given consideration, is the fact that for local people, it is important to guarantee their continuity of daily life therefore; consideration must be given to developing and maintaining the public services, which exist in the Old Town, for example, schools, kindergartens, clinics, public baths, etc. All that would help the local people to continue to stay there. As the findings of the study made clear, the Old Town needs certain services like a community centre, fire station, police office, playground and some of its services need to be improved, for example, the clinic, post office and kindergarten. The possibility to develop, improve and provide services can be undertaken in a number of ways:

- Reuse the buildings for the same functions after maintaining them.

- Reuse those buildings, which are not in use, maintain them and prepare them for new use, for example, as community centres or fire station etc.
- Make easier, safer connection between the seaside and the Old Town by providing traffic lights or pedestrian bridges.

3 Promoting private interest

Nowadays, attempts to deal with the revitalisation of the Old Town of Tripoli lack an important element of sensibility and an unwillingness to keep the local residents informed and aware about the objectives to be carried out in the Old Town. This lack of communication between the local community and PAOOT has created mistrust among the local residents that the agency can in fact deal with their housing problems. The only contact between the local community and PAOOT is in the surveys carried out solely on the physical aspects of the housing, which do not take into consideration at their views. The local residents' participation in the early stages of the revitalisation process will restore the relationship between them and the agency.

4 Old Town people's participation

Old Town people's participation is critical to the survival and success of the revitalisation programme. In order for the revitalisation programme to achieve the desired results, residents should be involved and support the programme. Engaging the public in the programme is difficult, but necessary because they have a special knowledge of their historic town. This programme would foster a sense of community and investment in the Old Town. Through this programme, residents would be empowered to support the revitalisation and it could help to discuss and resolve some issues. Community resident participation is also a means to gain a sense of ownership and responsibility for the Old Town. In order for the revitalisation programme to succeed, the community needs to feel it has an investment in the result. The participation process is the vehicle for the Old Town local people to have a stake in the efforts. In addition, a collaborative atmosphere within the Old Town and across the city, either with the government or with the private sector, can create a solid foundation and a vehicle for change.

Economic aspect

1 Promoting handicrafts

The Old Town of Tripoli was distinguished by its handicrafts, the majority of which were located in the suq area in which every street specialised in producing a particular handicraft. These handicrafts represent one of the distinct features of the Old Town. The main important handicraft that used to exist in the Old Town were - the leather works, wood works, metal works, textile works, gold and silver works, etc. However, in the last decades of the 20th century, these handicrafts faced the pressure of modernism and different consumption patterns, which prompted the disappearance, or extinction of the majority of the traditional crafts. The opening up to the external world was one of the key reasons for losing the handicraft industry, where the increasing importation of cheap alternative goods meant the traditional businesses found it impossible to compete, especially the metal and textiles works. In many cases, the owners of the handicraft shops and works found it impossible to remain steadfast against these changes.

It crucial to protect the handicraft works because it presents important elements or features of the Old Town. Protecting the historical and architectural pattern should include protection of some of the traditional handicraft works. They are an important element of the whole feature of the Old Town. It is vital to protect the valuable traditional handicraft industry and serious thought must be given to finding ways to support, maintain and develop handicraft enterprise. The PAOOT must adopt measures to ensure traditional enterprises are encouraged and sustained by undertaking the following:

- 1 Encourage the owners of the traditional handicrafts through finding sales outlets for their goods and at a reasonable price. Moreover, the PAOOT should provide the necessary raw materials for these handicrafts at a reasonable price.
- 2 Offer financial support for handicraft workers by giving them a fixed monthly salary, which would allow them to buy new or update their equipment especially those workers involved in wood and leather production.
- 3 Teach the traditional handicrafts to the new generation and ensure this heritage is continued through training programmes run by experienced handicraft people.
- 4 Establish specialist exhibitions to present traditional handicraft production in order to raise its value and esteem locally and worldwide.

- 5 Use buildings in the Old Town as training centres for traditional handicraft.

2 Training Courses

The Project of Administration and Organisation of the Old Town (PAOOT) should create a training and skills improvement programme. It should be possible to have the assistance of national and international experts in this field to provide essential training:

- Engineers and architects could be trained by international institutions for example, the International Centre for Cultural Property (ICCROM), which was established by UNESCO in 1959.

- Craftsmen and builders would require to be given special practical training to tackle preservation work. The specialist builders in this field have more or less disappeared so help is required to support a new generation. It is possible to get assistance in this concern from other international experts, such as experts from North African countries, such as Tunisia, Morocco, Algeria, and Egypt. Learning from other experiences is invaluable but would require funds to send trainees on appropriate study tours and participate in existing programmes. Ideas could be exchanged with those countries, which have adopted this experience in their buildings' preservation, countries such as Tunisia and Morocco that have lately approached the rehabilitation of their old cities. There is another training need for technical matters, such as, stone cleaning, water proofing, etc.

3 Promoting tourism

Encouraging tourism is necessary to save and regenerate the Old Town. There are many obvious positive impacts of tourism such as foreign exchange earnings, contribution to government revenues, and the generation of employment and business opportunities. However, the benefit of this strategy will take time because the condition of the Old Town is in urgent need of revitalisation, which, to succeed, must attract more investment and encourage local people to come for work, visits and to live in it.

If we look at the two case studies - Tunis and Fez tourism industry - it shows that tourism generates considerable economic benefits to the local art and handicraft industry. The tourism industry does appear to have a major influence in the promotion of the arts and craft industries. In terms of service demand, it was thought that tourism would help to speed up the process of enhancing the water and electricity supply

system. The local people would also benefit from tourism services in terms of job opportunities such as in hotels, restaurants, cafés, and tourist agencies. In addition, tourism is considered to encourage young people to learn other languages and to meet other people from all over the world. The study mentioned that there were both positive and negative effects of tourism on the revitalisation programme. The positive effects were that tourism brings income, provides job opportunities and physical regeneration to the Old Town.

The implementation of the revitalisation programme must be undertaken in several stages and therefore, total finances would not be needed immediately. They could be phased and coordinated with regular governmental allocations and, therefore, could be spread over a long period.

Although any successful revitalisation programme in Libya will ultimately depend on central governmental support and action, initiative is also required from public and private sources, especially from the locality where action takes place. In addition, success will depend upon the formulation of an overall protective policy, the will to legislate, administer and enforce these powers, to awaken public opinion, and to provide the financial, technical and professional resources necessary for implementation.

Regulations

There should be organised rules or regulations to protect the Old Town. It is necessary to apply these rules, for it is through their application that the solution to the Old Town's problems will be found. Similarly, only regulation can maintain or protect the buildings appropriately. Other issues related to regulation include:

First, the owners of the buildings have to care and pay attention to their properties according to the appropriate style, methods and materials. Property owners need financial support in the form of subsidies or in simplified loans forms. This may be difficult in some cases, given the number and scale of the problems or if residents wish to live out side the Old Town walls.

Second, the PAOOT has to take care and pay attention to these buildings by making laws to organise this process and propose different solutions for the owners of the buildings, for example, to cede, rent and sell in particular cases.

Finally, **Part Four** consists of two chapters (Chapters Ten and Eleven) **Chapter Ten** shows the implementation and application of the revitalisation programme in the case study area. The programme requires much more financial resources than the restoration of historical buildings. This is because a revitalisation programme would not only involve restoration of particular buildings but also the general environment of the area, improving the social life, the provision of infrastructural services, removal of the rubbish, relocation of the migrant people and other works which would enrich and enhance the case study area. Consequently, in the absence of such a programme, it is difficult to develop the area. However, the implementation of any programme must necessarily be carried out in several stages and finance would not all be need immediately.

Although a successful revitalisation programme in Libya will ultimately depend on central government support and action, initiative is also required from private and public sources, especially from the locality where action takes place and problems first arise. In addition, success will depend upon the formulation of an overall protective policy, the will to legislate, administer and enforce these powers, to awaken public opinion, and to provide the financial, technical and professional resources necessary for implementation.

Chapter Eleven describes the review of the thesis, the key players, general recommendations, the research contribution and further research. The outcome of this research is expected to help planners, the Project of Administration and Organisation of the Old Town of Tripoli (PAOOT), the local authorities and the government to be more aware of the value of the historical cities and to safeguard them for present and future generations.

The revitalisation and sustainability of the Old Town of Tripoli and its attraction as a place for people to come back to visit, work and to live is very complex and should involve a number of key players. The main key players involved in the revitalisation programme in terms of programme preparation, project implementation and application, are the private sectors, local government, professionals, local community or original residents, educational institutions, al-awqaf, ministry tourism, designers including planners and architects and construction companies as shows in the table below.

Key players	Role
Private sectors	<p>The private sector, which comprises business, industrial companies, construction companies, commercial companies, would be expected to play a key role in the redevelopment, rehabilitation, restoration, reconstruction and reuse and revitalisation process. Now businesses are only investing where they stand to gain, however, with reduced public funds for development, rehabilitation and conservation, there is an important role for the private sector in Tripoli city. It should be encouraged to invest in certain projects. In addition, to attract the private sector to the Old Town the local authority and the (PAOOT) should provide the proper infrastructure and offer a clear marketing strategy for the investor.</p>
Government & agency	<p>The government should start drafting the necessary laws and legislation as soon as possible. This new legislation should include the concept of revitalisation and enhancing the historical areas. In addition, the government should support and help the agency (PAOOT) and the national government has a responsibility to change the poor image of the country. Tripoli local authority and the PAOOT must not deal with the Old Town as a separate phenomenon rather it is linked directly to the conditions of the city of Tripoli as a whole. It is necessary to understand the physical and socio-economic conditions and relationship of the two areas, in order that the role of the Old Town can be better defined and to ensure that the revitalisation would have a long-lasting effect.</p>
Professional	<p>The revitalisation and its importance to the national heritage is still recognised only by a very small minority of professionals and scholars in Libya. The professionals should work on educating the public to understand and be grateful for the value of their cultural heritage and the value of the historical towns. It is an important step, which could be done through initiating</p>

	<p>programmes in schools, universities or through training courses, seminars, workshops and running conferences. All that could be arranged with the existing authority (PAOOT). The revitalisation should be included within education programmes in the college of architecture. In addition, professionals must be open-minded to learn from the local people and they must propose, not impose innovations which are consistent with their indigenous pattern and supported by their skills and experience.</p> <ul style="list-style-type: none"> - It is necessary to develop a greater understanding of the demands and requirements of different aspects of revitalisation. - Research is needed to identify ways in which a stronger shared culture and common cause can be fostered.
Local community	<p>The local community will play a significant role in the revitalisation process in addressing community needs and providing some of these needs, particularly in the area of improving and upgrading the existing houses.</p>
Educational institutions or centres	<p>The educational institutions should involve schools, colleges and universities in revitalisation and its various aspects. The revitalisation should be included in Libyan universities' curricula. Projects and dissertations should be organised to engage students in practical schemes to investigate and document the conditions and problems of the old towns or historical areas.</p>
Al-awqaf	<p>The principle of protecting Islamic architectural heritage is embodied in the existing laws of Awqaf. The mosques and other Awaqf buildings of religious or historic significance should always be respected and maintained. Any restoration work of Awaqf buildings should be carried out only after the approval by the PAOOT. Awqaf should establish a museum,</p>

		not just for copies of the Quran but also to house architectural elements such as <i>mihrabs</i> , <i>minbars</i> , glazed tiles, calligraphy, and other mosque furniture. This museum could also be used to promote public interest in Islamic architecture and the work of Awqaf in preservation and restoration.
Ministry of Tourism		The Ministry of Tourism should not be permitted to carry out restoration work on its own historical buildings. The location of tourist facilities at historical areas or the Old Town, such as <i>fundqs</i> (hotels) and restaurants should be very carefully considered and implemented only after the approval of the authority (PAOOT).

11.2 Recommendations

Through the literature, fieldwork, questionnaire and the case study, it is now possible to use the data from this study to make some recommendations for the revitalisation of the historical Old Town of Tripoli. Several proposals and recommendations have been mentioned in the text of this thesis. The author's aspiration has been to emphasize the highest priorities or key recommendations, which are required to construct a successful revitalisation approach. These recommendations are presented below.

Recommendations arising from this research are in six groups related to the revitalisation of the Old Town.

Feature	Recommendation
Physical	<ul style="list-style-type: none"> • The Old Town of Tripoli must be protected comprehensively, a piecemeal approach is unsuitable. • The Old Town must be integrated with the new city. • The infrastructure must be updated. • Build a new sample of houses in the vacated area and evaluate them • Control vehicle entry to the Old Town • Clean all the collapsed buildings and remove all

	<p>eyesores</p> <ul style="list-style-type: none"> • General improvement of the town area
Social	<ul style="list-style-type: none"> • Relocate the migrant workers to another area in Tripoli city after preparing a place for them. That would help to maintain the Old Town and control the migrant workers • Provide new community services including a clinic, nursery, post office, fire station, public baths, social community centre and parking spaces. • Create projects to interact with the original inhabitants to encourage them to stay and for the original people to come back. • Poor people must benefit from any new projects. • The revitalisation model must protect the traditional way of life in the Old Town • Social relations, the family structure and religious activities should be protected and allowed to flourish. • Increased awareness and improved education and training should be given to the residents not only of the Old Town but also in the whole of Tripoli city.
Economic	<ul style="list-style-type: none"> • Support should be given to local people to generate life in the Old Town • New handicrafts and commercial activities should be created to increase the job opportunities for local people • The government must provide housing improvement loans without interest and allow pay back over a long period. • The handcraft industry should be encouraged by

	<p>giving each worker a fixed monthly wage.</p> <ul style="list-style-type: none"> • The tourist industry should be encouraged and developed. • Coordinated efforts by government, private groups and individuals should recognize, value and secure socio-economic benefits from heritage through crafts, carefully managed tourism and related enterprises • Economic and other incentives should be initiated to encourage people to live and work in the Old Town in ways that accord with and enhance its heritage, as well as for others to visit and learn from them. • Local residents should be encouraged to stay and be supported by tax policies, funding of public services and loans and grants.
Re-organise the conservation authority (PAOOT)	<ul style="list-style-type: none"> • One of the main important recommendations of this thesis is the improvement of the agency (PAOOT). This authority should be administratively independent of the present systemic machinery in Tripoli but should be linked directly to the Presidential Secretariat in order to become more proactive in offering a comprehensive and dynamic approach to the conservation of the Old Town. In addition, the members of the agency could be recruited from Libyan universities and research centres. • There should be a more cooperative organisation and partnerships between the PAOOT and other different authorities to help to ensure the ongoing revitalisation and redevelopment of the Old Town as a historical, cultural and architectural source for local, national and international people.

	<ul style="list-style-type: none"> Thinking, planning and managing the process for the Old Town are required
Legislation and laws	<ul style="list-style-type: none"> The existing law of the antiquities should be generally updated to take account of new developments relevant to protecting the heritage. In addition, ownership and rent laws should be reviewed and updated.
Communication with international organisations	<ul style="list-style-type: none"> It is very important for the PAOOT to find ways of working together with other international organisations, which might inform more effective partnership working to support and protect the heritage areas.

11.3 Original contribution

In terms of the contribution of the research, the following points are worthy of considering:

- The thesis is one of the few studies addressing issues of revitalisation of historical cities in Libya; the Old Town of Tripoli, in particular.
- The thesis contributes to improving our general understanding of some Islamic cities through its comparative approach.
- The comparative case studies, of the thesis provide a comprehensive basis of findings and recommendations.
- The thesis contributes by suggesting that a comprehensive revitalisation programme, also must involve physical as well as socio-economic aspects with relation to the main components
- The thesis contributes by its use of a variety of research methods.
- The thesis provides some recommendations that should be useful for the authority of the Old Town of Tripoli (PAOOT) and other areas.

11.4 Further research

In the end, the author does not expect that this research will solve all the Old Town of Tripoli's problems. The author believes that this research is only the first step in outlining the future of the revitalisation of the Old Town, because it has been not investigated in much detail previously. The recommended programme needs further research into different aspects, namely, physical, social and economic. There is also a need to investigate in more detail particularly those aspects relating to administrative and political matters and how these influences revitalisation programmes. Equally, further research is needed into the other historical cities in Libya.

Bibliography

A

Abd-El-Aziz, A. (1957). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1958). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1959). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1960). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1961). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1962). *Report to the Library Government of Cairo*.

BIBLIOGRAPHY

Abd-El-Aziz, A. (1963). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1964). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1965). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1966). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1967). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1968). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1969). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A.

Abd-El-Aziz, A. (1970). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1971). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1972). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1973). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1974). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A.

Abd-El-Aziz, A. (1975). *Report to the Library Government of Cairo*.

Abd-El-Aziz, A. (1976). *Report to the Library Government of Cairo*.

Bibliography

A

- Al-Haq A. (1975):** Protection of Historic Monuments: A report to the Libyan Government, Paris, Unesco.
- Abdulac, Samir (1983):** Conservation Problems in the Middle East and North Africa.
- Abdulac, Samir (1986):** Conservation of Jeddah Old Town, Jeddah, Saudi Arabia.
- Abouseif, D. B. (1994):** "Reconnaissance report of damages to historic monuments in Egypt, following the 1992 Dashour Earthquake." State University of New York, Buffalo.
- Abu-Lughod, J. (1969):** Varieties of urban experience: coexistence and coalescence in Cairo.
- Abu-Lughod, J. (1969):** "The Islamic City: Historic Myth, Islamic Essence, and Contemporary Relevance", International Journal of Middle East Studies, Vol. 19, pp. 155-176.
- Abu-Lughod, J. (1980):** Contemporary relevance of Islamic urban principles. Ekistics 280, Jan. /Feb. pp 6-10.
- Abu-Lughod, J. (1983):** Urbanization and social change in the Arab world: Ekistics 300, May/June 1983.
- Aga Khan Award for Architecture, (1985):** Architecture in continuity: building in the Islamic world today.
- Aga Khan Award for Architecture, (1989):** Conservation of Jeddah Old Town.
- Aga Khan Trust for Culture (2004):** Inauguration of Al-Azhar Park, Cairo.
- Agostini, Enrico (1917):** Le popolazioni della Tripolitania: Notizie etniche e storiche (Tripoli, 1917).
- Ahmed, Z. & Krohn, F. (1992):** International tourism, marketing and quality of life in the third world
- Akbar, Jamel (1988):** Crisis in The Built Environment: The case of The Muslim City, Concept Media Pte., Singapore.
- AKTC (Aga Khan Trust for Culture) (1983):** "Renovation of the Hafsia Quarter, Medina of Tunis, Tunisia".
- Aldous, Tony (1988):** Inner city urban regeneration and good design, the Royal Fine Art Commission, London.
- Al-Ghamdi, M. S. (1991):** Socio-economic change, family and fertility in Saudi Arabia PhD Thesis, University of Wales, Cardiff.

- Al-Hammad, M. A. (1988):** "Major Arab cities, their growth and problems" *Cities*, November 1988, pp. 365-372.
- Al-Hammad, M. A. (1993):** "Arab cities", *Cities*, February 1993, pp. 12-15.
- Al-Harbi, T. (1989):** The development of housing in Jeddah: change in built form from the traditional to the modern, Unpublished PhD Thesis, University of Newcastle upon Tyne.
- Al-Hathoul, S. (1980):** "Urban Forms in Arab-Muslim Cities", In *Ekistics*, Vol. 47, No. 280, Jan/Feb. 1980, pp. 15-16.
- Allan, J (1989):** *Libya: State and Region: A Study of Regional Evaluation*, School of Oriental and African Studies, London.
- Altman, I. (1975):** *The Environment and Social Behaviour. Privacy, Personal Space, Territory, Crowding*. Wadsworth Publishing Company, California.
- Altter, M. (1982):** "Urbanization and Social Change In The Arab World", The International Conference, Bellagio, Italy, 10-14 May.
- Altter, M. (1983):** "Libya's Pattern of Urbanization", *Ekistics*, 50 (300), pp. 157-162.
- Amahan, Ali (1999):** *Heritage cultural; au Maroc*. Study commissioned by the World Bank.
- Aminul Huq Khan (1982):** "Jeddah, Urban Context," Seminar III: Adaptive Re-use: Integrating Traditional Areas into the Modern Urban Fabric, August 16-29, 1982.
- Ammar, M. (1998):** Environmental knowledge and city perception with a focus on the energy link to environmental aesthetics. Ph.D Thesis, Heriot-Watt University, Edinburgh, U.K.
- Amodei, Massimo (1985):** "Tunis 1860-1930: the formation of a colonial town." *Environmental Design: Journal of the Islamic Environmental Design Research Centre* pp. 26-35.
- Amourah, Ali (1993):** *Tripoli the Arabic City and its Islamic Architecture*, dar El-Feragani, Tripoli (In Arabic).
- Amourah, Ali (1998):** *Libya: the development of the cities and the urban planning*, Dar El-Maltga, Beirut, Lebanon (in Arabic).
- Andereck, K. L. (1995):** Environmental consequences of tourism: a review of recent research.
- Antony, Hutt (1977):** *Islamic architecture North Africa*.
- Antoniou, Jim (1981):** *Islamic Cities and Conservation*, the UNESCO Press, Geneva.

- Antoniou, Jim (1982):** Conservation and the Arab City, Saving Islamic Cairo, in *The Arab city: its character and Islamic cultural heritage*, edited by Ismail Serageldin, Riyadh: Arab Urban Development Institute, Saudi Arabia.
- Ap, J. & Cromton, J. L. (1998):** Developing and testing tourism's impact scale. *Journal of Travel Research*, 37(2), pp. 120-130.
- Ashworth, G J. and J. E. Tunbridge (1990):** Tourist historic city. 1970, *Urbion: the history of city and plans for development*.
- Aswad, E (1967):** "Information about Tripoli's Population during the Middle Ages", *Libya Antique*, pp 24-30.
- Atila Yucel (1981):** Sidi Bou Said Village, Tunisia (*Ekistics* 287, March / April 1980).
- Atkinson, D. (1998):** Totalitarianism and the Street in Fascist Rome, in Nicholas Fyfe (Ed), *Images of the Street: Planning, Identity and control in public Space*, Routledge, London, pp 13-29.
- Attia Maged (2001):** "Linking environmental crisis and sustainable development: developing countries" paper, south Lebanon Conference, 2001.

B

- Backman, R. & Backman, S. (1997):** An examination of the impacts of tourism in a gateway community. In H. L. Meadow (ed) *Development in Quality of life Studies*. Vol. (pp. 6).
- Bardos, Anna (1999):** Hafsia Quarter, Medina of Tunis.
- Bejaoui, Faika (2000):** The Oukala Project: The Rehabilitation of Unfit, Multi-Occupancy Housing in the Medina or Old City of Tunis. Project description paper Tunis: ASM.
- Ben Mahmoud, Wassim and Serge Santelli, (1974):** "What to do with the Medina?" In: *Ekistics*, 227, October, 1974.
- Bernard M. Feilden, (1994):** Conservation Historic Buildings.
- Bianca, Stefano (2000):** Conservation and rehabilitation projects for the old city of Fez.
- Bianca, Stefano (2000):** Urban form in the Arab world past and present.
- Bianchini Franco (1990):** "Culture, Conflict and Cities: Issues and prospects for the 1990s".
- Bokhari, Abdulla (1983):** Conservation in the Historic District of Jeddah, "Adaptive Reuse, Aga Khan Program for Islamic Architecture, (Cambridge: MIT, 1983, pp. 60-67)
- Braun, Ethel (1986):** New Tripoli: and what I saw in the hinterland.

Brown L. Carl (1973): From Medina to Metropolis Heritage and change in the near eastern city.

Brundtland, (1987): World commission on environment and development (1987) our common future Oxford University Press p. 23.

Buchanan, Colin (1963): Traffic in towns: a study of long term problems of traffic in urban areas.

Buchanan, Colin (1968): Bath a study in conservation; report to the Minister of housing and local government of Bath City Council.

Burckardt, Titus (1980): "Fez", In: R.B. Serjeant (ed), The Islamic City, (selected papers from the colloquim held at the Middle East Centre, Faculty of Oriental Studies, Cambridge, United Kingdom, 19-23 July, 1976), Paris: UNESCO.

C

Cachia, Anthony (1975): Libya under the Second Ottoman Occupation: 1835-1911, Dar Al Farjani, Tripoli.

Cantacuzino, Sherban (1987): "Blueprint for conservation in the Third World." MIMAR: Architecture in Development 24: 19-25.

Cantacuzino, Sherban (1990): Saving old buildings.

Carole, M (1991): "Legislation and Bylaws: Defining objectives and creating incentives", in: Louis Germain, MursMurs Bulletin, Vol., No.5, June 30, 1991, Published by the Old Quebec Citizens Committee.

Cassery, Gordon (1935): "Fez, Heart of Morocco", in National Geographic Magazine, Vol. LXVII, No. 6, June 1935.

Chenaf, Mohamed (1988): Change in Values and the Meaning of the Built Environment in Algeria, Ph. D. Thesis, University of Nottingham.

Clay, Phillip (1979): Neighbourhood Renewal: Middle Class Resettlement and Incumbent Upgrading in American Neighbourhoods. Lexington, Massachussetts: D.C. Heath and Company.

Cleere, Henry (1996): "Protecting the World's Cultural Heritage", in Stephen Marks, ed. Concerning buildings: Studies in Honour of Sir Bernard Feilden. Oxford: Butterworth Heineman.

Colarossi, Paolo (1985): "Measures for Urban Rehabilitation in Tunis." Environmental Design: Journal of the Islamic Environmental Design Research Centre (1), pp. 44-53.

Colborn, Fern (1963): The Neighbourhood and Urban Renewal. New York: National Federation of Settlements and Neighbourhood Centers.

Costello, V. (1977): Urbanization in the Middle East. Cambridge University Press, Cambridge.

Crocci, Giorgio (1997): Studies on Seismic Vulnerability of Minarets in Cairo and Criteria for Improving their Safety. Universita degli Studi di Roma.

D

Davey, Peter (1983): "Hafsia Quarter Medina of Tunis, Tunisia." Architectural Review 174(1040): 99-100.

Daza, Mohamed (1982): Understanding the Traditional Built Environment: Crisis, Change, and the Issue of Human Needs in the Concept of Habitations and Settlement in Libya, Ph.D. Thesis, University of Pennsylvania, USA.

Dix, Gerald (1986): Alexandria 2005: Planning for the future of an historic city. Ekistics, 318, May-June, pp. 177-186.

Dix, Gerald (1990): Conservation and Change in the City." Third World Planning Review 12(4): 385-406.

Dix, Gerald (1995): The re-use of buildings in historic towns: a coincidence of economic and cultural activities, Ekistics, No. 373, pp. 267-272.

Dobby, Alan (1978): Conservation and planning, London: Hutchinson 1978

Dominski, J. Clark & J Fox (1992): Building the sustainable city – Santa Barbara, CA: Community Environmental Council

Donald, Appleyard (1977): Urban conservation in Europe and America: Planning, Conflict, and participation in the Inner City. European Fulbright Commission. Rome.

Donald, Appleyard (1979): *The conservation of European cities*, Cambridge, Mass: MIT Press.

Doratli, Naciye. (2004): An analytical methodology for revitalization strategies in historic urban quarters: a case study of the walled city of north Cyprus. Cities, Vol. 21, pp. 329-348.

Doxiadis, Association (1964): Housing in Libya: problems, policies, programmes. Vol. 1&2, Athens, Greece.

Dunbabin, Katherine (1978): The Mosaics of Roman North Africa: Studies in Iconography and Patronage, Clarendon Press, Oxford.

Duncan, G. O. (1987): The planning and development of the city of Jeddah, 1970-1984
PhD Thesis, University of Durham.

E

Edinburgh Old Town Renewal Trust (1995): Action plan for the Old Town of
Edinburgh 1995.

Edwards, B. and Turrent, D. (2000): Sustainable Housing Principle and practice E &
Fn Spon.

Ejime, P. & Pana (2000): Tripoli still a favourite destination for migrant workers.

El-Ballush, M. (1979): History of Libyan Mosque Architecture During The Ottoman
and Karamli Period 1551-1911, Ph.D. Thesis, University of Michigan, USA.

El-Barghuti, A. (1972): The Old History of Libya, University of Tripoli, Tripoli.

El-Belazie, J. (2004): The role of heritage tourism in the regeneration of the historic
core of Tripoli (Libya).

El-Hathout, S. (1980): "Urban Form in Arab Muslim Cities", *Ekistics*, Vol. 47, No.
280, pp 15-16.

El-Hawat, A. (1994): Cultural and social aspects of tourism in Libya, University of Al-
Fath, Tripoli, Libya, (unpublished paper).

El-kabir, Yassin (1972): The Assimilation of rural Migrants in Tripoli, Libya,
Unpublished Ph.D. thesis, Western Reserve, 1972.

El-Kabir, Yassin (1983): "The Study of Urbanization in the Arab World: a Theoretical
Perspective". *Ekistics*, 300, May-June, pp. 232-236.

El Masry Laila (1994): The impact of tradition, the built environment of Dubai
traditional dwellings and settlements. Working papers series, vol. LXVII 35-60.

Eman, Assi (1998): Interpretation of the built environment: users approach. PhD
Thesis, Herriot-Watt University, Edinburgh- U.K.

Eman, Assi (2000): "Searching for the concept of authenticity: implementation
guidelines," *Journal of Architectural Conservation*, vol. 6, No. 3, November 2000.

Emanuel de Kadt (1979): Tourism passport to development? A joint world bank-
Unesco study.

Emre, Gunce (2003): *Cities* Vol. 20 no 3, p. 181-195 2003 Tourism and local attitudes
in Gime, Northern Cyprus.

Enam, K. & Rashid, K. (1990): Planning tools for architectural conservation, The Aga
Khan Trust for Culture, architectural and urban conservation.

Enrico de Agostini (1917): Le popolazioi della Tripoliana Notizie etniche storiche.

- Eunice M. Lin (1986):** Conservation of the Old Town of Jeddah.
- Ethel Braun (1986):** The new Tripoli.
- Etlissi, K. (1985):** The Story of Medina, Dar El-Arab, Tripoli (in Arabic).
- Ettehadieh, Homeyra (1998):** Rehabilitation of the Oukalas: Tunis, Tunisia. 1998 Technical Review Summary (1903.TUN). Geneva: Aga Khan Trust for Culture.

F

- Farhad Atash (1993):** "Fragmentation of the urban fabric": the experience of Middle Eastern and North African Cities, Cities, Vol. 10, No. 4, pp. 313-325.
- Fathy, Hassan (1972):** The Arab house, Longman, London, 1972.
- Fathy, Hassan (1973):** "Constancy, Transposition and Change in the Arab City", In Carl Brown (Ed), From Medina to Metropolis, Darwin Press, Princeton.
- Fathy, Hassan (1973):** Architecture for the Poor, University of Chicago Press, Chicago.
- Fathy, Hassan (1973):** From Medina to metropolis: heritage and change in the Near Eastern city.
- Feilden, B. (1994):** Conservation of historic buildings, London.
- Ferretti, Valeria (1992):** Il recupero delle medine africane = Pilot schemes for Tunis." Via 6(23): 85-96.
- Fethi, Ihsan (1977):** "Conservation in Iraq", Unpublished Doctoral Thesis in Planning, University of Sheffield.
- Fidler, Atkins International & Howard Humphreys & Sons (1985):** "Study report for the Development of the Underdeveloped Areas in Tripoli, Libya", A Document study submitted to the Municipality of Tripoli Surrey, United Kingdom.
- Fitch, Marston (1995):** "Preservation in Third World Countries: The Case of Africa." In Historic Preservation: Curatorial Management of the Built World. Third printing. Charlottesville and London: University Press of Virginia.
- Fitch, Marston (1966):** American building I: The Historical Forces that shaped it. 2nd edit; Boston: Houghtan Mifflin.
- Florian Steinberg (1996):** Architecture and townscape in today's Cairo: The relevance of tradition: Ekistics 346, January/February 1991.
- Florian Steinberg (1996):** Conservation and Rehabilitation of Urban Heritage in Developing Countries; Institute for Housing and Urban Development Studies, Rotterdam, The Netherlands.

France, Lesley (1997): The Earthscan reader in sustainable tourism/ London.

Francesco Coletti (1923): La Tripolitania settentrionale e la sua vita sociale (2nd edit; Bologna).

Frieden, Bernard (1964): The Future of Old neighbourhoods. Cambridge: The M.I.T. Press.

G

Geddes, Patrick (1915): Cities in Evolution: An Introduction to the Town Planning Movement and to the Study of Civics. New York: Howard Fertig.

Geert Custers (2001): Inner-City Rental Housing in Lima : A portrayal and an explanation.

G. H. Blake and R. I. Lawless (1980): The Changing Middle Eastern City. London.

Ghirardo, Diane (1980): "Italian Architects and Fascist Politics: An Evaluation of the Rationalist's Role in Regime Building", Society of Architectural Historians Journal, Vol 39, May, pp. 109-127.

Graham P., John Fletcher & Chris Cooper (1995): The impact of tourism on the Old Town of Edinburgh: Tourism Management, vol. 16. No. 5 pp. 355-360.

Ghomashchi, Vahid (1997): Urban regeneration through cultural values: a normative approach, PhD. These, Newcastle University, Newcastle Upon Tyne.

H

Hahn, Lorna (1981): Historical Dictionary of Libya, the Scarecrow Press, Metuchen, New Jersey.

Hajjaji, S. (1967): The new Libya, PhD, Thesis, Department of Geography, University of Durham, UK.

Hakim, B. (1986): Arabic-Islamic Cities: Building And Planning Principles, KPI Limited, London.

Hamdi, Nabeal (1991): Housing without Houses. New York: Van Nostrand Reinhold.

Harrison, Robert (1965): 'Migration as a factor in the Geography of Western Libya, 1900 – 1964. Unpublished PhD Thesis, University of Cambridge.

Harrison, Robert (1967): 'Migrants in the city of Tripoli', Geographical Review 57

Hassan, Radoine (1972): "Islam and Urbanisation in Medieval Middle East", Ekistics, Vol. 33, pp. 108-109.

- Hassan, Radoine (2002):** Conservation based Cultural Environmental and Economic development: The case of the walled city of Fez.
- Haynes, D (1955):** The Antiquities of Tripolitania: An Archaeological and Historical Guide to the Pre-Islamic, The Antiquaries Development of Tripolitania, Tripoli.
- Haynes, D (1981):** The Antiquities of Tripolitania: Development of Antiquities, Tripoli.
- Healey, Pasty & Usher David (1992):** Rebuilding the city: property-led urban regeneration, E & F. N Spon, London.
- Hill, D. and Golvin, L. (1976):** Islamic Architecture in North Africa, Faber and Faber, London.
- Hillenbrand, Robert (1994):** Islamic Architecture: Form, Function and Meaning, Edinburgh University Press, Edinburgh.
- Highfield, D. (1987):** Rehabilitation and Re-use of old buildings. Cambridge University Press, Cambridge.
- Holcomb, B. & Beaurgard, R. (1981):** Revitalizing Cities. Washington: American Association of Geographers.
- Home, Robert (1982):** Inner city regeneration, E&F.N. Spon, London.
- Homeyra Ettihadieh (1998):** Rehabilitation of the Oukalas, Tunis, Tunisia.
- Hope & Klemn (2001):** Tourism in difficult areas revisited: the case of Bradford, Tourism management, Vol. 22, pp. 629-635.
- Humphrey, Carver (1962):** Cities in the suburbs, University of Toronto Press, Toronto.
- Hutt, A. (1976):** *Islamic art and architecture in Libya*. A Catalogue for the Exhibition of the Islamic World in London. Libya General Committee in Co-operation with the Architectural Association.

I

- Intisar Azzuz (2000):** Contemporary Libyan Architecture: Possibilities vs. Realities.
- Ira M. Lapidus, (1967):** Muslim Cities in the Later Middle Ages, Cambridge, Massachusetts: Harvard University Press, p.85.
- Ismail Serageldin (1997):** The Architecture of empowerment people, Shelter and Livable Cities.
- Issawi, C. (1966):** The Economic History of the Middle East, Chicago, 1966.

J

- Jamel Akbar, (1988):** *Crisis in the built environment*. The case of the Muslim city.
- John Christie (1987):** A City within a City, Saudi Aramco World, Vol. 38, No. 5.
- John, Coulter (1970):** Libya's Black Gold Journal of Geography, Vol. 66, No. 6.19, pp 224-305.
- Jokilehto, Jukka (1999):** "International Influence and Collaboration" in A History of Architectural Conservation. Oxford, England and Woburn, Massachusetts: Butterworth Heinemann.
- John Warren (1976):** Conservation in Islam, the Architect
- Justin McGuinness (1992):** The development of conservation management for a pre-industrial North African city: the case of the Medina of Tunis.

K

- Kafi, Jellal (1975):** Tunisia: Hopes for the Medina of Tunis", in UNESCO, The Conservation of Cities. New York: St. Martin's Press and Paris: The Unesco Press.
- Keith Sutton & Wael Fahmi (2001):** The rehabilitation of Old Cairo.
- Kazemian Reza (1991):** Urban Renewal Versus Local Values. Göteborg, Chalmers University of Technology.
- Kearns & Turok (2003):** Sustainable Communities: Dimensions and Challenges, ESRC/ODPM.
- Koebel, T. / Levy, J. and Wang, J. (1998):** Residential Renewal in Old Chinese Cities Since 1979 under the transition from central-planned to market-driven economy.
- Kshedan, Hadi (1984):** The Spatial Structure of Tripoli, Libya: An Example of a Third World Socialist city, PhD. Thesis, The University of Oklahoma, USA.

L

- Lang, Jon (1994):** Urban design: The American Experience. New York: Van Nostrand Reinhold Company.
- Lankford, S. & Howard, D. (1994):** Developing a tourism impact attitude scale. Annals of tourism research, 21. 121-139.
- Lapidus (1967):** Muslim cities in the later Middle ages; Cambridge Massachusetts: Harvard University, Press.
- Laquian Aprodicio (1983):** Basic Housing: Policies for Urban Sites, Services and Shelter in Developing Countries. Ottawa: International Development Research Center.

- Larbi, Hedi and Josef Leitmann (1994):** "Urban environmental profile: Tunis." *Cities* 11(5): 292-296.
- Lawless R. I. (1978):** "Problems of conserving the Tunis Medina." *AARp, art and archaeology research papers* (14):1-6.
- Lawless R. I. (1980):** The future of historic centres: Conservation or redevelopment?
- Lawless R. I. (1981):** "Social and Economic Change in North African Medinas: The case of Tunis" in John I. Clarke and Howard Bowen-Jones, eds. *Change and Development in the Middle East: Essays in Honour of W.B. Fischer*. London and New York: Methuen.
- Lawless R. I. (1986):** "Housing needs and policies in Tunis." *Ekistics* 53(318-319): 157-161.
- Lawrence, R. (1987):** "Housing, Dwelling and Home", *Environment and Behaviour*, Vol. 19, No. 2, pp. 155-168.
- Lemer, Andrew C. (1996):** Infrastructure Obsolescence and Design Service Life. *Infrastructure Systems*, (March 1995) v.1, n.1, pp.153-161.
- Lesley France (1997):** The earthscan reader in Sustainable Tourism.
- Letunic, Bozo (1990):** The Restoration of Dubrovnik 1979 – 1989, Dubrovnik, Yugoslavia: Zavod Za Obnovu Dubrovnik.
- Le Tourneau, Roger (1961):** Fez in the Age of the Marinides, Norman: University of Oklahoma Press.
- Lgneiwa, I. (2004):** "Libya". Pictures of the Italian Occupation and the Libya our Home. Ourworld. Compuserve. Com.
- Lichfield, N., (1988):** Economics in urban conservation. Cambridge UN. Press Cambridge.
- Lingawi, W. A. (1988):** Modernisation and preservation of the Islamic urban heritage Ph.D.
- Lynch, K. (1960):** Image of the city.
- Lynch, K. (1972):** What Time Is This Place, The MIT Press, Cambridge, Massachusetts.
- Lynch, K. (1979):** The Image Of The City, The MIT Press, Cambridge, Massachusetts.
- Lynch, K. (1981):** A Theory of Good City Form, The MIT Press, Cambridge, Massachusetts.
- Lowenthal, David (1981):** "Conclusion: Dilemmas of Preservation", In: David Lowenthal and Marcus Binney, (eds), *Our Past Before Us*, London: Temple Smith.

Linstrum, D. (1975): The Designation of Conservation Area. A survey of the Yorkshire region.

Lundberg, D. (1990): The tourist business 6th ed. Van Nostrand-Reinhold New York.

M

Maan Chibli (2000): The city of Aleppo: Room for rehabilitation.

MacDonal & Jollitte (2003): Cultural rural tourism evidence from Canada, *Annals of Tourism Research*, Vol. 30, Issue 2, pp. 307-322.

Mackendrick, Paul (1980): The North Africa Stones Speak, Croom Helm. London.

Mathieson, A. and Wall, G. (1982): Tourism: economic, physical and social impacts / London.

Matthew, C. Tim, H. Taner O. Steve, T. (2003): Public places – Urban spaces: the dimensions of urban design.

M. B. Clinard (1966): "Slums and community development" the Free Press New York.

(MG) Moroccan Government, Ministry of Tourism (1989): Fez, Barcelona: Escudo de ora, S.A.

M. Ghaddafi (1978): The Green Book, Part II: The solution of the Economic Problem, London: Martin and O'keefe, 1978, pp. 41-44.

Micaud Ellen (1976): "Urban Planning in Tunis" in Russell A. Stone and John Simmons (eds.), *Change in Tunisia: Studies in the Social Sciences*. Albany, New York: State University of New York Press.

Micaud, Ellen (1978): "Urbanisation, Urbanism and the medina of Tunis" *International Journal of Middle Eastern Studies* 9: 431-437.

Miller, J. Marshall (1959): *New Life for Cities around the World*. International Handbook on Urban Renewal. New York: Books International

Mirbod, Ali (1984): *Squatter Settlements in the Third World: A Case Study of Tehran Iran*. Unpublished Masters Thesis. Montreal: McGill University School of Architecture.

Misallati, Abdalla (1981): "Tripoli, Libya, Structure and Functions as an Arabic-Islamic City", Unpublished Doctoral Dissertation in Geography, The University of Kentucky.

Morsot, Carole (1991): "Legislation and Bylaws: Defining objectives and creating incentives", In: Louis Germain, *MursMurs Bulletin*, vol. 2, No. 5, june 30, 1991, Published by the Old Quebec Citizens Committee.

Mukhtar, N.A. (1997): Housing policy in Libya: study of public housing projects in Tripoli City PhD Thesis University of Wales, Cardiff.

Mumford, Lewis (1961): The City in History, Harcourt, Brace and World, Inc., New York.

N

Nacer, Massaoud (1988): "The colonial Heritage of Algiers, Past and Future" Unpublished Masters Thesis in conservation, Institute of Advanced Architectural Studies, University of York, UK.

Nathaniel Lichfield, (1988): Economics in urban conservation.

Najia, Essayed (1980): "A household survey in Tripoli, Libya", Ekistics, 287, March /April, pp. 152-156.

Najia, Essayed (1980): Publicly provided Housing in Libya with Special Reference to Tripoli, Ph. D. University of Liverpool, UK.

Naji, Mahmud (1970): Tarikh Tarabulus Al-Garb; History of Tripoli-West, University of Libya Publications, Benghazi.

Nelson, Gordon (1987): "National Park and Protected Areas, National Conservation Strategies and Sustainable Development", In: GEOEORUM, Vol. 18, no. 3.

Nelson, Kathryn (1988): Gentrification and Distressed Cities: An Assessment of Trends in Intrametropolitan Migration. Madison: The University of Wisconsin Press.

Nozick, Marcia (1992): No Place Like Home: Building Sustainable Communities. Ottawa: Canadian Council on Social Development.

O

ODPM (2003): Sustainable Communities Plan. ODPM, London

Omran, Abdle Rahim (1980): Population in the Arab world; problems and prospects, United Nations Fund for (1995):

Orbasli, Aylin (2000): Tourists in historic towns: Urban conservation and heritage management, E&FN Spon, London.

P

Pacione, Michael (1981): Problems and planning in third world cities, Croom Helm Ltd, London.

PAOOT (1988): Old Tripoli in the heart of the history: report (Arabic).

- PAOOT (2001):** Tripoli Old Town 3000 years for connection (Arabic).
- PAOOT (2001):** Suqs in the Old Town Tripoli (Arabic).
- Parakash, V. (1988):** "Financing Urban Services in Developing Countries", in Rondinelli, D. & Cheema G. (eds.), (1988), Urban Services in Developing Countries, the Macmillan Press Ltd, London, Hong Kong.
- Parkinson, Michael, Foley Bernard, and Dennis (1988):** Regeneration of the cities: the UK crisis and USA experience, Crown, London.
- Patrical Dennison, (1999):** Conservation and Change in Historic Towns.
- Pearce, Douglos (1989):** Tourist development, Longman, London.
- Piccioli, Angelo 1935):** The Magic Gate of the Sahara, Methuen & Company Ltd, London (translated from Italian by Angus Davidson).
- Pizam, A. (1978):** Tourism impacts: The social cost to the destination community as perceived by its residents. Journal of Travel Research, 16, 8-12.
- PolSERVICE, Consulting office (1986):** Tripoli Region Development Report, Warsaw, Poland.

Q

- Qudsi, Adli (1984):** "Aleppo: A Struggle for Conservation" Mimar.
- Qudsi, Bitar & Windelberg (1997):** Old City of Aleppo: A changing process influenced.

R

- Rafael Marks (1996):** Conservation and Community: The Contradiction and Ambiguities of Tourism in the Stone Town of Zanzibar.
- Ramadan, A. M. (1975):** Reflections upon Islamic Architecture in Libya.
- Rapoport, Amos (1969):** *House form and culture*, Prentice-Hall, London.
- Rapoport, Amos (1977):** *Human Aspects of Urban Form*, Pergamon, Oxford.
- Rawia, Fadel (1995):** Reconstruction of Hafisia Quarter II: Medina of Tunis, Tunisia. 1995 Technical Review Summary (1296.TUN). Geneva: Aga Khan Trust for Culture.
- R. B. Serjeant, (1976):** The Islamic City.
- Rghei, A. (1992):** "Planning heritage cities: Comparing Madrid, Quebec city, Fez, and Tripoli Ph.D Thesis University of Waterloo Canada.
- Richard Martin (1982):** Islam (Englewood Cliffs, NJ: Prentice-Hall).
- R. Matthew & Johnson Marshall (1977):** Conservation of Jeddah Old Town.

- Robins, Kevin & Cornford J. (1992):** City limits, rebuilding the city, Healy Pasty, Davoudi Simin, O' Toole Mo, and Usher David (ed), E & F. N. Spon, London.
- Rothman, R. (1978):** Residents and transients: community reaction to seasonal visitors. *Journal of Travel Research*, 16(3), 8-13.
- Rowney, Barry (2004):** Charters and the Ethics of Conservation: A Cross-Cultural Perspective. PhD thesis, University of Adelaide.
- Russell, John (1978):** Conservation in monsoon Asia: the conservation of immovable cultural property in Southeast Asia: Volume3. PhD thesis, Edinburgh College of Art.
- Russell, John (2001):** The conservation of Old Jeddah: 1979 – 1986 AD.
- Russo, Antonio & Der Bory Jan Van (2002):** Planning consideration for cultural tourism: a case study of four European cities, *Tourism Management*, No. 25, pp. 631-637.

S

- Saad, K. (1983):** "Urbanisation Trends and State Intervention in Libya", *Planning Outlook*, Vol. 26, No. 1, pp. 17-21.
- Saad, K. (1984):** Aspects of Change and Development in the Small Towns of Libya. PhD thesis, University of Durham, England.
- Saad, K. (1986):** "Growth and Change in Libya's Settlements System", *Ekistics*, Vol. 53, No., pp. 316-317.
- Salagoor, J.Y. (1990):** The influence of building regulations on urban dwelling in Jeddah Ph.D. Thesis Newcastle upon Tyne.
- Salama, A. (2000):** Cultural Sustainability of Historic Cities: Notes on conservation projects in old Cairo.
- Sami Angawi (1980):** The Hajj and Conservation.
- Samuel V. Noe (1980):** In search of "the" traditional Islamic city: "an analytical proposal with Labor as a case-example" *Ekistics* 280, Jan. / Feb. pp. 69-75.
- Saoud, R., (1996):** Urban morphology and development in North Africa. PhD Thesis Manchester University, UK.
- Satterthwaite, D., (1998):** "Giving the Urban Poor a Voice and a Choice", *Habitat Debate*, Vol. 4, no. 4, pp. 10-11, UNCHS, Nairobi.
- Scargill, D. (1979):** The Form of Cities (New York: St. Martin's Press, 1979) p.194.
- Scottish Civic Trust (1981):** New uses for older buildings in Scotland.

Sedky, A. (2004): "Assessment of Areas Conservation in the Arab-Islamic City: the case of Historic Cairo", unpublished PhD thesis, School of Architecture, ECA, Heriot-Watt University, Edinburgh, UK.

Semia Akrouit (2002): New life for the Medina of Tunis.

Shadia, Touqan (2002): Revitalise to Survive: the Old City of Jerusalem.

Shadia, Touqan (2003): Al-Quds: Heritage and Life: the Old City of Jerusalem Revitalisation Plan.

Shawesh E. M. (2000): The changing identity of the built environment in Tripoli city Libya. PhD Thesis University of Newcastle upon Tyne.

Sherban Cantacuzino, (1989): Old buildings new uses.

Shiber, S. (1964): The Kuwait urbanization: being an urbanistic case study of a developing country.

Shiber, S. (1973): From Madina to Metropolis: Kuwait: A Case Study.

Sjostrom, Isabella (1993): Tripolitania in Transition, Avebury, UK.

Skarmas, George (1983): "An Analysis of Architectural Preservation theories": From 1790 to 1975. Ph.D. Thesis. University of Pennsylvania USA.

Smith, R. (1988): "The Role of Tourism in Urban Conservation, The case of Singapore", In: Cities, Vol.5. No.3, August 1988, pp. 254-259.

Smith, R. (1992): Beach resort evolution: implications for planning. Annals of tourism research, 19, 304-322.

Slyomovice, Susan (2001): The Walled Arab City in Literature, Architecture and History the living Medina in the Maghrib.

Sophia, Antipolis (2002): Indicators for sustainable development in the Mediterranean Coastal Regions: National Report of Libya.

Stephanie, T. (1996): Tourism and its impacts on the environment.

Stefano Bianca (1980): Fez: Toward the Rehabilitation of a Great City.

Steven Tiesdell. Taner, O. & Tim Heath (1996): Revitalizing historic urban quarters.

Stevenson, J. (1977): "Architectural Restoration: Its Principles and Practice", In: The Builder; Vol. 2, No.6, 1977.

T

Tewfik Magdy (1980): The inner city of Amman. Ekistics 280, Jan. / Feb. 1980, pp. 53-57.

Telasij, Kalefa (1974): The story of Medina, Inter Print LET, Malta, (in Arabic).

The Aga Khan Trust for Culture (1990): Architectural & Urban Conservation In the Islamic world.

The World Bank (2001): Cultural Heritage and Development. A framework for action in the Middle East and North Africa.

Thamer, Almarbi. (1989): The development of housing in Jeddah: change in built form from the traditional to the modern. Ph.D. Thesis Newcastle-upon-Tyne

Tiesdell, S., Oc, T. and Heath, T., (1996): Revitalizing Historic Urban Quarters, Architecture Press, London.

Tosun, C. (2002): Host perceptions of impacts: A comparative tourism study. *Annals of Tourism Research*, 29(1), 231-253.

Towards more Sustainable, place (2004): The University of Aberdeen and Kevin Murray Associates.

Tripoli Municipality (1972): Tripoli in 100 years: 1870-1970, Dar Etebah Al-Haditha, Tripoli.

Turner & Ash, (1975): The Golden Hordes: international tourism and the pleasure periphery, Constable, London.

U

Ulrich Schaflitzel, (1980): The renewal of an Islamic medina. (*Ekistics* 280, Jan. / Feb. 1980).

UNCHS/HABITAT (1982): The Rehabilitation of Existing Housing Stock. Nairobi.

UNESCO (1972): The Convention Concerning the Protection of World Cultural and Natural Heritage. November 16.th

UNESCO (1976): Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas. Nairobi: October 26th to November 30.th

UNESCO (1998): Cultural Heritage Division: international campaign for safeguard of the Medina of Fez.

United Nations (1974): Urban Renewal and quality of life Cambridge.

United Nations (1974): Population Bulletin of the United Nations economic commission for western Asia no 7. Jul 1974.

V

Van Nostrand, John (1982): Old Naledi: The Village becomes a Town. Toronto: James Lorimer and Company Publishers.

Varady, David (1986): Neighbourhood Upgrading: A Realistic Assessment. Albany: State University of New York Press.

W

Ward, Philip (1967): Touring Libya, the Western Provinces, Faber and Faber, London.

Ward, Philip (1969): Tripoli Portrait of A City, Oleander Press, Wisconsin.

Warfelli, Muhammad (1976): The Old City of Tripoli: art and archaeology research papers, Department of Antiquities, Tripoli, April, pp. 2-18.

Warfelli, Muhammad (1976): Islamic Art and Architecture in Libya.

Weaver & Lawton, (2001): Resident perceptions in the urban-rural fringe. *Annals of tourism research*, 28 (2), 349-458.

Wigand Ritter (1975): Recreation and tourism in the Islamic countries: *Ekistics* 236, July 1975.

Witt, C. (1990): Modern tourism-Fostering or destroying culture. *Tourism Management*, 11(2), 178.

Williams, C. (1997): "Partnership, Power and Participation", *Habitat Debate*, Vol. 3, no. 1, pp. 15-16, UNCHS, Nairobi.

Wright, John (1982): Libya: A Modern History, Croom Helm, London.

Wright, John (1969): Libya, Ernest Benn Limited, London.

Y

Yin, Robert K. (1993): Application of case study research, Sage London.

Yin, Robert K. (2003): Case study research: design and methods, Sage, London.

Young, T. luke (2000): "Low Income Communities in World Heritage Cities: Revitalizing neighbourhoods in Tunis and Quito. Masters degree in city planning.

Youngson (1968):

Yousof, M.A. (1996): Conservation of cultural heritage in the 'Westbank' under occupation. The case of the old city of Nablus. Master MPhil, York University.

Yucel, Atilla (1981): "Sidi Bou Said Village, Tunisia", In *Ekistics*, No. 287, Vol. 48, March-April, 1981, pp. 116-118.

Z

Zarrugh, Sadeg (1976): The preservation of the people's cultural and urban heritage in Libya Master of Urban Planning Thesis Michigan State University USA.

Zhen, Lian. (1995): Housing renewal in Beijing-Observation and Analysis. Unpublished Master Thesis in School of Architecture McGill University, Montreal

Zeisel, John (1977): "The Extended Street", *Ekistics*, 256, March, pp. 125-129

Zeynep, Diane and Richard (1994): Streets: Critical Perspectives on Public Space. Berkeley university of California Press, 1994

Zukin, Sharon. (1995): Cultures of cities.

Zhu Zixuan (1989): "An Exploratory Study of the Preservation and Renovation of Old Towns." *China City Planning Review*, Dec. 1989, 38-56.

<http://www.arab.net/libya/history/la-modernlibya.html>

<http://www.libyana.org/Cities/index.htm>

<http://www.libyaonline.com/libya/tripolil.html>

<https://www.cia.gov/cia/publications/factbook/geos/ly.html>

<http://www.traveldocs.com/ly/>

APPENDIXES

Appendix A: English version of the questionnaire

Questionnaire

General Instructions:

Please, read the questionnaire before starting to answer the questions.

Please make sure you answer all the questions, otherwise, it will defeat the purpose of this study.

Location:

Dwelling No:

Name of the Quarter:

Date of interview:

Current housing condition:

(Q) 1. Approximate date of construction?

Post 1940 ()

Inter 1911–1940 ()

Pre 1911 ()

(Q) 2. What type of house are you living in?

(Courtyard house) (Simple single story) (Villa) (Flat)

(Q) 3. Does the dwelling possess for the exclusive use of the occupants?

Yes NO

- Courtyard () ()

- Basement () ()

- Back yard () ()

- Bathroom () ()

- Wash hand () ()

- Flushing w.c () ()

- Bath () ()

- Shower only () ()

- Hot water () ()

- Separate kitchen () ()

- Sink () ()

- Hot water () ()

Cooking space () ()

Water tank () ()

Septic tank	()	()
Sewage system	()	()

(Q) 4. The area of the House?

Less than 100 m ²	()
Inter 100 - 150m ²	()
More than 150m ²	()

(Q) 5. The houses condition?

	Item	None	Minor	Major	Renewal
-Walls	Cracks	----	----	----	----
	Other	----	----	----	----
-Roofs	Cracks	----	----	----	----
	Sagging	----	----	----	----
	Leakage	----	----	----	----
	Covering	----	----	----	----
	Other	----	----	----	----
-Plaster	Cracks	----	----	----	----
	Falling	----	----	----	----
	Other	----	----	----	----
-Painting	Feeling	----	----	----	----
	Other	----	----	----	----
-Drainage		----	----	----	----
-Stairs		----	----	----	----
-Floors		----	----	----	----
-Lighting		----	----	----	----
-Doors		----	----	----	----
-Windows		----	----	----	----

Present use:**(Q) 6. Is the dwelling area?**

Residential only	()
Mixed use	()

Non residential ()

Size of property

(Q) 7. Number of rooms in the dwelling?

One room ()

Two rooms ()

Three rooms ()

Four rooms ()

More than four ()

(Q) 8. If the property enough for you and your family?

Yes () No ()

(Q) 9. If there is courtyard, do you share it with other families?

Yes () No ()

(Q) 10. If yes how many families?

(1) (2) (3) (4) (5)

(Q) 11. How is your relation with resident?

(V. Good) (Good) (Normal) (Bad) (V. Bad)

(Q) 12. Number of people in the house?

Less than 6 ()

Inter 6–10 ()

More than 10 ()

Employment and income

(Q) 13. How much is the monthly income of the household?

a) Up to 60 () b) From 61 to 99 ()

c) From 100 to 149 () d) From 150 to 200 ()

e) Over 200 ()

(Q) 14. How much do you pay for rent monthly? L.D. (Libyan Dinar)

- | | | | |
|------------------|-----|------------------|-----|
| a) None | () | b) From 0 to 30 | () |
| c) From 31 to 59 | () | d) From 60 to 99 | () |
| e) Over 100 | () | | |

(Q) 15. What is your occupation?

- Retired ()
- Public sector ()
- Private sector ()
- Unemployed ()
- Other ()

(Q) 16. Where is your work?

- Within the house ()
- Within the quarter. ()
- Within city centre ()
- In Tripoli city ()
- In suburbs ()
- In other city ()

Tenure and ownership**(Q) 17. Do you like the courtyard to be yours only?**

Yes () No ()

If yes Why?

Reason 1:.....

Reason 2:.....

Reason 3:.....

(Q) 18. Is the household?

- Owned ()
- Rented ()
- Other forms ()

(Q) 19. If the house is rented, what kind of tenure is it?

- a) Public () b) Private () c) Others ()

(Q) 20. Do you contribute to improving the house?

Yes ()

No ()

If yes How?

1:

2:

3:

If no, Why?

Reason 1:.....

Reason 2:.....

Reason 3:.....

(Q) 21. Are there any sections in the rent contract that prevents you from doing any alteration or modification to the house?

Yes ()

No ()

If no did you make any alteration or modification?

Yes ()

No ()

If no why?

Reason 1:.....

Reason 2:.....

Reason 3:.....

(Q) 22. How is the relationship between the owner and the tenants?

a) V. Good () b) Good ()

c) Normal () d) Bad ()

e) V. bad ()

(Q) 23. Dose he or she take any measures to restore or improve the house?

Yes ()

No ()

If yes How

1:

2:

3:

If no, did you ask him to do so?

Yes ()

No ()

If yes what was his or her response?

1:

2:

3:

(Q) 23. Have you been asked to vacate the house by the owner?

Yes ()

No ()

If yes Why?

Reason 1:

Reason 2:

Reason 3:

(Q) 23. How is the relation between the resident?

a) V. Good () b) Good ()

c) Normal () d) Bad ()

e) V. Bad ()

(Q) 24. Change in your living condition in last five years?

(Improve a lot)

(Improve a little)

(No Change)

(Declined a little)

(Declined a lot)

(Don't know)

(Q) 25. (For owner or owner-occupier only) How much do you pay for repair annually (in L.D.)?

a) None () b) 10-29 ()

c) 30-49 () d) 50-74 ()

e) 75-100 () f) >100 ()

(Q) 26. For (tenants only) how often dose landlord repair the dwelling?

a) None () b) Every 6 months ()

c) Every 12 months () d) Every 18 months ()

e) Every 24 months ()

(Q) 27. How long have you lived in this neighbourhood?

a) Less than 2 years ()

b) 2 - 5 years ()

c) 5 - 10 years ()

d) 10 - 20 years ()

e) Over 20 years ()

(Q) 28. Where were you living before coming to this neighbourhood?

- a) Old town ()
- b) City centre ()
- c) Suburban ()
- d) Other city ()
- e) Other country ()

G- Neighbourhood facilities:

(Q) 29. Is there any open space or play ground?

Yes ()

No ()

(Q) 30. Is there any primary school within waking distance 500m?

Yes ()

No ()

(Q) 31. Is there any mosque within waking distance 500m?

Yes ()

No ()

(Q) 32. Is there any neighbourhood coffee-house within waking distance 500m?

Yes ()

No ()

(Q) 33. Is there any bazaar or suq within waking distance 500m?

Yes ()

No ()

(Q) 34. Is there any sewage and storm water drainage in the streets?

Yes ()

No ()

(Q) 35. Do you possess a car?

Yes ()

No ()

(Q) 36. What is the approximate distance between your parking place and the house?

a) Less than 50m

b) Inter 50–100m

c) Inter 100 – 150m

d) More than 150m

*** Please use the following space to make any other observation**

.....

.....

.....

(Q) 37. Noise outside the house?

a) Tolerable ()

b) Intolerable ()

(Q) 38. Bad smells?

a) Tolerable ()

b) Intolerable ()

(Q) 45. Do you think the municipality is doing enough to clean the Old Town?

Yes ()

No ()

If no Give three reasons:

Reason 1

Reason 2

Reason 3

(Q) 46. Do you think the municipality is doing enough to restore the Old Town?

Yes ()

No ()

If no Give three reasons:

Reason 1

Reason 2

Reason 3

(Q) 47. Do you think the municipality is doing enough to maintain the street in the Old Town?

Yes ()

No ()

If no give three reasons:

Reason 1

Reason 2

Reason 3

(Q) 48. Have you add any part to your house recently?

Yes ()

No ()

If yes, did you consult an architect or engineer?

Yes ()

No ()

If no, Why?

.....

(Q) 49. Did you get permission to do that?

Yes ()

No ()

If no, Why?

.....

Demographic and social information

(Q) 50. Your nationality?

Libyan ()

Non Libyan ()

(Q) 51. Marital status: are you?

Married ()

Single ()

Divorced ()

Widow ()

(Q) 52. Do you have any relatives living in the Old Town?

Yes ()

No ()

* Please use the following space to make any other observation

.....

Participation:

(Q) 53. Have you done any voluntary work in the Old Town, or in your neighbourhood?

Yes ()

No ()

If yes please give three examples?

.....

If no did anyone invite you to participate in any voluntary work?

Yes ()

No ()

If yes who invite you?

.....

.....

(Q) 54. If you were asked to participate in cleaning or preserving your neighbourhood, would you participate?

Yes ()

No ()

If yes how many hours can you give in the week?

(1) (2) (3) (4) (5) (6) (7) (8) (9) (More than 10)

(Q) 55. What is the priority do you think that should be tackled first to preserve the Old Town?

1:.....

2:

3:

Degree of satisfaction:

(Q) 56. Are you happy living in this neighbourhood?

Yes ()

No ()

If yes give two reasons

Reason 1

Reason 2

If no give two reasons:

Reason 1

Reason 2

(Q) 57. Would you like to move out if you got the opportunity?

Yes ()

No ()

If yes give two reasons

Reason 1

Reason 2

If no give two reasons:

Reason 1

Reason 2

(Q) 58. Would you like to live in a flat instead of your house?

Yes ()

No ()

If yes give two reasons

Reason 1

Reason 2

If no give two reasons:

Reason 1

Reason 2

(Q) 59. Are you applying for another house?

Yes ()

No ()

If yes give two reasons

Reason 1

Reason 2

If no give two reasons:

Reason 1

Reason 2

* Please use the following space to make any other observation

.....

.....

.....

.....

.....

Demographic schedule

Person No.	No. of family member related to the head of household	Sexes		Age						Observation
		M	F	O to 5	6 to 16	17 to 30	31 to 50	51 to 64	O V E R 65	
1										
2										
3										
4										

5										
6										
7										
8										
9										
10										

Appendix B: English version of the questionnaire

Interview no:

Date:

Place:

Sex: Male () Female ()

Age: Years

Occupation:

(Q) 1. Are you born in Tripoli?

Yes () No ()

(Q) 2. Do you live in Tripoli?

Yes () No ()

If yes....Please mention where:

() In the Old Town

() In the new Town

() In the suburban

(Q) 3. How long have you been living in Tripoli?

() Less than 10 years

() Between (11 – 20)

() Between (21 - 30)

() Between (31 - 40)

() From birth

(Q) 4. Which area do you prefer in Tripoli and give three reasons?

The area:

Reason 1:

Reason 2:

Reason 3:

(Q) 5. Do you like to live in the Old Town?

Yes () No ()

If yes....Give three reasons:

Reason 1:

Reason 2:

Reason 3:

If **no**....Give three reasons:

Reason 1:

Reason 2:

Reason 3:

(Q) 6. Mention two things you most like in the Old Town. Give two reasons?

Thing 1:

Reason 1:

Reason 2:

Thing 2:

Reason 1:

Reason 2:

Thing 3:

Reason 1:

Reason 2:

(Q) 6. Mention two things you most like in the Old Town. Give two reasons?

Thing 1:

Reason 1:

Reason 2:

Thing 2:

Reason 1:

Reason 2:

Thing 3:

Reason 1:

Reason 2:

(Q) 7. Mention two things people do not like in the Old Town. Give two reasons?

Thing 1:

Reason 1:

Reason 2:

Thing 2:

Reason 1:

Reason 2:

Thing 3:

Reason 1:

Reason 2:

(Q) 8. Mention three main features in the Old Town and give two reasons why they are important?

Feature 1:

Reason 1:

Reason 2:

Feature 2:

Reason 1:

Reason 2:

Feature 3:

Reason 1:

Reason 2:

(Q) 9. Mention two occurrences in the Old Town you dislike and give two reasons for each?

Occurrence 1:

Reason 1:

Reason 2:

Occurrence 2:

Reason 1:

Reason 2:

(Q) 10. Mention two types of building you prefer in the Old Town and give two reasons for each?

Building 1:

Reason 1:

Reason 2:

Building 2:

Reason 1:

Reason 2:

(Q) 11. Mention two important social attributes which used to exist in the Old Town and which no longer exist and give two reasons for each?

Social attribute 1:

Reason 1:

Reason 2:
Social attribute 2:
Reason 1:
Reason 2:

(Q) 12. Give five reasons why the Old Town is very important?

Reason 1:
Reason 2:
Reason 3:
Reason 4:
Reason 5:

(Q) 13. Give three ideas about how to improve the Old Town and give two reasons for each?

Idea 1:
Reason 1:
Reason 2:
Idea 2:
Reason 1:
Reason 2:
Idea 3:
Reason 1:
Reason 2:

(Q) 14. Do you agree to live in the Old Town after comprehensive revitalisation?

Yes () No ()
If yes.... Give two reasons:
Reason 1:
Reason 2:
If no.... Give two reasons:
Reason 1:
Reason 2:

(Q) 15. Mention three types of economic activities you think would improve economic condition in the Old Town and give two reasons for each?

The first type:
Reason 1:

Reason 2:
The second type:
Reason 1:
Reason 2:
The third type:
Reason 1:
Reason 2:

(Q) 16. Mention two changes you would like to make in the Old Town in order to protect it and give two reasons for each?

The first change:
Reason 1:
Reason 2:
The second change:
Reason 1:
Reason 2:

(Q) 17. Do you think there is a reason for the decline of the Old Town?

Yes () No ()
If yes Give two reasons:
Reason 1:
Reason 2:
If no Give two reasons
Reason 1:
Reason 2:

(Q) 18. Mention two ways von would like to participate for improvements of the quality of life in the Old Town and give two reasons for each?

The first way:
Reason 1:
Reason 2:
The second way:
Reason 1:
Reason 2:

(Q) 19. Mention three priorities that should be tackled first and give two reasons for each?

The first priority:

Reason 1:

Reason 2:

The second priority:

Reason 1:

Reason 2:

The third priority:

Reason 1:

Reason 2:

(Q) 20. Would you like to say any thing more about the Old Town?

.....
.....
.....
.....
.....
.....

Thank you

Appendix A: Arabic version of the questionnaire

أخي العزيز المجيب أختي العزيزة المجيبة

بعد التحية

إن هذا الاستبيان الذي بين يديك هو جزء من رسالة دكتوراه تبحث في كيفية الحفاظ و إعادة الحياة إلى مدينة طرابلس.
كما يأمل الباحث من خلال هذا الاستبيان التعرف علي كافة المشاكل التي تتعرض لها المدينة وكيفية إيجاد الحلول لها.

أخي العزيز أختي العزيزة

هذا الاستبيان يحتوي من عدة أسئلة البعض منة المطلوب اختيار الجواب المناسب وذلك بوضع علامة (✓)
كما نأمل منكم الإجابة على كامل الفقرات وبخط واضح كل ما أمكن ذلك.

أخي العزيز أختي العزيزة

أن أجابتكم علي هذه الأسئلة سوف تكون الأساس الذي يرتكز عليه هذا البحث، علما بأن اختيارك للإجابة على هذا الاستبيان قد تم عشوائيا وبدون سابق معرفة.

عند انتهائك من الإجابة على هذا الاستبيان الرجاء وضعة في الظرف المرفق و لا داعي إلى كتابة اسمك وعنوانك.

و من الممكن أن تعيد هذا الاستبيان بإحدى الطرق التالية.

عن طريق البريد إلى العنوان الموجود على الظرف المرفق و الملصق عليه طابع البريد فما عليك ألا وضعه في أي صندوق بريد.

تحديد موعدا لاستلامه منك شخصيا.

شكرا على حسن تعاونكم

ملاحظة:

هذا الاستبيان للغرض الدراسة فقط

خوكم

الطالب : علي محمد أخطيبة

مسح ميداني للحالة المباني السكنية:

١ : معلومات شخصية:

- 1- الاسم:
- 2 - العمر:
- 3- الجنس: ذكر () أنثى ()
- 4- المهنة:

ب : معلومات عن الوحدة السكنية:

- رقم الوحدة :
- اسم المحلة :
- تاريخ المقابلة :

التاريخ التقريبي لإنشاء الوحدة السكنية:

- ا- قبل سنة 1911 ()
- ب- ما بين 1911 - 1940 ()
- ج- بعد 1940 ()

2 - كيفية استعمال الوحدة السكنية:

- ا- لغرض السكن فقط ()
- ب- جزء منها مستعمل سكني ()
- ج- مستعملة لغرض آخر ()

3 - ما نوع المسكن الذي تقيم به:

(مسكن عربي ذو فناء) (مسكن من دور أرضي واحد) (فيلا) (شقة) (نوع آخر)

4 - عدد الغرف بالوحدة السكنية:

- ا - غرفة واحدة ()
- ب- غرفتين ()
- ج- ثلاث غرف ()
- د- أربع غرف ()
- ه- أكثر من أربع غرف ()

5 - هل الوحدة السكنية تتوفر بها المرافق التالية:

- فناء ()
- سرداب ()

- حديقة ()
 حمام ()
 - حوض وجه ()
 - مرحاض ()
 - بانيو ()
 - دش ()
 - ماء ساخن ()
 - مطبخ منفصل ()
 - حوض ()
 - ماء ساخن ()
 - مكان لطبخ ()
 - خزان مياه ()
 - خزان فضلات ()
 - ربط على شبكة المجاري ()
 6 - هل المسكن يكفي لكافة الأسرة:
 نعم () لا ()

7 - إذا يوجد فناء داخلي هل تشاركك فيه أسر أخرى.
 نعم () لا ()

إذا كانت الإجابة بـ (لا) انتقل إلى السؤال (10)

8- إذا كانت الإجابة بـ (نعم) كم أسرة:
 (1) (2) (3) (4) (5)

9- كيفية العلاقة معهم:
 (حسنة جدا) (حسنة) (عادية) (سيئة) (سيئة جدا)

10- هل تحب أن يكون الفناء لك فقط:
 نعم () لا ()
 إذا كانت الإجابة بـ (نعم) لماذا:

.....

11- هل الأسرة:

- أ - تملك المسكن ()
 ب- أيجار ()

ج- شكل آخر ()

12- إذا كان المسكن مستأجر فما نوع الإيجار:

- ا- عام ()
 ب- خاص ()
 ج- نوع آخر ()

13- هل قمت بتحسينات أو تعديلات على المسكن:

- نعم () لا ()

إذا كانت الإجابة بـ (نعم) ماهي التعديلات:

1:

2:

3:

إذا كانت الإجابة بـ (لا) لماذا لم تقوم بتعديلات:

1:

2:

3:

14- هل توجد مادة بعقد الإيجار تمنع من القيام بأي تعديلات أو تحسينات على المسكن:

- نعم () لا ()

إذا كانت الإجابة بـ (لا) هل قمت بتعديلات:

- نعم () لا ()

إذا كانت الإجابة بـ (لا) لماذا لم تقوم بتعديلات:

1:

2:

15- كيفية العلاقة بينك وبين المؤجر أو المالك:

- (حسنة جدا) (حسنة) (عادية) (سيئة) (سيئة جدا)

16- هل المالك يقوم باجر صيانة أو تحسينات على المسكن:

- نعم () لا ()

إذا كانت الإجابة بـ (نعم) كيف:

1:

2:

3:

إذا كانت الإجابة بـ (لا) هل تطلب منة القيام بذلك:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) فما هي الإجابة:

.....: 1

.....: 2

.....: 3

إذا كانت الإجابة بـ (لا) لماذا لا تطلب منة القيام بأعمال الصيانة:

.....: 1

.....: 2

.....: 3

17- هل طلب منك أن تخلي المسكن من قبل المؤجر:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) لماذا:

.....: 1

.....: 2

.....: 3

18- كيفية العلاقة بين المقيمين بالحي:

(حسنة جدا) (حسنة) (عادية) (سيئة) (سيئة جدا)

19- هل هناك تغيير في إقامتك خلال الخمس سنوات الماضية:

(تحسن كبير) (تحسن قليل) (لا تغيير) (أسوأ قليل) (أسوأ كثير)

20- هل سبق وان قمت بعمل اختياري أو تطوعي ضمن الحي الذي تقيم به أو ضمن المدينة القديمة:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) من فضلك أعطى ثلاثة أمثلة:

.....: 1

.....: 2

.....: 3

إذا كانت الإجابة بـ (لا) هل سبق وان ثم دعوتك من أي جهة للمشاركة بعمل اختياري:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) من قام بدعوتك:

.....: 1

.....: 2

.....: 3

21- إذا طلب منك المشاركة في تنظيف أو أي عمل آخر للمحافظة على الحي الذي تعيش فيه هل تشارك:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) كم ساعة يمكن أن تشارك بها خلال الأسبوع:

(.....ساعة)

22- ما هي الأولوية حسب اعتقادك التي يجب اتخاذها لحماية المدينة القديمة:

1:

2:

3:

23- مساحة المسكن:

أ- أقل من 100 متر مربع ()

ب- ما بين 100 - 150 متر مربع ()

ج- ما بين 150 - 200 متر مربع ()

د- أكثر من 200 متر مربع ()

24- كم عدد المقيمين بالمسكن:

أ- أقل من 4 ()

ب- ما بين 4 - 7 ()

ج- ما بين 7 - 10 ()

ج- أكثر من 10 ()

25- الجنسية:

أ- ليبي () ب- غير ليبي ()

26- ما هي الحالة الاجتماعية:

أ- متزوج () ب- أعزب ()

ج- مطلقة () د- أرملة ()

27- المهنة:

أ- متقاعد () ب- قطاع عام ()

ج- قطاع خاص () د- عاطل عن العمل ()

هـ- نوع آخر ()

28- حالة المبنى الإنشائية:

البند لا توجد طفيفة كبيره تجديد

- الحوائط	- تشققات	-	-	-
-	- أخرى	-	-	-
- الأسقف تشققات	-	-	-	-
-	- تقويس	-	-	-
-	- تسرب ؛ ترشح	-	-	-
-	- أخرى	-	-	-
- البياض (الياسة) تشققات	-	-	-	-
-	- تساقط	-	-	-
-	- أخرى	-	-	-
- المزاريب	-	-	-	-
- السلم	-	-	-	-
- الأرضية	-	-	-	-
- أضاءه	-	-	-	-
- الأبواب	-	-	-	-
- النوافذ	-	-	-	-

- البيئة:

29- الضوضاء خارج المسكن:

- ا- مقبولة أو محتملة ()
 ب- غير مقبولة أو محتملة ()

30- الروائح الكريهة:

- ا- مقبولة أو محتملة ()
 ب- غير مقبولة أو محتملة ()

31- هل تعتقد أن المرافق تعمل مافية الكفاية لتنظيف المدينة القديمة.

- نعم () لا ()
 إذا كانت الإجابة بـ (لا) اذكر ثلاث أسباب:

السبب الأول:.....

السبب الثاني:.....

السبب الثالث:.....

32- هل تعتقد أن المرافق تعمل مافية الكفاية لصيانة المباني بالمدينة القديمة.

نعم () لا ()

إذا كانت الإجابة بـ (لا) اذكر ثلاثة أسباب:

السبب الأول:.....

السبب الثاني:.....

السبب الثالث:.....

33- هل تعتقد أن المرافق تعمل مافية الكفاية لصيانة الطرق وشبكة المجاري بالمدينة القديمة.

نعم () لا ()

إذا كانت الإجابة بـ (لا) اذكر ثلاثة أسباب:

السبب الأول:.....

السبب الثاني:.....

السبب الثالث:.....

34- هل قمت بإضافة للمسكن حديثاً:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) هل قمت باستشارة مهندسون مختصون:

نعم () لا ()

إذا كانت الإجابة بـ (لا) اذكر الأسباب:

السبب الأول:.....

السبب الثاني:.....

35- هل تحصلت على موافقة للقيام بذلك:

نعم () لا ()

إذا كانت الإجابة بـ (لا) لماذا:

1:.....

2:.....

3:.....

- خدمات الحي أو المحلة:

36- هل توجد فراغات أو ملاعب أطفال بالحي:

نعم () لا ()

37- هل توجد مدرسة ابتدائية ضمن مسافة سير 500 متر من المسكن:

نعم () لا ()

38- هل يوجد مسجد ضمن مسافة سير 500 متر من المسكن:

نعم () لا ()

39- هل يوجد مقهى ضمن مسافة سير 500 متر من المسكن:

نعم () لا ()

40- هل يوجد سوق ضمن مسافة سير 500 متر من المسكن:

نعم () لا ()

41- هل توجد شبكة مجاري ضمن شوارع الحي:

نعم () لا ()

42- (للمالك فقط أو المالك المقيم) كم تدفع سنويا تقريبا مقابل أعمال الصيانة بالدينار الليبي:

ا- لاشئ () ب- 10-29 () ج- 30 - 49 () د- 50-74 () هـ- 75 - 100 () و- أكثر من 100 ()

43- (للمستأجر فقط) كم مره يقوم المؤجر أو الجهة المؤجرة بصيانة المسكن:

ا- لاشئ () ب- كل 6 اشهر () ج- كل 12 شهر () د- كل 18 شهر () هـ- كل 24 شهر ()

- الحالة الاقتصادية و الاجتماعية:

44- أين مكان العمل:

ا- داخل المسكن () ب- داخل الحي ()
 ح- داخل مركز المدينة () هـ- داخل مدينة طرابلس ()
 و- في ضواحي المدينة () ز- في مدينة أخرى ()

45 - كم سنة أنت مقيم بهذا الحي:

ا- اقل من سنتين () ب- ما بين 2 - 5 ()
 ج- ما بين 6 - 10 () د- ما بين 11 - 15 ()
 هـ- ما بين 16 - 20 () و- اكثر من 20 سنة ()

46 - قبل أقامتك بهذا الحي أين كانت أقامتك السابقة:

ا- في المدينة القديمة () ب- بمركز المدينة ()

جـ بالضواحي () د- مدينة أخرى ()

47 - هل لديك أقارب يقيمون بالمدينة:

نعم () لا ()

48 - كم دخل ألا سره شهريا:

أ- أقل من 60 دينار () ب- ما بين 61 - 99 دينار ()
جـ ما بين 100 - 149 دينار () د- ما بين 150 - 200 دينار ()
هـ أكثر من 200 دينار ()

49 - كم قيمة أيجار هذا المسكن بالدينار الليبي:

أ- لا شيء () ب- ما بين 0 - 30 دينار ()
جـ ما بين 31 - 59 دينار () د- ما بين 60 - 99 دينار ()
هـ أكثر من 100 دينار ()

50- هل تملك سيارة:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) ما هي المسافة التقريبية ما بين موقف السيارة و المسكن:

أ- أقل من 50 متر () ب- ما بين 51 - 100 متر ()
جـ ما بين 101 - 150 متر () د- ما بين 151 - 200 متر ()
هـ أكثر من 200 متر ()

- درجة الارتياح أو الرضاء:

51 - هل أنت سعيد بالإقامة بهذا الحي:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) اذكر ثلاثة أسباب:

1:

2:

3:

إذا كانت الإجابة بـ (لا) اذكر ثلاثة أسباب:

1:

2:

3:

52 - هل ترغب في الانتقال إذا أتاحت لك الفرصة:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) اذكر ثلاثة أسباب:

-: 1
: 2
: 3

إذا كانت الإجابة بـ (لا) اذكر ثلاثة أسباب:

-: 1
: 2
: 3

53 - هل ترغب في الإقامة بشقة بدل من هذا المسكن:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) اذكر ثلاثة أسباب:

-: 1
: 2
: 3

إذا كانت الإجابة بـ (لا) اذكر ثلاثة أسباب:

-: 1
: 2
: 3

54 - هل تقدمت بطلب للحصول على مسكن خارج المدينة القديمة:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) اذكر ثلاثة أسباب:

-: 1
: 2
: 3

إذا كانت الإجابة بـ (لا) اذكر ثلاثة أسباب:

-: 1
: 2
: 3

Appendix B: Arabic version of the questionnaire

بسم الله الرحمن الرحيم

الجزء الأول : معلومات عامة

الاستبيان رقم
 التاريخ
 المكان
 الجنس ذكر () أنثى ()
 العمر
 المهنة

1- هل أنت من مواليد مدينة طرابلس:

نعم () لا ()

2- هل أنت تعيش بمدينة طرابلس:

نعم () لا ()

إذا كان الجواب بـ (نعم) من فضلك اذكر أين:

- في المدينة القديمة ()
- في مدينة طرابلس الجديدة ()
- في ضواحي مدينة طرابلس ()

3- كم لك مقيم بمدينة طرابلس

- أقل من سنوات 10 ()
- ما بين 11 – 20 سنة ()
- ما بين 21 – 30 سنة ()
- ما بين 31 – 40 سنة ()
- مندو الولادة ()

4- أي منطقة تفضل بمدينة طرابلس مع ذكر ثلاث أسباب.

اسم المنطقة
 السبب الأول:
 السبب الثاني:
 السبب الثالث:

5- هل تحب أن تقيم بالمدينة القديمة:

نعم () لا ()

إذا كان الجواب بـ (نعم) اذكر ثلاث أسباب:

- السبب الأول:
- السبب الثاني:
- السبب الثالث:

إذا كان الجواب بـ (لا) اذكر ثلاث أسباب:

- السبب الأول:
- السبب الثاني:
- السبب الثالث:

6- اذكر ثلاث أشياء تحبها بالمدينة القديمة مع ذكر ثلاث أسباب تبين أهميته كل منهما.

- الشيء الأول:
- السبب الأول:
- السبب الثاني:
- السبب الثالث:
- الشيء الثاني:
- السبب الأول:
- السبب الثاني:
- السبب الثالث:
- الشيء الثالث:
- السبب الأول:
- السبب الثاني:
- السبب الثالث:

7- اذكر ثلاث أشياء حدثت بالمدينة القديمة لا تفضلها مع ذكر سببين كل منهما.

- الشيء الأول:
- السبب الأول:
- السبب الثاني:
- الشيء الثاني:
- السبب الأول:
- السبب الثاني:
- الشيء الثالث:
- السبب الأول:
- السبب الثاني:

8- اذكر ثلاث معالم أو ميزات مهمة بالمدينة القديمة مع ذكر ثلاث أسباب تبين أهميته كل منهما.

المعلم الأول:.....

السبب الأول:.....
 السبب الثاني:.....
 السبب الثالث:.....

المعلم الثاني:.....

السبب الأول:.....
 السبب الثاني:.....
 السبب الثالث:.....

المعلم الثالث:.....

السبب الأول:.....
 السبب الثاني:.....
 السبب الثالث:.....

9- اذكر ثلاث معالم أو ميزات لا تحبها بالمدينة القديمة مع ذكر ثلاث أسباب لكل منهما.

المعلم الأول:.....

السبب الأول:.....
 السبب الثاني:.....
 السبب الثالث:.....

المعلم الثاني:.....

السبب الأول:.....
 السبب الثاني:.....
 السبب الثالث:.....

المعلم الثالث:.....

السبب الأول:.....
 السبب الثاني:.....
 السبب الثالث:.....

10- اذكر نوعين من المباني تفضلهما بالمدينة القديمة مع ذكر سببين لكل منهما.

المبني الأول:.....

السبب الأول:.....
 السبب الثاني:.....
 المبني الثاني:.....

السبب الأول:.....
 السبب الثاني:.....

11- اذكر ثلاث مباني أو أماكن مهمة بالمدينة القديمة مع ذكر سببين لأهميتها.

المبني أو المكان الأول:.....

السبب الأول:.....

السبب الثاني:.....

المبني أو المكان الثاني:.....

السبب الأول:.....

السبب الثاني:.....

12- اذكر ثلاث عادات و تقاليد اجتماعية مهمة كانت موجودة بالمدينة القديمة ولا توجد بالوقت الحاضر مع ذكر سببين لأهميتهما.

العادة الأولى:.....

السبب الأول:.....

السبب الثاني:.....

العادة الثانية:.....

السبب الأول:.....

السبب الثاني:.....

13- اذكر خمس أسباب تبين أهمية المدينة القديمة.

السبب الأول:.....

السبب الثاني:.....

السبب الثالث:.....

السبب الرابع:.....

السبب الخامس:.....

14- أعطى ثلاث أفكار تبين كيفية المحافظة على المدينة القديمة مع ذكر سببين لكل منهما.

الفكرة الأولى:.....

السبب الأول:.....

السبب الثاني:.....

الفكرة الثانية:.....

السبب الأول:.....

السبب الثاني:.....

الفكرة الثالث:.....

السبب الأول:.....

السبب الثاني:.....

15- هل توافق علي بالمدينة القديمة في حالة صيانتها والمحافظة عليها.

نعم () لا ()

إذا كان الجواب بـ (نعم) اذكر ثلاث أسباب:

- السبب الأول:
- السبب الثاني:
- السبب الثالث:

إذا كان الجواب بـ (لا) اذكر ثلاث أسباب:

- السبب الأول:
- السبب الثاني:
- السبب الثالث:

16- اذكر ثلاثة من الأنشطة الاقتصادية التي تعتقد أنها تحسن من الحالة الاقتصادية بالمدينة القديمة مع ذكر سببين لكل منهما.

- النشاط الأول:
- السبب الأول:
- السبب الثاني:
- النشاط الثاني:
- السبب الأول:
- السبب الثاني:
- النشاط الثالث:
- السبب الأول:
- السبب الثاني:

17- اذكر ثلاثة تغيرات ترغب في عملهما بالمدينة القديمة من أجل حمايتها مع ذكر سببين لكل منهما:

- التغير الأول:
- السبب الأول:
- السبب الثاني:
- التغير الثاني:
- السبب الأول:
- السبب الثاني:
- التغير الثالث:
- السبب الأول:
- السبب الثاني:

18- هل تعتقد إن هناك أسباب وراء تدهور بعض الأجزاء بالمدينة القديمة:

نعم () لا ()

إذا كانت الإجابة بـ (نعم) اذكر ثلاثة أسباب:

.....

.....

.....

إذا كانت الإجابة بـ (لا) اذكر ثلاثة أسباب:

.....

.....

.....

19- اذكر طريقتين ترغب فيهما بالمشاركة في تحسين الأوضاع بالمدينة القديمة مع ذكر سببين:

..... الطريقة الأول:

..... السبب الأول:

..... السبب الثاني:

..... الطريقة الثاني:

..... السبب الأول:

..... السبب الثاني:

20- اذكر ثلاث أولويات التي يجب معالجتها أولاً مع ذكر سببين لكل منهما:

..... الأولي:

..... السبب الأول:

..... السبب الثاني:

..... الثانية:

..... السبب الأول:

..... السبب الثاني:

..... الثالثة:

..... السبب الأول:

..... السبب الثاني:

.....

من فضلك استخدم الفراغ التالي لإضافة أي ملاحظات:

.....

.....

.....

.....

.....

شكراً